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VOL 2

Rev. Joseph Stennett, D. D (2nd). 1692-1758.

See *Biographical Sketches*, p. 1351.

Seventh Day Baptists in Europe and America

A SERIES OF HISTORICAL PAPERS WRITTEN IN COMMEMORATION OF THE ONE HUNDREDTH ANNIVERSARY OF THE ORGANIZATION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE: CELEBRATED AT ASHAWAY, RHODE ISLAND, AUGUST 20-25, 1902

Vol. II.

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NOTE.

It was the expectation, originally, that this work should be bound in a single volume, but because it had grown to so much greater proportions than at first anticipated, the General Conference, at its annual session in August, 1909, ordered it be bound in two volumes.

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CORRECTIONS

VOLUME II.

Page 609, second paragraph, last line but one, "Volume IV" should be "Volume III."

Page 849, third paragraph from the top. For "some ten from Clarksburg, and about an equal distance from Lost Creek Station", read "some five miles from Clarksburg, and about six miles from Lost Creek Station."

Page 903, line five from the bottom of the page. After "New York City" insert "At their anual meeting at Commencement in June, 1908, the Trustees of Alfred University voted to confer upon him the degree of Doctor of Divinity." In the next line after "Berlin, Wisconsin," insert "Rockville, Rhode Island, four years;".

Page 1014, second paragraph from bottom. For "Freidsam Gottrecht," read "Friedsam Gottrecht."

Page 1105, under heading *The Sisterhood,* last paragraph. For "Maria Höcker," read "Maria Eicher," and omit the last three lines of this paragraph.

Page 1138, sixth line from bottom. For "store house," read "stone house."

Page 1152, The portrait here shown is that of Rev. Peter Miller.

Page 1202, under heading *Fahnestock's Exposition,* third line. For "William H. Fahnestock," read "William M. Fahnestock."

Page 1256, The *Outlook* here cited is the *Sabbath Outlook,* published at Alfred, New York.

Page 1281, last line but one. For "Nathniel Britton", read "Nathaniel Britton."

Page 1382, biographical sketch of Christian Theophilus Lucky, third line. For "he embraced the Sabbath," read "he associated himself with Sabbath-keeping Christians."

GENERAL OBSERVATION

The several historical papers contributed to this work are supposed to end with August, 1902, but inasmuch as several of them were written subsequent to the date, it sometimes happens that later history is included. Generally this fact is mentioned whenever this has been done, but not always, as, for example, the *List of Living Seventh Day Baptist Ministers* on page 1322, was made in June, 1908, and is supposed to include all Seventh Day Baptist Ministers living at that time. There are other similar instances.

THE EASTERN ASSOCIATION

REV. WILLIAM L. BURDICK, D. D.

See *Biographical Sketches*, p. 1361.

THE EASTERN ASSOCIATION.

William L. Burdick.

The Seventh-day Baptist Eastern Association includes the churches in New England, New Jersey, the eastern part of New York, eastern part of Pennsylvania, and the south Atlantic states, or to put it in one phrase, the eastern part of the United States, the eastern boundary of Steuben County, N. Y., being the western limit agreed upon when the Association was organized. The history of Seventh-day Baptists in this territory covers a period of two hundred forty years and for nearly one hundred fifty years all Seventh-day Baptist churches in America were within what are now the bounds of the Eastern Association.

It has been the writer's purpose to make this sketch a complete manual of all Seventh-day Baptist churches that have been organized in this territory, to trace in brief outline the causes which led to their founding and decline (when they have declined), and to indicate the part they have acted in the development of our material resources and free institutions.

One cannot help regretting that this article must be only a brief outline, and the material which should fill three or four volumes must be crowded into a few brief paragraphs.

All human efforts are imperfect, and though the writer has taken great pains to have every statement correct, yet, in all probability, errors will be discovered, which others in coming

years must correct. The statements regarding the part our people have acted in the development of our free institutions are especially deficient, because those who might have furnished material have in many cases, after repeated appeals, failed thus to do. For this reason also there is great lack of uniformity and proportion in this part of the sketch, the public service of the members of some churches being quite fully given in outline, while that of those of other churches is scarcely mentioned at all. The omissions in every case have been because no one would respond to appeals for data.

Several of the earlier churches were organized before the change from the Julian Calendar, or "old style," to the Gregorian, or "new style." This change took place in England and the colonies September 3, 1752, and by it September 3 became September 14, the new year began January 1 instead of March 25, and January became the first month instead of March as before. The earliest original records of the Piscataway and Shiloh churches are not extant, but the records of the Newport, First Hopkinton and Shrewsbury churches show beyond a doubt that their records were kept according to the old style up to September, 1752. This makes a variation of eleven days in some instances, two months eleven days in others, and one year eleven days in still others. The writer, seeing no reason why dates in Seventh-day Baptist history, if given at all, should not be correctly given as they are in other history, will give all dates, unless otherwise indicated, in accord with the Gregorian Calendar and American history.* This will make a discrepancy in some instances between the dates given in this sketch and those given by other Seventh-day Baptist writers who have utterly ignored the dropping out of eleven days in September, 1752, and the changing of the time of beginning the year.

It has often been pointed out that the Seventh-day Baptist churches in the Eastern Association had three separate and distinct starting points, one in Rhode Island, another in Piscataway, N. J., and a third near Philadelphia, Pa. A fourth starting point, Shiloh, N. J., might have been added because

*The Washington family Bible gives February 11, 1731, as the date of the birth of Gen. Geo. Washington, but we, taking into account the change, give February 22, 1732.

it is uncertain whether the interest at Shiloh grew out of any of the others or not. In fact, there is not sufficient data today to justify the statement that Seventh-day interest at Piscataway, Shiloh, and in the vicinity of Philadelphia had separate origins one from the others, or that they started entirely independent of the church in Newport and Western Rhode Island. However it may be, from these points have sprung not alone all the churches of this Association, but those of the entire denomination in America.

Instead of following the chronological order the churches will be taken up in groups. First will be the churches which grew out of the Rhode Island movement, including Newport, First Hopkinton, Shrewsbury, Berlin, Burlington, Waterford, Petersburg, Second Hopkinton, Rockville, First Westerly, Pawcatuck, Woodville, South Kingston, Greenmanville, and Second Westerly; second, those which had their origin near Philadelphia, including Newton, Pennepeck, French Creek, Nottingham, Broad River, Tuckaseeking and perhaps others; and third those which centered around Piscataway, including, beside Piscataway, Shiloh, Oyster Pond, Marlboro, Plainfield, New York, Rosenhyne, and Daytona. The Cumberland Church, North Carolina, is not connected with any group as to origin. There were also three other churches within the bounds of this Association,—Schenectady, Baltimore, and Clifford,—but they joined the Central Association and are not included in this sketch.

I.

CHURCHES WHICH GREW OUT OF THE SABBATH REFORM MOVEMENT IN RHODE ISLAND.

NEWPORT.

So far as known, the first Seventh-day Baptist in America was Stephen Mumford. We know very little of his history till he came from England to Newport, R. I., in 1665. Some writers say he came in 1664, while others, Backus in his "Church History," Denison in "Westerly and Its Witnesses" and the Editors of *The Missionary Magazine*, give the date 1665. Backus says, "in the beginning of 1665." The

discrepancy probably comes from the fact that this was before the change from old style to new style of reckoning, and some have followed one style and others the other. He was a Seventh-day Baptist when he came and began at once to proclaim the truths of his Master. He demonstrated what might be done by others. Backus' History states that Mr. Mumford came to Newport from London. We learn from Samuel Hubbard's Journal that he was originally from Tewkesbury, England, that he and his wife were of the number who made up the first Seventh-day Baptist church in America, and that he returned to England and brought back with him William Gibson, who became the second pastor at Newport.

Through the zealous efforts of Mr. Mumford several members of the First Baptist Church of Newport embraced the Sabbath truth. From all that we know one would conclude that the converts to the Sabbath were won through personal work, as there is nothing to indicate that he held any public meetings. We are indebted to the Journal of Samuel Hubbard, a copy of which may be found in the library of Milton College, Wis., for the following statement: "My wife took up keeping of the Lord's holy 7th day Sabbath the 10 day March, 1665; I took it up one day April, 1665; our daughter Ruth, 25 Oct., 1666; Rachel, Jan. 15 day 1666; Bethiah, Feb. 1666; our son Joseph Clarke, 23 Feb., 1666."

These dates are according to the Julian calendar, or old style. By the Gregorian calendar, or new style, these dates would read March 21, 1666, April 12, 1665, Nov. 5, 1666, Jan. 26, 1667, Feb., 1667, and March 6, 1667, respectively. In a letter Mr. Hubbard says that his wife was the first to commence keeping the Sabbath. This does not agree with the dates given above, as "the 10 day March, 1665," would according to old style be nearly a year after "April 1, 1665," the new year beginning March 25. Perhaps there has been some mistake in copying from Mr. Hubbard's Journal. However this may be, it is quite evident that Tacy Hubbard was the first to embrace the Sabbath in America, and it is probable, though we cannot be certain, that it was, (by the mode of reckoning time since September, 1752), March 21, 1665, Samuel Hubbard commencing April 12, 1665.

SEVENTH DAY BAPTIST MEETING HOUSE, NEWPORT, RHODE ISLAND.

Built in the year 1729, under the direction of
Henry Collins, and Jonathan Sabin, Committee.

It will be observed that these were all members of Mr. Hubbard's family. Ruth was the wife of Robert Burdick, Rachel of Andrew Langworthy and Bethiah of Joseph Clarke. A very large number of Seventh-day Baptists, as well as many who are not, can trace their lineage to these families. Three of the five here mentioned as having embraced the Sabbath were living in Misquamicut, R. I., or what is now southwestern Rhode Island. These three were Joseph Clarke and Bethiah his wife, and Ruth Hubbard Burdick. Mr. Hubbard seems to have treasured the day of their accepting the Sabbath truth the same as their birthdays. About this same time, six others accepted the same views. Their names were William Hiscox, Roger Baster, Nicholas Wild and his wife, and John Salmon and his wife. These together with Stephen Mumford and wife, increased the number in Newport, who were keeping the Sabbath, to eleven, beside the three who were living in Misquamicut.

It is evident that at first they did not intend to withdraw from the Baptist church of which they were members, and they did not till they were forced thus to do by the Church five years later. They were considered as members in good standing in the First Baptist church in Newport. April, 1668, the Church sent three of its members to Boston to defend the Baptists in that city who were being persecuted. Two of the three were Mr. Hiscox and Mr. Hubbard, notwithstanding their change of views. This incident shows the relation which existed between the Church and the Sabbath keepers within its fold, and also the place these men, who afterward became pillars in the first Seventh-day Baptist church in America, held among the Baptists. Though still in covenant relations with those who observed Sunday, they made their influences felt for the true Sabbath, as is seen also from the fact, recorded in both Greene's and Arnold's histories of Rhode Island, that, in 1667, they petitioned the general assembly to have market day changed from the Sabbath to Thursday. The assembly made both days market days.

Matters seem to have run smoothly along in this way for two years, but in 1669 things transpired which caused friction that finally resulted in the withdrawal of those observing the

Sabbath from the church and the organization of a Seventh-day Baptist church. The first cause of disturbance was the fact that four of the eleven, Nicholas Wild and John Salmon and their wives, deserted the Sabbath. This occurred in January and February of 1669 and was a very sore trial to the others. Mr. and Mrs. Salmon had been among the first to accept the Sabbath, having done so in April, 1665, while Mr. and Mrs. Wild, who had come to the truth eighteen months later, had been looked upon as among the most steadfast. The faithful ones looked on this as a flagrant apostasy and with difficulty could bring themselves to commune with those who had once known the truth and then forsaken it, though they had no objections to communing with those who had never known the truth. July, 1669, Mr. Hubbard writes to the church in Bell Lane, London, England, as follows:

"Some of us, and such as was none of the least among us, as brother Wyld, an old disciple and his wife, a knowing woman and much spake for this holy truth, and brother John Salmon and his wife, have forsaken this truth and us, and turned back to full communion with this Church; and not only so, but prate against this holy truth, and brother Wyld have writ against it, I judge a foolish nonsense paper (or pamphlet) in a high esteem of himself and some others. It is a very hard exercise to us, poor weak ones, to loose for so suddenly out of 11 of us here. Again, upon these falling off, the brethren have in public preached, and make it their work so to deal most every day, to my trouble; I some times indeed object in a weak measure and bear a testimony against them; and in very deed in my conscience I cannot safely communicate with such as preach that all the 10 commands are nailed to the cross and done away, but renewed again, some of them."

The four resident elders in the Church, Dr. John Clarke, Mark Luker, Joseph Torey and Obadiah Holmes, as the quotation indicates, now took occasion to preach against the way those observing the Sabbath did, till the latter, being grieved over the course pursued, sought occasion at the close of the sermons to make reply by defending the truth and themselves. Many in the church were pained on account of the contention in the church and "Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they should be put upon that work which they were loath to travel in,

PULPIT AND SOUNDING BOARD OF THE NEWPORT CHURCH.

viz., to leave the Church, if they could not find quietness within." "Hereupon, for a few weeks, there was a forbearance; so that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, 'that if they were of their minds as to the Seventh-day Sabbath, they could not have communed with them that did oppose it;' to which seeming reflection they answered, 'that they were loath to separate if they could be quiet.' And thus for some years they walked."

After this there was outward quiet for two years or so, but in the meantime there was correspondence on the question with the Baptist church in Providence, R. I., and the Seventh-day Baptists in England. In June, 1671, the peace was again broken by Eld. Holmes who attacked in a sermon, those who observed the Sabbath. They had attended the services of the church, but had not always communed, and had met on the Sabbath for mutual encouragement and prayer. The day Mr. Holmes renewed the attack in his sermon, Mr. Hiscox tried to get him to say whom he meant in his accusations, but he would not. "The next Fifth-day the Church called in Mr. Hiscox to give an account why he did not sit down with them at the table of the Lord." Several church meetings followed this one in rapid succession and there were long and heated discussions in which the church called those observing the Sabbath to account for forsaking the communion and slandering the brethren in saying that they taught that the law was done away. The Sabbath-observers presented their grievances with the church, which were (1) the harshness of their preaching, (2) the apostasy of the four who had turned back, and (3) the fact that the elders really had taught that the law was abolished. The longer they discussed the matter the more apparent it became that they could not walk in church fellowship. Mr. Hubbard, in a letter to his children in Misquamicut, one week before they formed themeslves into a Seventh-day Baptist church, writes of the proceedings as follows:

"This is to inform you upon what sermon Ruth heard Obediah Holmes preach, B. Hiscox spake publicly, admirably of free grace by Jesus Christ, not by the works of the law, tho' holy, just and good; no not baptism and the like, calling sinners to repentance for the

breach of the law, and so forth. And then they breaking bread, we all withdrew. They being troubled, warned in all of the Church (or delinquents) that stood off to come in 5 days. So it was aledged because some keeping the 7th day, or sabbath, either they in an error or we, etc. Then brother Hiscox began, but they would not let him—every one must answer for himself lest others led by him. So they named me, but I would not be first. Then my wife laid down three grounds, then brother Hiscox laid down his grounds, three also. Then brother Baster said 'brother Hiscox hath spoke my mind;' so said Rachel. Then brother Tory said, 'brother Hubbard you may lay down your grounds if you will.' I answered, 'I believe there is but one God, creator of all things by his word at first, and then made the 7th day and sanctified it and rested on it and was refreshed, never altering it, commanded it to be kept holy, etc.; that Christ our Lord stablished it, Matt. 5; the holy apostles stablished it, did not say it *was* holy, but *is* holy just and good; and in the Revelation the dragon made war with the woman's seed, that kept the commandments of God, etc.' Brother Tory said, they required not my faith. I said it was one ground for my practice (note brother John C. and brother Tory writ what all said, or some of it). Brother Weeden said it's his grounds, therefore should be written all or else not well and so forth. So I went on saying that the backslidings of some from what they said they had received of ye Lord, and one on his bended knees to God gave thanks for the discovery of it etc., another say if ever God had discovered his grace to her soul, then he had made this also. They replied fiercely: it was a tumult. J. Tory stopped them at last. Brother Hiscox, my wife and Rachel witnessed it. Another ground was Obediah Holmes saying we had left Christ, gone to Moses and so forth. The Church left off, appointing next 5 day, which was spent with brother J. Clarke; so we, or some of us at last attended; and such was the good providence, that though I and my wife were in town, yet brother Hiscox being there and no other, they began with him; so I and my wife came in and heard the discourse that day; next day again brother Hiscox alone. So we, seeing how things went to catch us, drew up our result, appointed brother Hiscox to declare for us all in God's name and ours, an admonishment for preaching down God's holy 10 commandments, say all done away, and upholding those apostates and standing by Obediah Holmes preaching an untruth (or we) in God's name"—

In the record of the First Baptist church of Newport is to be found a detailed description of what was said on both sides at these meetings. This account was published entire in the *Seventh-day Baptist Memorial,* Vol. 1., No. 1. It is most interesting and instructive and naturally forms a part of this

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history, but it is too long, as it contains nearly eight thousand words. The following is the account of the last two meetings, and being a recapitulation of the entire controversy, gives a view of both its nature and spirit:

"At the meeting, after it was broken up, there was much discourse, and sometimes too hot words on both sides; Mr. H. discoursing with Mr. Wilds, (one of them that laid down the observation of the Seventh-day,) about his denying of the law; to whom he replied, 'Who denies it?' Upon which Mr. Tory said, 'I do.' To which Mr. Wild said, 'What! deny them?' And he answered, 'Yes, and that with open face, and I do affirm that the ten words were never written in any Gentile's heart.' Then Mr. Hiscox said, 'Seeing you are not agreed in it, I shall leave you to debate the matter among yourselves.'

"The next meeting was spent in endeavoring to remove Mr. Hiscox's grounds, and there was much reasoning concerning the Elders denying the ten words to be any rule to the Gentiles; they then endeavoring to show, that they were never commanded to keep any part of the law.

"Then Mr. Tory replied, 'It is a sad thing that we should thus abuse the Scriptures.'

"To which Mr. Hiscox said, 'I never met with any that did understand them otherwise, but yourselves.'

"So by this time there was too much heat of spirit.

"Hereupon Mr. Holmes told the brethren, that he judged they were beside the work, saying, he thought they should put Bro. Hiscox on it to prove his seventh-day practice, or else to fall under.

"Upon which Mr. Hiscox said, 'Bro. Holmes, you are not right there; you shan't slip your neck out of the collar so; for the ground of our difference is, that you and others deny God's law.'

"To which Mr. Holmes replied, with much concern, 'You are deluded, and ought to be made sensible of it.'

"Then Mr. Hiscox answered, 'You have said more than this before now, as that we have denied Christ, and had not conscience towards God in these matters.'

"Upon which Mr. Holmes said, 'I again say, I do judge you have and still do deny Christ, and that you have not conscience in it, for if you had, you could not have walked with us till now, but must have done otherwise, for had I been of your judgment, I must have stoned you all to death before now.'

"Mr. Hiscox replied, 'The more wicked you would have been for your pains, for God requires no such thing of us or you.'

"Mr. Tory said, that he judged that when the church had endeavored to convince them, if they remained refractory, then the church should wait awhile, and after that to declare such to be none of them.

"'What!' said Mr. Hiscox, 'must we be forced to walk by your legs, and see by your eyes? You may do what you please in that matter.'

"At that meeting, as well as at most others, they were blamed for not taking advice of the leading brethren before they stepped forward. Mr. Clarke often told Mr. Hiscox, that he stole into the practice. To which those who were in the practice of the seventh day said, 'What need is there of us to come to you, since we know your judgment well enough, and that for a long time; and since the matter hath been debated in the church before all, we might wait long enough before we could have had leave given to us to do that which you would not do yourselves; and though we do own the church, and the officers that God hath set there, yet God hath sometimes made known part of his will to weak ones, that others might not glory;' and by applying themselves to Mr. Tory, said, that notwithstanding that he was an Elder, yet he was not perfect in his own knowledge, but might stand in need of the meanest of the church.

"At that meeting, every thing appeared dark, as though there was no likelihood of accomodation to be one church.

"Hereupon, Mr. Hiscox desired to propose something to the church, which was, that since there was an apparent difference between them, and if they could not go on as formerly, he, in behalf of the rest, desired the church seriously to consider, whether it would not be more for the glory of God, and both their comforts, to let them have their liberty to walk by themselves, as they were persuaded, and so to maintain as much love as possible, seeing there is no likelihood of their agreeing.

"Many, being weary of the contest, said, 'It is time to set one against the other.'

"To which Mr. Tory replied, 'I will never yield to it as long as I live,' and Mr. Holmes backed the expression, 'Nor I neither.'

"Upon which Mr. Clarke said, 'What rule have you for this matter?' Mr. Hiscox answered, 'To do to others as we would they should do to us; would not you have had the same liberty at Seconk, and elsewhere, when you differed from other churches that you had walked with?'

"Upon which it was answered, that Scripture was too short, for that had relation to outward things.

"Mr. Hiscox: 'There is that word, How can two walk together except they are agreed?—we differ in matters of great weight, though you make light of them; there is that saying also, As many grains of wheat make one bread, so should the saints be one in heart; and it is plain we ain't so, for some can't sit down at the table of the Lord because of us. Bro. Deuel and Bro. Mann and others say we have left Christ and gone to Moses, because we plead the morality of the ten words; others say we undervalue Christ by taking precepts from Moses.'

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"After this debate, it was by some proposed, that though they did plead for the law, and the church did esteem it an error, whether it is such an error as to exclude a brother for?

"Hereupon brother Wild made answer, that 'they should be tender of conscience, if they walked orderly, according to Christ's last will and testament after his resurrection.'

"Mr. Hiscox answered, 'Not the commands of Christ before his death? Ain't they as binding as those after?'

"To which Mr. Tory replied, 'Are they so to you?'

"Mr. Hiscox answered, 'The commands of my Lord are equal to me, whether before or after his death.'

"Hereupon Mr. Tory replied, 'I am sorry for your ignorance.'

"After many things of this nature, and being weary of the contest, those five Sabbatarians met together to consider what they may with safety do, and answer a good conscience; whether to go on with the church as heretofore, or to declare their dissent from them, as such as did speak evil of the law; and, that since they had given them the reason of not sitting down at the table of the Lord with them, they were the more earnestly called forth in preaching against the observation of the law than before; and, instead of finding out some middle way to ease things, every affair was drove to the last extremity, by showing the law to be the first covenant, and the seventh-day Sabbath to be a sign of the covenant and done away; and though not in express words, they were often called delinquents, yet in words implying the same; and that the church had given the first cause of grief to them. Being unwilling to separate from them, if they could be easy, after seeking the Lord, they five concluded to withdraw, since there was no hope of peace in the church while they remained. Hereupon, they chose Mr. Hiscox to be their mouth and declare this.

"The next meeting, the four Elders were there, though not so many others as at some other times. Mr. Clarke having sought the Lord by prayer, then Mr. Holmes informed the church, that he had something that day with weight on his heart to declare unto them; and that is, said he, 1st. Bro. Hiscox slandering the leading brethren in saying they deny the law. 2d. His charging those four persons as apostates, saying, in his judgment, the church ought to make brother Hiscox see his evil in charging them so highly, or else, that the church ought to look at them as such, and declare against them. 3d. It is reported that Bro. Hiscox did work one first day till meeting time, and then came and stood up in the church to speak and pray. 4th. That he hath broke bread on the seventh day of the week. 5th. That in so doing he hath held communion with such as were not owned by the church. These five things Mr. Holmes declared to have been matter of grief to him; and hereupon called for the help of the church to deal with Mr. Hiscox for them as great evils, though he never told him of these things in the prescribed order.

"Hereupon Mr. Hiscox said, 'If you have done, brother Holmes, I shall give you an answer to these things, for I am glad that I have now a time to speak to them, for I have heard that you, or some others, have spoke of such things abroad, though not to me. And as to the first, that I have slandered the leading brethren in saying they have denied the law or ten words to be a rule to us Gentiles, either before or after faith, I have so said, and do so say still, and if Bro. Holmes, or any other, do deny it, their last sin would be as bad as the first; having done it publicly and privately, should you deny it, 'twould only be adding sin to sin. As to the second charge, for my calling those four persons apostates, we can look on them no better; for what is apostasy but the denial of that which persons once professed to be the mind and will of God, in a back way? Would you not count us such, if we should deny water baptism, and turn our backs upon it, and plead for the baptism of the Spirit only, as too many do at this day?'

"To which Mr. Tory replied, that if apostasy meant to deny that which persons once professed, then that most of his church are apostates.

"Mr. Hiscox replied, 'Look you to that; if you have done anything in the name of the Lord, and have forsook it, then you have need to repent of it. As to the third thing Bro. Holmes said, it is grossly false; for I never in all my life came from my work to speak and pray in the church but once, and that was many years ago, and that was upon a more than ordinary occasion, when brother Clarke was sick;' and farther said, 'I cannot but wonder at you, Bro. Holmes, of whom I heard, before I saw your face, that you could as freely weave a yard of cloth on a first day, before meeting, as at any other time.'

"To which Mr. Holmes replied, 'Did you ever see me do it?'

"'No,' said Mr. Hiscox, 'but I have seen you come to meeting on a first day with your leather apron on, as if you had come from your work, which made me think it might be true; especially hearing you oft times say you knew no Sabbath but Christ.'

"By the time he had so far proceeded, there was so much disorder in the meeting, that the other things were not spoke to.

"Upon which Mr. Hiscox desired to offer some scriptures to prove that it was lawful to set precepts of holiness from the Old Testament, as that of Peter, 'Be ye holy,' because it is written, 'Be ye holy, for I am holy,' and some other places.

"Hereupon Mr. Clarke said, 'You undervalue the Son to take precepts from the servant.'

"Mr. Tory then said to the Church, that he thought they had spent time enough with Mr. Hiscox, etc.

"All these left the Church Dec. 7, 1671."

"Dec. 7, 1671," when the withdrawal from the Baptist church took place, was old style, making the withdrawal really

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Dec. 18, 1671. Sixteen days after this, or January 3, 1672, the first Seventh-day Baptist church in this Association, and also the first in America, was organized. Mr. Hubbard made the following record: "We entered into a church covenant the 23 day Dec., 1671, [old style]. Wm. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister (Tacy) Hubbard, Sister Mumford, Sister Rachel Langworthy."

Wm. Hiscox was chosen pastor. The Church at its organization and so far as appears throughout its history, had no articles of faith except the Bible. In 1781, when the First Hopkinton church passed a certain rule and asked that sister churches do the same, their reply was "that the best rule for the government of the Church is the Scripture."

This separation took place more than six years after Mrs. Hubbard embraced the Sabbath. All this time the Sabbath-observers had been trying to keep the Sabbath and remain in a church which observed Sunday. Their attempt was a failure, and, from the accounts which have come down to us, it was not their fault. They were forced to withdraw and form a church of their own. This fact is very plainly set forth in a letter which Eld. Hiscox and Mr. Hubbard wrote, in 1680, in behalf of the little church to a church in Boston. The letter, in part, reads as follows:

"The cause of our separation lieth at their door, and had it not been that they had proved themselves as bad persecutors of us with the tongue, and shot as bitter and sharp arrows against us as every any in the Bay did against them, we had for ought we know, have been together till this time; and for Obediah Holmes to charge us now again for his work and others—it is not long since that yourselves were as bad in their account for having to do with Mr. Miles, and for singing of psalms, and to public worship with others—we know not what makes the change. It is not many years since there was a great endeavor by John Pepidy to bring them and us together again but to no purpose. Brother Hiscox asked brother Weeden and brother Philip Smith to tell him truly what they did think, if we did come together again, whether there was likelihood of a comfortable being together. And they said for their parts they should be glad of it; but did in truth confess they thought it would be uncomfortable both for them and us; saying that to their great trouble, there was that old spirit among them still. And yet we go under reproach by him as the offending party; though our God knows that separation was very grievous to us, could we have helped

the same; and we appeal to our God that we desire to be in love with all the saints of God, and as far as we can to go on with them, and wherein we can't with all tenderness to wait on the God of light, to show that to others he hath to us; and our comfort is that though we are reproached it is for the truth's sake, and for contending for the royal law of God, that if our Lord may be believed, shall stand till Heaven and earth pass away."

One is impressed with the freedom from personalities which characterized the discussion, and subsequent history indicates that the relations between the new church and the one from which its members had withdrawn were thereafter friendly. All this shows the Christian spirit and noble character of the men and women in both churches. Mr. Benedict, in his history of Baptists, says this was the sixth Baptist church in America, and the Baptists for several generations considered Seventh-day Baptist churches as regular Baptist churches. Mr. Backus calls it the Third Baptist church of Newport. It is also on record that the Seventh-day Baptist church of Newport was asked to send messengers to sit in council with Baptist churches for the purpose of settling church troubles in Baptist churches.

The growth of the little church was slow at first, but very substantial. At this time there were not more than three thousand persons in the entire colony and there was much trouble on account of the Indians and the disputes with Connecticut and Massachusetts over boundary lines. Mr. Joseph Clarke, Bethiah Clarke his wife, and Ruth Burdick, all of whom had kept the Sabbath since 1666 and 1667, and Mrs. Maxson, wife of John Maxson, who was the first pastor of the First Hopkinton church, soon entered into covenant relations with those at Newport. The date we do not know, but it was within nineteen months after the organization of the church, for in August, 1673, Mr. Hubbard wrote that they had seven communicants in Newport and four in Westerly. (In 1669, Misquamicut was called Westerly and included what is now the towns of Hopkinton, Westerly, Charleston and Richmond). Though Mr. Hubbard calls them communicants, it appears from another part of his Journal that the formal action did not take place till January, 1677.

The work soon spread to New London, Conn., evidently

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through the Seventh-day Baptists in Westerly, for February, 1675, Ruth Burdick writes to her father, Samuel Hubbard, as follows: "Upon the 13th day of this month our brethren came again from New London to give us a visit and to partake in the ordinance of breaking of bread." Elder John Crandall, who had been an elder in the Baptist church and who was one of three to make the first settlement in Misquamicut, is spoken of as keeping the Sabbath and doing valuable work for the truth in New London and Westerly. This same year, in May, Elder Hiscox and Mr. Hubbard went to New London. Again, in September, four messengers from New London came to Newport for help and Mr. Hiscox and Mr. Hubbard were sent back with them. They baptized three and "added them to the Church." The constables made them trouble, as they had Elder Crandall when he was there, and when there on the same mission the next year, the constable arrested Mr. Hiscox while preaching, and took him before a magistrate, where there was much discussion and all were released.

Thus the work was carried on amid much hardship and, in Connecticut, with persecution. Notwithstanding these difficulties, in 1678, Mr. Hubbard reports twenty at Newport, seven at Westerly and ten at New London. Three years later there were twenty-nine at Newport, one at Providence, four in Plymouth Colony, five on Martha's Vineyard, two of whom were Indians, one at Narragansett, seven in Westerly and four in New London. Seven in New London, differing regarding some doctrines and practices, had ceased to walk with the church. As the years passed, the church made converts in Shannock, Plum Island and other places, and received them into the church upon profession of faith, baptism, and the laying on of hands. The extent of the work will be seen by remembering that Westerly is thirty miles across the bay from Newport, New London fifty, Martha's Vineyard thirty, and Plum Island seventy-five.

The records for the first twenty years are not extant and those for seventy years more very meager indeed and the data regarding the number and names of members very unsatisfactory. As near as can be ascertained, up to 1692, when

Volume 1 of church records begins, more than one hundred members had belonged to the church. A tentative list is given in the *Seventh-day Baptist Memorial,* Volume II., pages 122 and 172.

It was during this time that the church commenced the General Meeting which lead to the organization of the General Conference more than a century later. The object of this meeting was to bring the members, so widely scattered, together at a communion season. The first one was held in 1684, not 1696. In a letter written Oct. 31, 1683, to Elder Wm. Gibson, who lived at New London, Mr. Hubbard wrote "O that we could have a general meeting! but winter is coming upon us."

Next May in a letter to a friend he writes:

"This church has appointed a general meeting to be here the 14th. day of May, 1684 (old style), I hope to see all my daughters and friends together if God permit, or what can come to New London, of Westerly, of Narraganset, of Providence, of Plymouth colony, of Martha's Vineyard and at home, that we may humble our souls at that Royal Throne of grace of Jehovah, and to rejoice together in his holy way and order."

After the meeting was over, he wrote about it and said:

"There was 2 persons of New London, one from Boston, 4 from Westerly, one from Plymouth colony, by reason of the wind more could not come, yet there was 26 or 27. We spent some time in prayer, and ended in thanksgiving publicly, in refreshing ourselves publicly with some friends. And spent our time (six day) in prayers and preaching, and asking questions, and answering of them, one was of communion, a duty, how far, and with whom? Another question whether family morn and evening prayer was now a duty. Question whether public prayer was a duty now? Question about calling one to be an officer? The Church jointly agreed, brother Hiscox. Question about the Lord's Supper in the night? The answers I have not received as yet. Spake of sending of messengers to some that are fallen from us, New London? About contribution? For the answers I leave at present."

This general meeting commenced May 25, 1684, only twelve years after the organization of the church and was the first of which we have any record. The third item in the first record book is the appointing of a general meeting in Western Rhode Island, which was to be held the last Sabbath in the

COMMUNION SERVICE OF THE CHURCH AT NEWPORT, RHODE ISLAND.

Now in possession of the Newport Historical Society.

seventh month, September. These meetings were continued more or less regularly for more than a century in both the Newport and Hopkinton churches.

In 1708 it was deemed best that the members in the western part of the colony should become a separate church and after seventy-two had entered that organization, there were forty-one left in the church at Newport. Though some of the most wealthy and influential men in the colony belonged to the church during the sixty years following the separation, yet nothing appears to give us the membership till 1774, which was then forty-four, but we may justly suppose it had been much larger than that. From 1737 to 1754 there was no pastor, and in 1753, in a letter, the church writes, "Our Church at present is but small and seems to be on the decline." Elder John Maxson became pastor in 1754 and there were many additions during his pastorate, which ended in 1778. Five years later decline and trouble are manifest, as appears from the following quotation taken from a letter to the First Hopkinton church:

"Dear brethren, we shall be glad if you will write to us and let us know in what light you look upon us, whether you own us as a church of Christ in fellowship with you or not. We know and you know that there is some that have been trying to make a schism in the church and to set up a separate meeting here on the Sabbath. You can't but be sensible of the bad consequence attending such a thing. There is some we understand that have suggested that, upon the death of Elder John Maxson, the church here was dissolved, this we think is a pretty extraordinary piece of logic, for we never thought that the Elder of a church was the head of it, but that Jesus Christ was the only head of the church, and the Elder if he knows his place is the servant of the church, and that when an Elder dies or leaves a society that the members of the church are destitute, have power to elect another in his place. But we would not do anything to stir up strife, but those things that may promote love and unity among us."

In 1803 the church reports forty-eight, but in 1806 there were additions by baptism till the number was nearly one hundred. In twenty years following, it had decreased again to forty-eight. From 1836 to '43 there was not life enough left to hold business meetings. In 1842, it applied to the First Hopkinton church to appoint trustees to look after its

property with request that the church should continue to appoint trustees till the Newport church should be able to care for itself. The First Hopkinton church granted the request by appointing Geo. Irish and E. W. Babcock.

Efforts were again made to resuscitate the church, and, after 1843, business and other meetings were held some of the time till 1872. The church meeting last recorded was June 5, 1872, on which occasion the church appointed trustees to look after the church property, evidently with the view of disposing of it, and appointed Elder Lucius Crandall a delegate to attend "the Bicentennial celebration of the founding of the Seventh-day Baptist Denomination in America by the organization of the church in Newport."

Thus it completed its two hundred years, full of years and good works.

The following report, taken from the minutes of the Seventh-day Baptist Eastern Association for 1881, will show how the financial affairs of the church were closed out:

"To the Eastern Seventh-day Baptist Association:

Your committee appointed at the 42nd annual session of the Association to report upon the condition, prospects, etc., of the Newport Church, have proceeded in accordance with instructions given at last session, and would present the inclosed communication from the Board of Trustees of that Church, as our report.

"Expense incurred, $2.

"Respectfully submitted,

"G. B. Carpenter, *Committee.*

"*Ashaway, R. I., May* 30, 1881."

"*Ashaway, R. I., May* 29, 1881.

"Geo. B. Carpenter:

"*Dear Brother:*—I am directed by the Board of Trustees of the Newport Seventh-day Baptist Church to make a report of the condition of church property and finances. An examination of records and deeds, shows that the Church not only has a clear title, with power to convey the same, but that the investment in Newport banks of a Pastoral Fund is such that the church has the power to appropriate it as it may wish. In 1776, a legacy of 'five hundred pounds, old tenor,' was received from the estate of Gov. Richard Ward. With this and other funds of the Church, the Trustees were directed to purchase a house and lot of Dea. John Tanner. They were directed to let the same, and 'to appropriate the rent toward the support of the minister of the Church.' In 1808, the rents 'above the

repairs from the time of Eld. Bliss' death,' were given to the Pastor, Eld. Henry Burdick. Later, the remains of that property were sold, the proceeds invested in Newport banks, and the interest used as a Pastoral Fund. Thus it will be seen that the Church, from time to time, has directed that a portion of its funds be used for a special object, and therefore has in itself power to change the manner of its use as it may see fit. The general management of the financial affairs of the Church has been in the hands of the Board of Trustees for over a century, and the present Board, considering that it had full power to act in the matter at a meeting held May 18, 1881, adopted a resolution appointing a committee to make a sale of Church property, and make the following appropriation of the net proceeds of such sale: 'Voted that the net proceeds of the sale of Church property, with what funds the Church may have on hand after paying all bills, be appropriated to the Seventh-day Baptist Missionary Society, the same to be held in trust by them, the interest only to be used, and that for home missions, with this provision, that in case this Church shall at some future time be reorganized, or another Seventh-day Baptist church be organized in Newport, that the interest upon the fund shall be appropriated to that Church.' The church property consists of church lot on Barney Street, with meeting house thereon, built under direction of and for the Church, by Henry Collins and Jonathan Sabin, in 1729. This has been offered to the Newport Historical Society for $1,000, who if they purchase, will retain it in its ancient style. Bank stock with accrued dividends, supposed to be worth $700. Total estimated valuation, $1,700. The Church was organized in 1771 [1672] with a membership of seven. Its present membership consists of Mrs. Alger of Newport, aged over 90 years; Geo. W. Weeden and wife, of Jamestown; John Congdon, of Newport; Edmund D. Barker, of Noank, Ct. Total membership, five. About eight years ago, (William) Maxson Rogers of Portsmouth, and A. B. Burdick, 2d, of Ashaway, were elected members of the Board of Trustees. Bro. Rogers has never served in that capacity. The officers now are: President, John Congdon; Clerk, Edmund D. Baker; Treasurer, Geo. W. Weeden; Trustees, John Congdon, Geo. W. Weeden, Edmund D. Baker, and A. B. Burdick, 2d. By order and in behalf of the Board of Trustees of the Newport Seventh-day Baptist Church,

"A. B. BURDICK, 2d, *Committee.*"

The church throughout its course cared for its poor and in its last recorded meeting directed that the trustees should use funds at hand for this purpose, true to the spirit and the principles of the fathers and the Gospel till the last.

Aside from its connection with the churches in the western part of Rhode Island and Eastern Connecticut, already

referred to, it had a group of members at Pomeganset near Bedford, Mass., with Eld. Arnold Bliss as their shepherd, and from it many members joined other churches.

The Seventh-day Baptist church of Schenectady, N. Y., was formed largely from members of the Newport church.

Different ones might give different reasons for its decline, but two things are evident: (1) The tide of emigration was away from it because there were better opportunities westward. (2) The society in Newport was not one which would seriously consider an unpopular truth.

The history of the church was one of internal peace and quiet, seldom being rent with dissensions within. During its two hundred years, it sent out very many to be witnesses to the truth elsewhere. The light radiated from it far and near, but a fashionable summer resort is not a place where we would naturally expect a church heralding an unpopular truth to flourish.

The biographies of the men who served the church as pastors have been published in the *Seventh-day Baptist Memorial* and make most interesting, instructive, and inspiring reading. They can be only mentioned in this connection.

The first pastor was William Hiscox, who was chosen at the organization of the church and continued till his death, May, 1704, a period of over thirty-two years. He had been the able spokesman of the Sabbath observers in the long struggle before organization and was the natural one to whom to turn as pastor. When he was ordained, we do not know. It has been thought that he was ordained about the time of the founding of the church, but Backus, in a note in Mr. Hubbard's Journal, in 1684, twelve years after he became pastor, says that he had not yet been ordained, and in this same Journal, Mr. Hubbard complains because the church had neglected the setting apart of officers. When he was ordained, if ever, will always remain a mystery.

William Gibson was the second pastor, his pastorate extending from 1704 to 1718. He, with his wife and two children, came from London in 1675, and probably was ordained before he come. He had served the church as an

associate pastor or elder nearly thirty years, when he became pastor upon the death of Elder Hiscox. His labors had been largely in New London and Western Rhode Island, in both of which places he had lived. It was during his pastorate that the Sabbath-keepers in Western Rhode Island and New London became a church separate from those in Newport. Twenty-one were added to the Newport church between the separation and his death.

Joseph Crandall was the third pastor and he served from 1718 to 1737. He was the son of Elder John Crandall, the first minister in Western Rhode Island. Forty-three were added during his pastorate. The first three pastors were all the same age.

From 1737 to 1754, the church was without a pastor, but enjoyed the labors of Elder Joseph Maxson, and occasionally received a visit from Elder Thomas Hiscox. Seventeen were added during this vacancy. Elder John Maxson became pastor in 1754, and continued till his death in 1778, which was in the midst of the Revolutionary War. He had formery been a deacon in the First Hopkinton church. It was his to lead the flock during these trying times and he proved himself a most efficient pastor and preacher. More than sixty were added during his pastorate and among them was Gov. Richard Ward.

The fifth pastor was William Bliss, who served from 1778 to 1808. He was a descendant of Gov. Arnold and is said to have saved the Baptist church of Newport from extinction during the time the British were occupying Newport. Ninety-one were added during his pastorate.

These five served as pastors, after being elected, till their deaths, and were men of high character and unusual ability.

There were several other ministers connected with the church. Ebenezer David, son of Elder Enoch David, was a young man of bright promise, a graduate of what is now Brown University. He was called by the church to improve his gifts in 1773, ordained in 1775, and died in the army, near Philadelphia, 1778. Elder Joseph Maxson, of Hopkinton, in connection with Elder Hiscox, preached for the church

between the pastorates of Elders Joseph Crandall and John Maxson. Elder Arnold Bliss, son of Elder William Bliss, was a most efficient minister in the Newport church and lived at Ponganset, near New Bedford, Mass. Here, by his faithfulness, many were led to Christ and some to the Sabbath. The latter joined at Newport.

After the death of Elder William Bliss, Elder Henry Burdick acted as paster, though never formally made such by the church. He was ordained in 1807, and continued an elder in the church till his death in 1843. A short time before his death, Elder Lucius Crandall commenced missionary labors in Newport and continued some time. The records neither reveal how long nor whether he was ever formally made pastor.

From the Journal of Mr. Hubbard, one would conclude that they met, before they organized, in private houses. The records do not show where they did meet after they became a church, but it is supposed by some to have been in the old chapel at Green's End. However this may be, it is certain that the church had a church edifice which was ordered sold when it built a new one in 1729. This new one was built under the direction of Dea. Jonathan Weed and Henry Collins, who was a very wealthy merchant and patron of art and literature. At the time it was built it was said to be the finest in the city. During the Revolution it and "Old Trinity" were the only churches not desecrated by the British, and it is said that the reason this one escaped was because of the Tables of the Law hanging above the pulpit. This church is now owned and cared for by the Newport Historical Society, which moved it around the corner from where it originally was, and built a library in connection with it.

Some of the most prominent men in the colony were members of this church. Owing to the fact that the roll of the church for many years is not extant, if one was kept at all, it is difficult to tell in some cases who did belong to the church.

There is pretty good evidence that Governor Benedict Arnold, who followed Roger Williams as president or governor of the colony, was a member of this church at the time

REV. WILLIAM BLISS.

See *Biographical Sketches,* p. 1361.

of his death. The historian and genealogist, James N. Arnold, of Providence, R. I., a descendant of Gov. Arnold, says that the latter was a Seventh-day Baptist when he died. Also, the Journal of Samuel Hubbard shows that Gov. Benedict Arnold looked upon Eld. Hiscox as his pastor. In his last sickness he was not willing to have Eld. Hiscox away from him long enough to attend divine service, sending for him when he went to the Sabbath service, before the meeting was ended. Elder Hiscox conducted his funeral which was attended by a notable concourse of people from all the colony and elsewhere.

Henry Collins, who was one of the most eminent and wealthy men in the Colony of Rhode Island and Providence Plantations, was a member of the Newport church. He was a great-grandson of Roger Williams. His education was commenced in America and finished in England, after which he returned to give his extraordinary powers of mind and heart to the church, city, and colony. Though a merchant of wealth, he found time to go on missionary journeys, and much time and money were spent also in fostering art and literature. The biography of few men is more inspiring and ennobling than that of Henry Collins. The *Seventh-day Baptist Memorial*, Volume IV., contains a sketch of his life to which the reader is referred.

Thomas Ward, Esq., an eminent lawyer of Newport, was a member of the Seventh-day Baptist church of Newport. He died in the autumn of 1689.

Richard Ward, son of Thomas Ward, was a member of this church and governor of the colony in 1741 and 1742. He was a half-brother of Henry Collins, having the same mother, and therefore a great-grandson of Roger Williams. He was baptized and received into the church by Elder Thomas Hiscox in 1753.

Col. Job Bennet, a prominent man in the church in the latter half of the eighteenth century, was also a conspicuous figure in the colony. In 1763 he was one of a committee of two to draft the constitution of Brown University and served as its treasurer from 1767 to 1775.

Deacon John Tanner, a goldsmith of Newport, was a member of this church and a trustee of Brown University at one time.

FIRST HOPKINTON.

(HOPKINTON—WESTERLY)

There has been much confusion over the name of this church on account of the changes which it has undergone. In the case of this church, as in that of the Newport church of which it was a part for nearly forty years, there seems to have been no special thought that it should have an official name, and there were no by-laws, constitution, charter, or articles of faith save the Scriptures, which were considered all these. For nearly fifty years after the separation from the brethren in Newport, it was referred to as the "Sabbatarian Church in Westerly" or "Westerly and Vicinity," the Seventh-day Baptists in western Rhode Island and eastern Connecticut being numbered among its members. After what was Westerly at the time of the organiaztion of the church was divided into four towns and the house of worship was by said division in Hopkinton, the church was known as the Hopkinton church. In 1819 a charter was secured from the state legislature in which the name was "The Seventh-day Baptist Church of Christ at Hopkinton." Some years after other Seventh-day Baptist churches had been organized in Hopkinton, the church applied to the state legislature to have the name changed to "The First Seventh-day Baptist Church of Hopkinton." This was granted in 1880.

When one compares what has been written regarding Seventh-day Baptists in the western part of Rhode Island with church and state records, he soon becomes aware that some of it is, to put it mildly, far astray as to dates, facts and causes. The writer, while profiting by what has been written by others, has at the same time taken the utmost pains to bring events, dates, and causes into harmony with church and state records and other original documents.

Considering the time covered by its work, its large membership during so many years, the multitudes it has brought into the kingdom, the First Seventh-day Baptist church of Hopkinton, R. I., has had a history second to few if any churches in the United States. The acceptance of the Sabbath by those living in its vicinity was in 1666 and the early

OLD SEVENTH DAY BAPTIST MEETING HOUSE, AT WESTERLY, RHODE ISLAND.

This house is supposed to have been built about the year 1680, by the church then known as the Westerly Church, but now as the First Hopkinton Church.

part of 1667, only a few months after it was first observed in Newport and more than five years before the organization of the Newport church. From that time to this, (1902), two hundred thirty-six years, the light has beamed steadily forth.

In 1660, a company was formed in Newport for the purchase and settlement of Misquamicut, which was a tract of land in the southwestern part of Rhode Island and Providence Plantations, about eleven miles east and west and sixteen north and south, and now comprises the towns of Westerly, Hopkinton, Charleston, and Richmond. The purchase was made of "Sosa," an Indian captain of the Narragansetts, in 1661. The land was divided into six shares and each share was valued at seven pounds, or forty-two pounds for the entire tract of about 176 square miles. Misquamicut was changed to Westerly in 1669, when the tract was organized as a town, the fifth in the colony. It appears that in September, 1661, the first settlement under the purchase was made. Robert Burdick, Tobias Saunders, and Joseph Clarke were the first to come. Elder John Crandall, who was an elder in the Baptist church of Newport, John Maxson, and others soon followed. Our especial interest in the five persons named is that they embraced the Sabbath a little later and became pillars in the congregation meeting in the vicinity of what is now the First Hopkinton church.

It appears, though we are not so informed by any of the original documents, that they came to the knowledge of the Sabbath through their intercourse with friends in Newport. Perhaps Stephen Mumford came to them with zeal, convincing argument, the Scriptures, and the Holy Spirit, as he had come to those in Newport. At any rate, about the time that members of the First Baptist church in Newport were turning to the Sabbath, members of this same church in Misquamicut were also becoming Sabbath-keepers. Ruth Burdick, wife of Robert, was the first to embrace the Sabbath here, as her mother, Tacy Hubbard, had been in Newport a few months before. The date of her accepting the truth was November, 1666. Bethiah Clarke yielded to the truth in February, 1667, and Joseph Clarke, her husband, March, 1667. Shortly after this, we do not know when, "Mrs. Maxson,"

wife of John Maxson, embraced the Sabbath. In 1673 they reported four in their vicinity who were keeping the Sabbath. Some time in these years Elder John Crandall, already mentioned, and his wife, who came to the new settlement among the first, espoused the Sabbath cause, and Elder Crandall did valiant work for the truth here and at New London, Conn., till his death, which occurred some time between May 18, 1675, and Jan. 27, 1676. Mrs. Crandall was the first Seventh-day Baptist to die in America. We learn from a letter written by Ruth Burdick, March, 1675, that they had been holding meetings and celebrating the Lord's Supper previous to the time of her writing. Though this is the first extant record of meetings, it is probable that such had been held since about the time Ruth Burdick and Joseph Clarke and wife accepted the Sabbath. "In 1680" a meeting-house was built and in this they and their descendants worshiped one hundred fifty-five years, when another took its place. There was very much to contend with. Elder Holmes, who made it so unpleasant for the Sabbath-keepers in Newport, while they were members of the Baptist church in that place, made trouble in Misquamicut also, preaching the same sermons against those observing the Sabbath that he did in Newport. There was much trouble over the boundary lines, Massachusetts and Connecticut both claiming the territory where they had settled. In the first settlement Robert Burdick and Tobias Saunders had been arrested on charge of trespassing on the domain of Massachusetts, taken to Boston, put in prison, and fined forty pounds. "In 1671 [Eld.] John Crandall and others were carried off by the authorities and imprisoned in Hartford jail" for trespassing on the domain of Connecticut. Mr. Hubbard, writing in 1680, says that his son-in-law, Joseph Clarke "hath been in Hartford Jail and is now a prisoner." The cause is not stated, but without doubt it is the trouble over boundary lines. Nothwithstanding the wilderness only sparsely settled, disputes and imprisonments over the ownership of the territory, Indian wars prolonged, persecution for truth's sake, and deaths, the number of Sabbath-keepers increased, and in 1678 they report seven.

The year following the organization of the church in

Newport, those observing the Sabbath in western Rhode Island were considered members with the Sabbath-keepers in Newport and the inference is that they had been from the first, though the formal reception seems to have been a little later. The Sabbath-observers in both places formed one communion which had no name and no articles of faith save the Bible. In the first minute in the first record book extant, the church is referred to as "The Church of Rhode Island and Westerly," "Rhode Island" referring to the island and not to the whole colony and "Westerly" to Hopkinton, Westerly, Charleston and Richmond. Sometimes it is spoken of as the "Church," at other times the "Congregation," but it had no official name. One part of the congregation had no preeminence over the other. The pastor, Elder William Hiscox, resided in Newport, but the clerk of the church, till about the time of the separation, was Joseph Clarke, who resided in Hopkinton or Westerly, as also did Elder John Crandall, and later Elder William Gibson.

After the Indian wars had subsided, the growth of this part of the church commenced to be more rapid, fast outgrowing the sections of the congregation in Newport, New London, and elsewhere, and in 1708, when "the separation of the Church into two Churches" took place, there were seventy-two who became members of the "westward" church and forty-one with that located at Newport. The relation that the Sabbath-keepers in western Rhode Island sustained to the first Seventh-day Baptist church organized in America is farther seen by the fact that more than three-fourths of the business meetings were held in western Rhode Island, as the records show. Furthermore, when the Seventh-day Baptist church of Piscataway, N. J., was organized, the man whom they chose as pastor came to this part of the congregation, instead of going to that in Neport, and was ordained in a meeting-house in which what is now the First Hopkinton church had then worshiped twenty-five years. This is a very different picture from the one generally painted by the historians who have dealt with this part of denominational history, but it is an impartial statement of how for forty-two years (1666 to 1708) the Sabbath-keepers in western Rhode

Island held up the banner of Christ with bravery and devotion in the midst of Indian wars, persecutions, and imprisonments. It is too precious a legacy to be lost sight of. No better blood ever flowed in human veins than flowed in the veins of those who espoused the cause of God's truth in those trying days, and wiser building was never done than they did in the Newport and Hopkinton churches more than two hundred years ago.

As the years passed, there grew up a conviction that the church should become two churches. This was not because of any friction, for there is no indication of any. It appears that their sweet fellowship had caused them to postpone the separation too long. In accordance with this sense of what was best, the church at the General Meeting held, 1708, in the meeting-house where the Ministers' Monument now stands in First Hopkinton cemetery, passed an act making two churches. The action reads:

"At a yearly meeting of the Church, at Westerly, the 17 of the 7 month, 1708, it is ordered and appointed by mutual agreement of the Church that that part of the congregation in and about Westerly shall be henceforth a distinct congregation by themselves, and also that part of the congregation in and about Rhode Island shall be a distinct Church from that of Westerly, provided that the brethren and sisters at Newport that were not present at said meeting do concur thereunto."

The brethren in Newport who were not at this General Meeting reluctantly gave their consent, but asked that Joseph Crandall, who evidently had been a deacon before the separation, should be allowed to administer the ordinance of baptism in both churches. To this the brethren in western Rhode Island readily consented and Joseph Crandall, ten years later, became the third pastor of the Newport church, as already stated.

The date of this separation has generally been given as July 17, 1708. In the last decade it has appeared as September 17, 1708. The last date is nearer correct by two months than the first, but it is an error of eleven days, while the first is amiss two months and eleven days. This was forty-four years before the change from "Old Style" to "New Style"

and the church records show beyond a scintillation of doubt that the old style was the one according to which dates were recorded. By the old style the "7 month" was September and the "17 day" corresponds with the 28th day by the new style now used. Thus the separation took place the 28th of September, 1708. It was amid autumnal foliage and breezes, and not the sweltering days of July.

This year is usually given as that of the founding of the church. When one glances at the facts—forty-two years of Sabbath keeping and teaching, thirty-six years of organized effort for Christ, twenty-eight years of worship in their own meeting-house which had been the sanctuary where three years before they had consecrated to his work the first pastor of the Piscataway church—we say this date is misleading in that it does not tell all. It is the date of the separation, when one church became two, not the constituting of either, and this is the way the brethren and sisters of that day looked upon it. It never occurred to them that the record book containing the past records belonged to one church more than the other, and the book being in the hands of the clerk at Westerly was kept there and used to keep the records of the First Hopkinton church till the book was full. For about twenty years during the last century the church reported itself to Conference as being constituted at the same time as the Newport church. This might have been a little misleading and these sentences have been written only to emphasize the fact that "1708" omits the struggles, prayers, hopes, faith, love, and achievements of one generation of pioneer Seventh-day Baptists on this historic ground. A period full of the most thrilling deeds and wise building; one to which these brief and prosy lines by no means do justice.

The brethren and sisters in western Rhode Island, now being a church by themselves, completed the separate organization by choosing and ordaining officers. A pastor was the first to be selected. Instead of choosing a young and inexperienced man, as would be done in the twentieth century, "it was agreed and desired that our aged brother John Maxson, Sen., be the person." He was then seventy years of age, ripe in experience, wisdom, and the Christian graces. His eyes

had beheld the rise of the church from the first, forty-two years. He was chosen at the first meeting following the separation, and was ordained three days later. The record reads: "The 20th of said Month (Old Style) our beloved brother John Maxson, Sen., was ordained to the place and office of an elder to the congregation in and about Westerly, by fasting and prayer and laying on of hands." It appears that Joseph Crandall had been deacon in the church for some years, though there is no minute showing when he or any one else was appointed to that office. In April, the year following, Joseph Clarke, Jr., was ordained deacon, and in 1712, he was ordained to the office of elder and John Maxson, Jr., was elected to the office of deacon. The office of deacon meant much in that day, as the deacon was authorized to baptize, and it was understood that he was to become an elder in due time. From this date forward, more than one hundred years, there was no time when the church did not have two elders and sometimes four or five.

With such a company of noble men and women organized in Christ's name, the future of the church was assured. Its growth was steady from this on for more than one hundred years, in fact from the day Ruth Burdick commenced to keep the Sabbath, in 1666. Four years after the separation, 1712, the number had increased to one hundred thirty, and in 1718, to one hundred fifty. We find no list of members after the last date named for fifty years, or till 1768, when the number was two hundred seventy-six. Twenty-five years later, 1793, the number had increased to four hundred thirty-two and in 1808, one hundred years after the separation from Newport, the number was seven hundred sixty-four, a little more than ten times what it was in 1708. The largest membership was in 1816, when the number was nine hundred forty-seven. It has been suggested that at this time it was one of the largest, if not the largest, in America, but we have not figures to make comparisons.

The present (1902) number of communicants is three hundred fifty-one.

There appears to have been a constant addition by profession of faith and baptism, with frequent sweeping revivals.

Three hundred ninety-five were added during the pastorate of Elder Joshua Clarke, (1773-1793), and one hundred eighty-six in one year. Two hundred were added in one year during the pastorate of Elder John Burdick, and one hundred eighty-six during the pastorate of Elder Abram Coon. In the twenty-six years from 1812 to 1838, over one thousand entered the fellowship of the church. The number added while Elder Matthew Stillman was leading pastor was seven hundred fifty-four. There never has been a pastorate without large increase, often fifty or one hundred. The conversions have not been big-meeting conversions, where the same persons were converted over every revival.

For more than a century this church was the only one in several adjoining towns to live. Other denominations made efforts to establish churches but failed. This was not because they were opposed by the Seventh-day Baptists, as the following quotation from Arnold's History of Rhode Island will show:

"The Rev. N. Price, missionary at Westerly, expresses his astonishment at the kind treatment he received, so unlike that which everywhere else was accorded to those who differed from the prevailing religious sentiment, he says:

"'The Sectaries here are chiefly Baptists that keep the Saturday as a Sabbath, and are more numerous than all the other persuasions throughout the town put together,' and then proceeds to express his wonder that those Baptists, 'who I imagine would oppose me, and all of the same interest with me, should be so far from it, that they have expressed a gladness of ministers coming to those of a different persuasion from them; that instead of separating and keeping at a distance they should many of them come with my own hearers and be as constant as most of them, and but few that would not occasionally do it and manifest their liking; that when I supposed that if they did come, it would be to pick and carp, and find fault, and then go away to make the worst of it, that they should come after a sermon and thank me for it; that instead of shunning me and keeping off from an acquaintance with me, they should invite me to their houses and be sorry if I would pass by without calling; that their two ministers in the town, who I expected would be virulent and fierce against me, and stir up their people to stand to their arms, should not only hear me, thank me, visit me, but take my part against some of their own persuasion that showed a narrow spirit towards us, and be the most charitable and catholic whom I thought to have found the most stiff and prejudiced.'"

This was written about 1722.

The decline in numbers was due in part to emigration, but chiefly to the organization of other churches from its members. Some time previous to 1745 a number of its members, and among them Elder William Davis, had settled in New Jersey and formed the Shrewsbury church, which later migrated to West Virginia and became the Salem church. Churches were organized at Burlington, Conn., and Berlin, N. Y., from members of this church in 1780. The brethren in the vicinity of New London had been members of the First Hopkinton church from its separation from Newport, and had been under its watchcare and discipline, the pastors ministering to their needs. In 1784, they had become strong enough to be formed into a church, and upon their request, were thus organized into what is the Waterford church. Members of the First Hopkinton church, during the closing years of the eighteenth century, had settled in Brookfield, N. Y., and in 1797 were set off as a church. The brethren pushing on still farther west came to DeRuyter, N. Y., and they, with others, were formed into the DeRuyter church in 1816. The church roll shows that a company of twenty-five went from the First Hopkinton church and formed the First Verona church in 1820. Another company settled in Little Genesee, N. Y., and became a church in 1827.

A little later a new move commences. Seventh-day Baptists in southwestern Rhode Island had clung to the mother church, no matter how far removed. They could not bear the thought of doing otherwise, so strong was their love for the church of their Redeemer. But in 1770 so many members lived in the northern part of the town (Hopkinton), that they asked the privilege of building a meeting-house in their midst. The reason for doing this was that they were ten miles from the regular place of worship. This request was granted and the house built near Rockville. It was probably built in 1771, as the records show that it was erected before the summer of 1772. After the building of this house of worship, the one at the regular place of meeting and where they had worshiped for ninety years was called the "Lower Meeting-house," and the new one the "Upper Meeting-house." This

continued for sixty-five years, or till the organization of the Rockville church. At each church, not alone were religious services held, but business meetings as well, each section keeping its records and receiving and disciplining members living in its vicinity. Whatever action was taken at either place was called the action of the whole church. They could have been two churches, but the ties of Christian friendship bound them together so closely that they continued to be one church for three generations.

These two meeting-houses were ten miles apart and in 1799 meetings commenced to be held regularly on the Sabbath at Hopkinton City, about midway between them. From this time till 1835 the church had three places where its members met every Sabbath to worship. It is evident that the elders divided the work of preaching and pastoral ministration among them, so that each place of worship was supplied. Only once do we find recorded any action by the church outlining the appointments of the elders.

In 1835 the brethren at Hopkinton City became the Second Hopkinton church and those at Rockville were set off as the Rockville, or Third Hopkinton church. The brethren in the vicinity of Dunn's Corners were set off under the name of the First Westerly, in 1837, while the brethren residing in the village of Westerly became the Pawcatuck church in 1840. Three years later, 1843, a church was also formed from members of the mother church in South Kingston, R. I. This made five churches in its immediate vicinity, within eight years set off from the First Hopkinton church, and still it had a membership of five hundred and twenty-nine when the five had been made separate churches. The Greenmanville church, at Greenmanville, Conn., was set off in 1850, and the Second Westerly, at Niantic, R. I., in 1858.

Besides these fifteen churches organized largely from members of the First Hopkinton church, many families from it have helped to make up other Seventh-day Baptist churches and several of the fifteen in turn have set off churches from their members till we can say, without exaggeration, that a large percentage of Seventh-day Baptists in America can trace their ancestry back to the First Hopkinton church. The psalm-

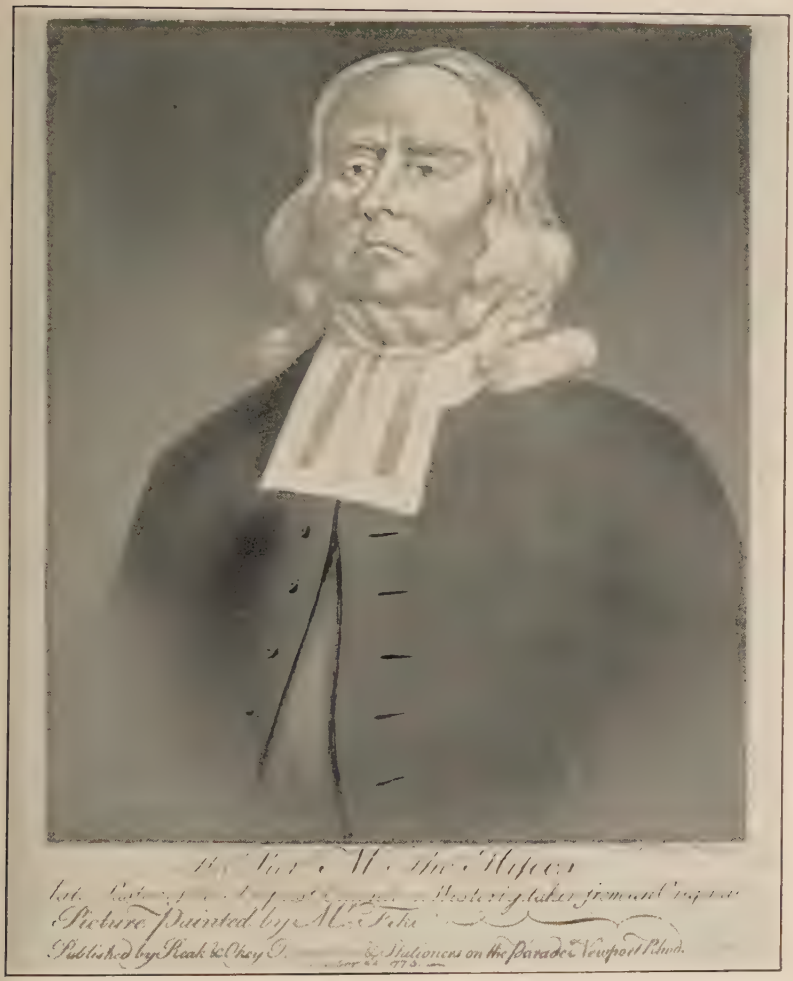
ist says of Zion that she is the mother of men. This church has been the mother of churches as well as men.

That the church was greatly blessed in the selection of ministers is not alone an evidence of the wisdom of its members, but also that it was under the guidance of the Holy Spirit. The first pastor was John Maxson, 1st. Several writers have said that he was the first white child born on the island of Rhode Island, his birth occurring in 1638. He must have been among the first. The father of John Maxson was killed by the Indians before John's birth, and his mother, with others, fled in a boat from Connecticut to the island of Rhode Island, where John was born. He was among the first to go from Newport to Misquamicut for the purpose of building homes. When he embraced the Sabbath we do not know, but it was soon after the organization of the church. He had shared all the struggles of that part of the church living in western Rhode Island. Upon the separation into two churches, he was chosen pastor, as already indicated. He was seventy-five years of age when chosen and served a little over twelve years, or till December, 1720.

John Maxson, Jr., son of the first pastor, was the second leading elder. He had been chosen deacon in 1712, and ordained an elder in 1716. He was fifty-four years old when he became leading elder in 1720, and died July, 1747, having served as pastor nearly twenty-seven years.

Joseph Maxson, also a son of the first pastor, was the third leading elder. He was chosen to the office of deacon in 1716, was ordained an evangelist in 1732, and an elder in 1739. He became pastor upon the death of his brother in 1747, and was at this time seventy-five years of age and his pastorate lasted till his death in 1750.

The fourth pastor was Thomas Hiscox, son of Elder William Hiscox, first pastor at Newport. He came from Newport to western Rhode Island about the time of the separation from Newport, was chosen deacon in 1716, and appointed elder in 1719. This last appointment he declined, but in 1732 consented to be ordained an evangelist. He was ordained at Newport and the people there were so much pleased with him that he was by vote of the church asked



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See *Biographical Sketches*, p. 1361.

to preach for them when he could, and for the next forty-five years he seems to have been a favorite in Newport. In 1743 he was again called to the office of an elder in the church, but declined. Upon the death of Elder Maxson, in 1750, he was chosen leading elder. He was at this time sixty-four years of age and he served as pastor till his death in 1773. Elder Hiscox served the church also as clerk, and his town as clerk, justice of the peace, and treasurer, acting in the latter capacity sixty years.

Joshua Clarke, son of Elder Thomas Clarke, who had served the church as assistant elder acceptably for a number of years, was the fifth pastor. He was chosen deacon in 1756, and twelve years later was ordained an elder. Upon the death of Elder Hiscox he became the leading elder and served as such till his death in 1793. Aside from being an able and efficient pastor, he was also a trustee of Brown University and a member of the legislature for twelve years.

John Burdick was the sixth pastor. He was chosen deacon in April, 1772, and two years later ordained to the office of elder. Upon the death of Elder Joshua Clarke, he became pastor, at the age of sixty-one. He served till his death in 1802. We know so little of the appearance of these men that I quote the following from the pen of Miss M. L. Potter:

"Rev. John Burdick was rather tall, with fine form, light complexion, blue eyes, and fair hair, worn rather long. Though solemn and earnest, there was a pleasantness, tenderness, and pathos in his speech, and a courtesy and amenity of manners that rendered him peculiarly attractive to all who came under his influence. He was not only loved and venerated by his own people, and by them likened to 'the beloved disciple,' but when called to preach in distant neighborhoods, was gladly received, and crowds flocked to hear him."

Upon the death of Eld. John Burdick, Abram Coon became pastor. He was ordained an evangelist in 1798, and served the church as evangelist four years and as pastor eleven, dying September, 1813.

The eighth pastor was Matthew Stillman. He was ordained elder June, 1804, and became the leading elder upon the death of Elder Coon, though he was not elected to that place by formal action of the church till 1819. He served

the church till his death in 1838. It will be remembered that the church reached its largest membership during these years and that there were several precious revivals. At one time there were four elders in the church beside Eld. Stillman, and during the most of his ministry there were three places where Sabbath services were regularly held.

Daniel Coon, son of Eld. Abram Coon, was the ninth pastor. He was licensed in 1818, and ordained one year later. He was pastor in Brookfield, N. Y., for a time, but in 1836 returned to the home church, and after Elder Stillman's death, served the church as leading elder till 1853. He died in 1858. He was a man with a very powerful voice and "spoke with ease, fluency, and often vehemence. In prayer he was fervent and impassioned." In the last year of his pastorate, he was assisted by Eld. Lucius Crandall as evangelist.

Before we mention the other pastors, it is well that we pause a moment for reflection. There are some things revealed in these first nine pastorates just named that are highly interesting and instructive. The first nine pastors were members of the church when consecrated to the sacred office and had all grown up in the church, except John Maxson 1st, who, though a mature man when he embraced the Sabbath, had been connected with the society nearly forty years before being chosen its first pastor after the separation from Newport. The pastors who have served since this group of nine, with one exception, have had no connection with the church previous to their call to the pastorate. The one exception was Elder A. B. Burdick, who grew up a poor boy in the church and was licensed and ordained by it. His services being needed more elsewhere, he served other churches, where great revivals accompanied his labors. After an absence of about twenty years, during which he proved himself a brilliant orator and ready speaker on any question, he returned to become the pastor of the church of his boyhood and to have his ministry end under a dark shadow. The first nine not only were the fruit of the church, its own sons, but with the exception of Eld. Daniel Coon, when once chosen to the office, they served till death. They were not allowed to withdraw from the office, no matter how

old and feeble. This was settled when Eld. John Maxson, 1st, asked to be released and the church responded by appointing another elder and choosing another deacon who was authorized to baptize. The first six were first deacons, then elders, and finally leading elders. The three others, though never deacons, were first chosen evangelists, then elders and lastly became leading elders. For some years it was the understanding that a deacon would become, in due time, an elder and they were chosen with that thought in view. It evidently became difficult to get a sufficient number of men to accept the office under this rule and it was dropped by vote of the church and yet, for nearly one hundred years all the pastors had served as deacons before becoming elders. Under the plan that a pastor served for life, the pastorates were exceptionally long. The nine served one hundred forty-five years, an average of sixteen years, to say nothing of the time they served the church before they became leading elders. Their ripe age when called to the highest office in the gift of the church surprises us. John Maxson, 1st, was seventy, John Maxson, 2nd, was fifty-four, Joseph Maxson was seventy-five, Thomas Hiscox sixty-five, Joshua Clarke fifty-six, John Burdick sixty-one, Abram Coon thirty-nine, Matthew Stillman thirty-two, and Daniel Coon forty.

It will be seen from these facts that these men did not enter the pastorate of the church without preparation, as has often been represented. They had not had the advantage of colleges and seminaries, but they had long years of experience and testing before being entrusted with the pastoral care of the church. Their preparation was different from that of the schools, nevertheless it was real preparation of the highest character. The church, while being very diligent in endeavoring to lead men into the ministry and in giving them opportunities to develop, was also most cautious as to the preparation and ability of its elders. They were able men, monuments to any church. The work they wrought speaks louder than words.

In the last forty-nine years there have been eight pastors, whose names and pastorates are as follows: Charles M. Lewis, 1853-1857; Joshua Clarke, 1858-1864; Alfred B. Burdick,

1864-1871; Arthur E. Main, 1871-1880; Wardner C. Titsworth, 1881-1883; Ira Lee Cottrell, 1884-1891; George J. Crandall, 1891-1899; Clayton A. Burdick, 1899—.

Besides the pastors eight ministers have served this church in the ministerial office, and some of them long and faithfully.

Eld. John Crandall, already mentioned several times, was the first Seventh-day Baptist minister (and probably the first of any denomination) in western Rhode Island. He was a son-in-law of the famous Samuel Gorton, and his wife, Elizabeth Gorton Crandall, was the first in America to die in the faith of the Sabbath. Elder Crandall was a contemporary with Roger Williams and like him had been persecuted for his Baptist beliefs and practices, once having been imprisoned in a Boston jail along with Dr. John Clarke and Obadiah Holmes. Elders Crandall and Clarke were fined, and Elder Holmes was whipped.

He was one of the purchasers of Misquamicut, and also one of the first settlers therein. His church relations had been with the First Baptist church at Newport, in which he had been an elder, till he embraced the Sabbath. The date of this event is not known, but it probably was not long after the Sabbath-keepers in Newport organized themselves into a church. After embracing the Sabbath he did valiant work for the truth in western Rhode Island and eastern Connecticut. Here he ministered unto the communicants, and baptized and received into the fellowship of the young church those who offered themselves as willing candidates. His death occurred, as near as we can gather from the Journal of Samuel Hubbard, about the beginning of the year 1676. Perhaps his name should head the list of pastors of the First Hopkinton church.

As already recorded in the sketch of the Newport church, Eld. William Gibson lived with this part of the congregation after about 1680, and, as co-laborer with Elder Hiscox, was really the pastor of the Sabbath-keepers in western Rhode Island and Connecticut till the separation.

Elder Joseph Clarke was elder in the church with Elder John Maxson, 1st, and would have been pastor, or leading

elder, upon the death of Eld. Maxson, had he not died before Elder Maxson. Eld. Clarke was ordained deacon in 1709, became an elder in the church in 1712, and died 1719. The church lost a promising leader in his death.

Eld. Thomas Clarke was an assistant elder in the church with Elder Thomas Hiscox. He was ordained a deacon in 1735, and elder in 1750. In this last capacity he served till his death, seventeen years later. He too would have been the pastor had he not died before Eld. Thomas Hiscox.

Eld. Christopher Chester grew up in the church, was licensed to preach in 1832, ordained to the ministry two years later, and, excepting intermissions during which he served other churches, served this church as an assistant elder till his death.

Elders William Davis, Lucius Crandall, and S. S. Griswold have served the church as ministers of the Gospel, though never formally recognized as pastors or assistant pastors. For a number of years between 1711 and 1744, Eld. Davis was a member of this church, but just how much of the time we cannot now tell. Though unfortunate in having much trouble with the church, yet it is evident that during a part of the time which he was a member he was recognized as a minister. He has since become famous as the ancestor of a large number of Seventh-day Baptist ministers. Eld. Lucius Crandall served the church as an "evangelist" during the last months of the pastorate of Eld. Daniel Coon, and Eld. S. S. Griswold acted as supply between the pastorates of Elders Chas. M. Lewis and Joshua Clarke.

Besides those who were pastors and assistant pastors, eighteen ministers, at least, have grown up in the church and served as Seventh-day Baptist pastors and missionaries elsewhere. They are as follows:

Eld. Joseph Crandall, thought to have been a son of Eld. John Crandall, the first minister in Misquamicut, was called from this church to the pastorate of the Newport church upon the death of Eld. William Gibson.

Eld. John Davis, son of Eld. William Davis, first pastor of the Shrewsbury church, was baptized into what is now the First Hopkinton church, in 1713, and was a member for

more than thirty years, serving it in various ways. In 1743 he was chosen an elder but declined to serve. He soon moved to New Jersey and became a member of the Shrewsbury church. After the death of his father he was chosen pastor and sent back to the First Hopkinton church to be ordained. This took place July 23, 1746.

Eld. John Maxson, the fourth pastor at Newport, was also the fruitage of the First Hopkinton church. He grew up in the church, and though declining the office of elder when elected thereto in 1743, yet seven years later he was ordained deacon with authority to baptize, and in 1754 became pastor of the sister church at Newport, which he served till death.

Eld. John Davis, who became the first pastor of the Burlington (Conn.) church, was an elder in this church nine years previous to the organization of the Burlington church, in 1780.

Elder William Coon, the first pastor of the Berlin church, moved from this church to the Berlin church and was ordained by his home church upon the request of the church in Berlin, in 1783.

Eld. Henry Clarke was first deacon in this church and was ordained an evangelist and authorized to preach and administer baptism and the sacraments the day Eld. John Burdick was installed as leading elder, 1793. He became the pastor of the First Brookfield church and was author of "Clarke's History of the Seventh-day Baptists," published in 1811.

Eld. Asa Coon was ordained evangelist with Eld. Henry Clarke and like him was deacon at the time of his ordination to the ministry. After having served as assistant pastor eight years in the mother church, he became the second pastor of the Berlin church.

Eld. Amos Stillman, who was the last pastor of the Burlington (Conn.) church, was reared under the influence of the First Hopkinton church, but was not ordained till after he became a member of the Burlington church.

Eld. Eli S. Bailey was brought into the fold of Christ when fifteen years of age by the First Hopkinton church

and received his religious instruction under its fostering care, but did not yield himself to the ministry till he removed to Brookfield.

Eld. William B. Maxson, who was one of the most eminent ministers among Seventh-day Baptists in the first half of the nineteenth century, Eld. Amos R. Wells, who was very active in missionary labors, and Eld. Thomas V. Wells, received their religious training in this church and were ordained by it to the ministry. William B. Maxson and Thomas V. Wells, together with Daniel Coon, were ordained at the same time and Amos R. Wells a little later.

Elders John Greene and Henry P. Greene grew up under the influence of this church, though they did not fully enter the ministry till after they moved elsewhere. The former was one of the most successful evangelists among Seventh-day Baptists, and the latter served as minister in the First Genesee church for a number of years.

Pres. William C. Kenyon, the first President of Alfred University, grew up within, and went forth from, this church.

Eld. Henry Clarke, who was pastor of the First and Second Westerly churches, was a member of the First Hopkinton church till the organization of the First Westerly, when he joined there and soon became its pastor.

Charles Saunders, who in 1854 was sent as Missionary to Palestine, was the fruitage of this church, it having been his home and that of his ancestors.

Eld. Horace Stillman grew up in this church, was licensed in 1871, and ordained by it a little later.

The work performed by those who have served the church as deacons is a most interesting chapter in the history of this church. Their names form a long list of most worthy and able men who went about baptizing, ministering to the physical and spiritual needs of the community, and sometimes preaching and administering the sacraments. The list is too long to be given in this sketch.

Perhaps there is no more instructive chapter in the history of this church than that which treats of discipline. Its records, like those of most churches, are largely filled with matters of discipline, and the wisdom and Christian spirit

shown are most delightful. The idea was not punishment, but to encourage, strengthen, and edify, as well as to reprove and correct. The written confession of faith which was required of candidates for membership during its early history was in line with its policy, and whether a wise or unwise policy, it made it pretty sure that a candidate understood the step he was taking. It would be expected that in a period of two hundred years all kinds of offences would appear. Licentiousness, drunkenness, Sabbath-breaking, profane language, duelling, quarrelling, fighting, dancing, card playing, various forms of dishonesty, neglecting to attend Sabbath services and church meetings, and a failure to support the church financially are some of the offences with which the church dealt. When members had financial difficulties with one another which they could not settle themselves, they were expected to take them to the church, not to civil courts, and the church, after investigation, passed upon the case. When judgment was once passed by the church on a matter of this kind, all parties concerned were expected to abide by the decision. If any failed thus to do, they were dealt with. In one case, in the early history of the church, a brother of strong character absolutely refused to abide by the judgment of the church and was excommunicated and in after years came back to the church.

In the discipline of the offending members by the church as an orgniazation, the first thing was the complaint, and it was the established rule during a part of its history, at least, not to hear a complaint till Gospel measures had been taken. The complaint was followed by a citation to appear before the church to answer the charges. If satisfaction was given, it was so voted and dropped. If the supposed offender did not appear before the church to answer the charges, he was cited again. If he did not then appear, or if he failed to give satisfaction, he was given a written admonition which was generally delivered by the hands of the messenger, or brethren were appointed to visit him with the purpose of bringing him back to duty. When the first admonition was not responded to, a second was given. Some of the admonitions are recorded and are most wholesome reading. If the offender re-

OLD BAPTISMAL POOL OF THE FIRST HOPKINTON CHURCH.

The small white cross at the rear marks the spot at which it was entered for baptismal purposes.

fused "to hear the Church" in the admonitions, his name was dropped from the roll. The usual form of the vote was and still is "That brother A. has gone out from us and is no more of us;" sometimes, however, it was simply that the name be dropped or that he be rejected. If the offender gave evidence of genuine repentance, he was freely forgiven, but if the offence was a heinous one or there was not good evidence of sincere repentance, he was placed "under admonition" till such time as the church was satisfied. To be placed under admonition was to be given a written statement of the offence and an exhortation to bring forth fruits worthy of repentance. While under admonition, one was not expected to commune. The church was most patient. One case of discipline appears on the records for thirty years. The spirit of Christ pervaded it all and many were reclaimed by the wise, tender, loving, and firm discipline of the church. It would seem strange today for the churches to "deal" with members for non-attendance upon the Sabbath services, or for failure to attend the business meetings of the church, but such cases were not uncommon in the history of this church, and those who refused to hear the church regarding non-attendance upon the Sabbath services were sometimes cut off. If a member persistently refused to hear the church about any matter, his name was dropped. The discipline of the church included the encouraging of the struggling and disheartened. This was done not alone by the personal work of the elders and lay members, but the church also voted letters of encouragement to cases in trial and discouragement. The fellowship in the church as shown by the records is something delightful to contemplate. That they were not all of one mind always is very evident, but they were bound to each other by bonds stronger than death. Remarkable harmony has prevailed throughout its history; herein lies one great secret of its phenomenal growth, strength and influence.

The church proper has had only two houses of worship. The first one was built in 1680, it is said. This was twenty-eight years before the congregation in western Rhode Island separated from the congregation in Newport. It was located on an elevation near the Pawcatuck river, where the Min-

isters' Monument in the Hopkinton cemetery now stands. In this house the church worshiped one hundred fifty-five years. We have no knowledge regarding the history of its building, only that it was on land owned by Peter Crandall, son of Eld. John Crandall.

The committee which reports that the building is no longer suitable for worship, gives us in their report a partial description of the house. This description will be found in Vol. II. of the church records, page 379 *f*.

In 1835 a new house was built on the site of the old one. Seventeen years later, 1852, this one was moved to Ashaway, one and one-half miles from the original spot. In this second house the church still worships. It has, however, since its removal, been enlarged and remodeled to suit the needs of the congregation worshiping therein. Both houses had galleries, which added much to their seating capacity, and both have had the two Tables of the Law hung on the wall back of the pulpit.

To these two houses, consecrated to the service of Jehovah God, the devout believer, the tempted and tried, and the struggling ones of earth have come for two hundred twenty-two years. Within these walls hundreds, reaching into thousands in number, have given their hearts to Christ, and many men have been consecrated to the gospel ministry, the first of whom was Edmond Dunham, the first pastor of the Piscataway (N. J.) church. In the first church the General Conference was organized one hundred years ago, growing out of a general, or yearly meeting which had been held in this house pretty regularly since 1692, or before. This house was one of the first places in America to witness singing in divine service. This house has been the scene also of many seasons of fasting and prayer and of thanksgiving. When famine stared the community in the face, when pestilence and war were carrying away the loved ones, and when interest in religion was at a low ebb, then the children of God, at a time previously appointed, betook themselves to the sanctuary, and humbly and reverently prostrating themselves before the Throne of Grace, implored God's mercy and help. When calamity was averted and famine, pestilence and war were

passed by, they came within these same walls to give thanks and praise. Throughout the history of the church seasons of "fasting and prayer" and "thanksgiving" by the appointment of the church, governor, or king have frequently been held.

Beside these two edifices wherein the church proper has met, it has built and owned another and partly owned still a third. As already stated, the church built a house of worship, in 1771, at Rockville, to accommodate the part of the congregation there. Some time near the close of the eighteenth century it appears to have had a principal hand in building a church at Hopkinton City, where the members in that section worshiped.

Down at the river, a little distance from where the first meeting-house stood, and where the one now in use was built, was the baptizing place. At this point a house was built by the church, in 1737, to accommodate the candidates for baptism. This house remained in service till after the new church was moved away. It was sold in 1855, having done service one hundred eighteen years. In the flowing waters of the river by this house, generation after generation of willing candidates, yielding their hearts to Christ, were buried with Him in baptism.

On the spot where the first house stood and where the second was built has been erected what is known as the Ministers' Monument. This marks the place where the churches stood, and also the last resting place of the elders of the church who died in its service. The monument was dedicated in 1899, and a fuller description of it is to be found in the Conference minutes of that year. The following quotation found in the Conference minutes for that year, 1899, gives a description of both the location of the churches and the ancestral baptizing place, a spot sacred to the entire denomination by virtue of the fact that the ancestors of three-fourths of the Seventh-day Baptists now living were baptized there:

"The Monument has a two-fold significance, as it marks the spot where the 'meeting-house' stood from 1680 to 1852, as well as memorializing the pastors who served the Church from 1708 to

1852. Are we not then justified in referring to this Dedication as an event of much historic interest? The ridge of land upon which the Monument stands is skirted on the south and west by the Pawcatuck river, which at this point sweeps around a high ledge of rocks and the corner of the bluff as a pivot, changing its course from almost due west to a due north direction; but before making the turn, it is spanned by a bridge, known as the 'Meeting-house Bridge.' With the ledges upon both the north and south banks of the river, the high bluff upon the west bank around the angle, the river, glinting in the sunlight between overhanging trees, the green woods upon the right and left, the quaint old bridge in the foreground, and the broad plain stretching back to the north, it would be difficult to find a more picturesque spot, or a more peaceful resting place, when we lie down on the bosom of mother earth, and are covered by her green sod. Upon the bank of the river, before it turns around the ledge, was the baptizing place for the Church, which stood about forty rods back on the bluff. Many men and women can recall baptismal scenes upon this river bank when the entire congregation stood upon the natural terraces of the rocky hillside, which overlooked the water like a beautiful amphitheatre. Every one could see the solemn ordinance as the godly man and the candidate walked in and out of the water, while the words, 'I baptize thee in the name of the Father, the Son and the Holy Ghost,' were heard by every onlooker. It is doubtful whether any place in Rhode Island, if in America, ever witnessed more baptisms than this spot, and surely none was ever more ideal in its surroundings. If we look for the baptizing place today, we shall find instead of the clean white sand which covered the bank, making it inviting to walk down into the stream, a deep, rich, black soil and a heavy growth of shrubs or trees."

In the early history of the church the financial question was not one of importance, as there was but little money used in connection with its work. The records therefore do not say very much about the subject. The elders had their farms and supported themselves largely. One reason why Eld. Thomas Hiscox declined ordination so long was, as he said, that he did not have sufficient property so that he could devote his time to the work of an elder. Tradition tells us that the brethren helped the elders with their work and that the latter were the recipients of many gifts and favors. The church clerks have been paid for their services during the most of the church's history. The elders were paid when sent on any special mission for the church, one vote being that they have three shillings per day. After a time, the elders received

THE MINISTERS' MONUMENT.

In Cemetery of First Hopkinton Church. Dedicated, August, 1902.

small sums—twenty, forty, or fifty dollars from the "Church stock." The records show that this gradually increased. The following vote, passed Nov. 30, 1800, is significant: "Voted, that a sum be raised for Eld. (John) Burdick of seventy dollars, which sum to be paid in by the 1st January, next, which sum may be paid in corn at 4 shillings 6 pence bushel, or cheese at 7 pence, butter at 1 shilling, or pork at 5 pence etc." Eld. Lucius Crandall, who served the church as evangelist for about one year, was the first to receive a stated salary. This was in 1851-1852, and the salary was four hundred dollars. After this the salaries gradually increased.

For the first one hundred and fifty years, the care of the poor was given much more attention than any other item pertaining to finance. Throughout its entire history, the church has looked very carefully after the needy members. Only once does there appear any intention to depart from this course, and the church looked upon this as a mistake and quickly rectified it. Sometimes three or four hundred dollars a year have been spent in this way. Food, clothing, shelter, nurses, and doctors have been provided when needed. If it was learned that a member was staying away from church because he did not have clothes suitable to wear to church, the clothes were furnished.

Though there was not much attention paid to finance the first fifty years of the separate history of the church, because there was not much occasion, yet for the last one hundred twenty-five or fifty years the subject has been one of most careful and earnest study. The church commenced by appointing committees to devise methods. Their reports were carefully discussed by the church, and if approved, faithfully tried. Almost every method of raising money, except the lottery, has been before the church and many of them tried. If there was space to give the financial history of the church for the last one hundred fifty years, it would be a most valuable contribution to the important subject of church finance.

At the annual meeting, in 1850, the church voted to raise $250.00. No sum larger than this for the regular yearly expenses had then ever been voted. Today the sum raised yearly is larger by about ten times.

The part the members of the First Hopkinton church have acted in industrial, educational, and state affairs would be a history by itself alone; a mere outline would be too long for this sketch, and we must content ourselves with a glance at a little of it. For two hundred forty years they have been in the front rank. They were foremost in Western Rhode Island when it was an agricultural district. It is recorded that they were well to do as a rule, their estates were large, including several hundred acres, sometimes as many as two thousand acres. When the section of the state in which they lived turned its attention to manufacturing, they led in that and have ever since had a prominent part in it, as they have in banking and other industries.

It will be seen from the list given below that the church from near its earliest beginning had one or more of its members in the colonial assembly almost every year, and also that it has had one or more of its members in the state legislature almost every year since the colony became a state. The list is made up of the names of those who have been members of the church and have represented Westerly and Hopkinton. There may have been others from other towns, but this list, for which the writer is largely indebted to Hon. Geo. B. Carpenter, Elisha C. Stillman, and Secretary of State Charles P. Bennett, is not far from complete.

From Westerly:—Tobias Saunders 1669, 1671, 1672, 1680, 1681, 1683, 1690; Eld. John Crandall 1670, 1671; Eld. John Maxson 1670, 1686, 1687, 1688, 1689, 1690, 1693, 1705; Nicholas Cottrell 1670; Suball Paynter 1670, 1672, 1673, 1674, 1675, 1676, 1677; Joseph Clarke 1678, 1679, 1680, 1690, 1698, 1700, 1702, 1704, 1706, 1708; Robert Burdick 1680, 1685; William Champlin 1690, 1691, 1692, 1696, 1697, 1698, 1699, 1700, 1702, 1703, 1705, 1707, 1710, 1712; Peter Crandall 1699, 1700, 1701, 1703, 1704; James Babcock 1701, 1706, 1707, 1708, 1709, 1713, 1716; Edward Greenman 1702; Eld. Wm. Gibson 1702; Eld. Joseph Crandall 1709; William Clarke 1711, 1730; Daniel Lewis 1711, 1714; Joseph Maxson 1712; Eld. Thomas Hiscox 1714, 1718, 1720, 1726, 1727, 1734, 1736, 1739, 1740, 1741; Samuel Clarke 1716; George Babcock 1716; John Hill 1721, 1724, 1725, 1726, 1727; Oliver Babcock 1730, 1734,

1735, 1737, 1738, 1752; Joshua Babcock 1739, 1740, 1747, 1748, 1749, 1752, 1753, 1754, 1758, 1759, 1760, 1773, 1774, 1775, 1776, 1778, 1780; Eld. John Maxson, Jr., 1742, 1743, 1744; William Babcock 1744; Nathaniel Lewis 1745; Silas Greenman 1746, 1749; Benjamin Randall 1754, 1755; Samuel Ward 1756, 1757, 1758; Nathan Babcock 1760, 1761; George Stillman 1761, 1762, 1765; George Stillman, Jr., 1790, 1791; Edward Bliven 1766, 1781, 1782; David Maxson 1765, 1781, 1783; Stephen Saunders 1766, 1774; Joseph Crandall 1767, 1768; Edward Saunders 1767, 1769; Joseph Clarke 1769; Phineas Clarke 1771, 1772; Paul Clarke 1779; Thomas W. Potter 1816; Daniel Babcock 1821, 1822, 1823; Joseph Potter 1828, 1829, 1842, 1843, 1844, 1845, 1846, 1850; William Potter 1837. From Hopkinton:—Eld. Joshua Clarke 1753, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766; Edward Wells, Jr., 1758, 1759, 1760, 1761, 1767, 1768, 1777; John Maxson 1762, 1764, 1765, 1766; John Maxson, Jr., 1763; Thomas Wells, Jr., 1769, 1770, 1771, 1772, 1774, 1775, 1776, 1777, 1778; Zacheas Reynolds 1773; Jesse Maxson 1773, 1774, 1779; William Coon 1780; Samuel Babcock 1781; John Brown 1784; Hezekiah Babcock 1797, 1798, 1801, 1802, 1815; Daniel Babcock 1805, 1806, 1822, 1825, 1826; Alpheus Burdick 1809; Elnathan W. Babcock 1826, 1827, 1830, 1832, 1833, 1842; Josiah Witter 1830; Joseph D. Kenyon 1836; George Irish 1844, 1845; John M. Barber 1849; Lester Crandall 1855, 1856; Thomas M. Clarke 1859, 1860, 1864; Wm. L. Clarke 1865, 1866, 1872, 1873, 1874, 1875; Oliver Langworthy 1876; George B. Carpenter 1878, 1879, 1880, 1881, 1882; Horace L. Crandall 1883, 1884; Alexander B. Briggs 1887, 1888; Paul M. Barber 1890, 1891; Frank Hill 1894, 1895, 1896, 1897, 1898; Elisha C. Stillman 1899, 1900, 1901, 1902, 1903.

Elder Thomas Hiscox, the able pastor of the church from 1750 to 1773, served the town as treasurer for sixty years, from 1712 to 1772, and upon resigning received the "unanimous thanks" of the freeman.

Eld. Joshua Clark, pastor from 1773 to 1793, was a trustee of Rhode Island College, now Brown University, from its founding in 1764 till his death in 1793.

Doctor Joshua Babcock was a fellow of Rhode Island College from 1764 till his death in 1783.

Frank Hill has been a member of the State Board of Education, which has direction of the schools of Rhode Island, since 1897.

In the industrial world Dea. William Stillman stood out among others. He was born in 1765, and became a member of the church in 1785. Aside from being a machinist, clock-maker, silver-smith, and manufacturer, he was an inventor. Of his inventions, "Westerly and Its Witnesses" says:

"Dea. William Stillman invented and secured a patent for the first cloth-shearing machine in the world. A second patent was secured for an improved shearer. He also obtained a patent for bank locks. The veneering plane was his creation. By trade he was a clock-maker. He at last engaged in the manufacturing of cotton-working machinery."

Most eminent among the men of this church was Governor Ward. He was the son of Governor Richard Ward, of Newport, R. I., also a descendant of Roger Williams, and was born May 27, 1725. His education was the most liberal and thorough, but his name does not appear in the list of Harvard's graduates, as has been stated, and we cannot learn that he ever was a student at Harvard. At the age of twenty he married Anna Ray, of Block Island, and moved to Westerly, R. I., where he came to possess a large estate. The Ward homestead is still pointed out, being situated about four miles east of where the village of Westerly now stands and near the First Westerly church, at Dunn's Corners. In 1756 he was elected to the General Assembly and continued to represent Westerly till 1759. Not alone while he was a member of the Assembly, but afterwards and while holding no office, he exercised a wide influence over its actions and questions of general public interest. In 1758 he was one of the two delegates to the Hartford Convention, called by the Earl of Loudoun to settle the quota of New England's troops in the French war. He was appointed Chief Justice of the colony in 1761, and was elected Governor in 1762, again in 1765, and a third time in 1766. It was during his office as governor, in 1765, that the famous Stamp Act was passed by the English Parliament. Governor Ward

HON. JOSEPH POTTER.

See *Biographical Sketches*, p. 1361.

was the only governor in the colonies who refused to take the oath to support the Act, and he stood out against the oppressive measure with patriotic determination till it was repealed. Governor Ward did not sign the charter of Rhode Island College (now Brown University) as chief executive of the colony, as has been stated by several writers, for he was not governor that year, 1764; but his name stands among the first of those who petitioned the legislature for the charter, and when it was incorporated, he became a trustee and during the remainder of his life gave to it much time and continued its fast friend and patron. In the colony he led in resisting the encroachments of England upon the colonists during the decade that preceded the open conflict. Early in 1774 he presented at a town meeting in Westerly a series of resolutions that set forth the grievances of the Americans and called for armed resistance. He was elected to the Continental Congress which convened in Philadelphia, September 5, 1774. Here he met the leading men in the colonies, some of whom he had been intimate with previously. He was returned to the Second Congress, which assembled May 10, 1775, and soon became a very prominent figure, serving as chairman, or otherwise, on some of the most important committees. Much of the business of Congress was done in the committee of the whole, and Mr. Ward, on such occasions was uniformly called to the chair. Under these circumstances he had much to do in organizing the continental army and in directing the movements of the colonies in the beginning of their struggle for independence. He favored George Washington as commander-in-chief of the American forces, and was presiding over the committee of the whole when Washington was appointed to that position. In the midst of these busy scenes, he was stricken, March 15, 1776, on the floor of Congress, with smallpox in a malignant form and died eleven days later. The following quotations give a brief record of the closing of this great and patriotic life on the very eve of the Declaration of Independence, an event to which he had fondly looked and for which he had heroically labored:

"Journals of the Continental Congress. Vol. IV. 1776. Tuesday, March 26, 1776.

"The Congress being informed that (Mr. Samuel) Ward, one of the delegates of R. I., yesterday, departed this life,

"Resolved, That this Congress will, in a body, attend the funeral of Mr. Ward, tomorrow, with a crape round the arm, and that the Congress continue in mourning for the space of one month.

"Resolved, That Mr. (Stephen) Hopkins, Mr. (Samuel) Adams, and Mr. (Oliver) Wolcott, be a committee to superintend the funeral, and that they be directed to apply to the Rev. Mr. (Samuel) Stillman and request him to preach a funeral sermon on the occasion.

"That the said committee be directed to invite the assembly the council of safety of Pennsylvania, and the public bodies in Phil., to attend the funeral."

"Died, yesterday morning, the Honorable Samuel Ward, Esq., late member of the Continental Congress; his remains will be interred this afternoon, in the Baptist Church.

"The procession will begin at 3 o'clock this afternoon, at Mrs. House's, in Lodge Alley, where the friends of the deceased are desired to attend. The body will be carried to Arch Street Church, where a sermon on the occasion, will be delivered by the Rev. Mr. Stillman. The ladies will be admitted into the galleries at 3 o'clock. —*Pennsylvania Gazette, 27 March,* 1776."

"His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman being the Anabaptist minister here, of which persuation was the Governor, was desired by Congress to preach a sermon, which he did with great applause.—John Adams to his wife, 29 March, 1776."

SHREWSBURY.

The first church to grow out of the tide of emigration from the First Seventh-day Baptist church of Hopkinton was the Shrewsbury church, in Monmouth county, New Jersey. For data the writer is indebted to the records of the First Hopkinton church, but more especially to Professor Corliss F. Randolph's "History of Seventh-day Baptists in West Virginia," and for a fuller treatment of the subject, the reader is referred to Professor Randolph's History.

The people who founded the Shrewsbury church came from the Seventh-day Baptist church in western Rhode Island, now called First Hopkinton. The exact date of the organization is not known. The records of the First Hopkin-

ton church state that John Davis and Thomas Hiscox were chosen elders in 1743, but they declined to serve, and in 1745 John Davis is mentioned in the record of the Shrewsbury church, as one of its constituent members. The date of organization therefore was between 1743 and 1745 and is commonly given as 1745.

Sixteen names appear in the list of constituent members and in 1774, when the church covenant was adopted, there were forty-three signers. For the next fifteen years, quite a large number were added to the church under the labors of Eld. Jacob Davis, notwithstanding the fact that this was in the midst of the Revolutionary War and that New Jersey was one of the principal battle-grounds. Eld. Davis, the pastor, was a chaplain in the army and many of the members were engaged in the conflict. In 1789 ten families started on their journey to what is now West Virginia. It was a case where nearly an entire church moved in a body from one state to another. In their new home, the church was called the New Salem church and now is called Salem. Thus the establishment of Seventh-day Baptists in West Virginia is traceable to the First Hopkinton church.

The first pastor was Eld. William Davis, who had lately come from the church in western Rhode Island. He lived only a few months after the organization of the church. After the death of Eld. Davis his son, John Davis, was chosen. He had had thirty years' experience in church work in Rhode Island, having served as clerk, and as stated above, had been called to serve as elder but declined. He was sent to Rhode Island and was ordained in the house where the Ministers' Monument now stands, July 23, 1746. His service as pastor lasted until his death, eight years later. From the death of Eld. John Davis for a period of twenty years the church had no pastor. During this time the church was aided some by the ministration of Seventh-day Baptist ministers in the colony. In 1774, Jacob Davis, the grandson of the first pastor, was chosen pastor. He served the church while it remained in New Jersey and moved with it to its new home.

A house of worship was built during the Revolutionary War, and when the church emigrated, this house was sold.

It is still in existence and stands at Glendola, a mile and a quarter from its original site. Previous to the building of the house of worship, the church met in private houses.

BERLIN.

(LITTLE HOOSICK—STEPHENTOWN—PETERSBURG).

The Seventh-day Baptist church of Berlin, N. Y., was the third one organized in this group. It too has passed under different names, changing with the name of the town in which it is situated. The first name was Little Hoosick, the second Stephentown, the third, as the town was redivided, Petersburg, and the fourth name, taken on in the year 1806, was Berlin.

The first mention we have of Sabbath-keepers in this vicinity is found in the records of the First Hopkinton church, bearing date of August 22, 1770, and was ten years before the organization of the church. These Sabbath-keepers were members of the First Hopkinton church and had moved, it appears, to this section some time previous. At this time the pastor, Eld. Joshua Clarke, in Hopkinton, was sent "to visit our distant brethren and sisters at Farmington and at the Oblong in the Dutches County." Several times during the next ten years, the pastors and brethren visit the brethren in their new home. August 26, 1780, the church passed a vote which I quote:

"Voted, That Elder John Burdick go and visit our Brethren and Sisters at Farmington and from thence be accompanied by Elder Davis and as many of the Brethren as shall see fit to go with him to Little Hoosick and places adjacent where our Brethren and Sisters chiefly reside, and acquaint the Brethren and Sisters at both places that the church is mindful of them respecting their distant situation from us and the difficulties attending settling matters of uneasiness, and in behalf of the church he is to inform them at Farmington that if they are united as a body and choose to be established as a Sister Church in fellowship with us they have the liberty, and he is to convene the members at Hoosick as generally as he may with convenience and inform them that if they are United and established in the Faith of the Gospel the Church hereby informs them that they have the Liberty to choose them an Elder and the Church is free and willing to lend them all necessary assistance in their power for

CHURCH AT BERLIN, NEW YORK.

their furtherance and Establishment in the Faith of the Gospel. The Church voted to pay Elder Burdick's expenses he was at on his journey, etc."

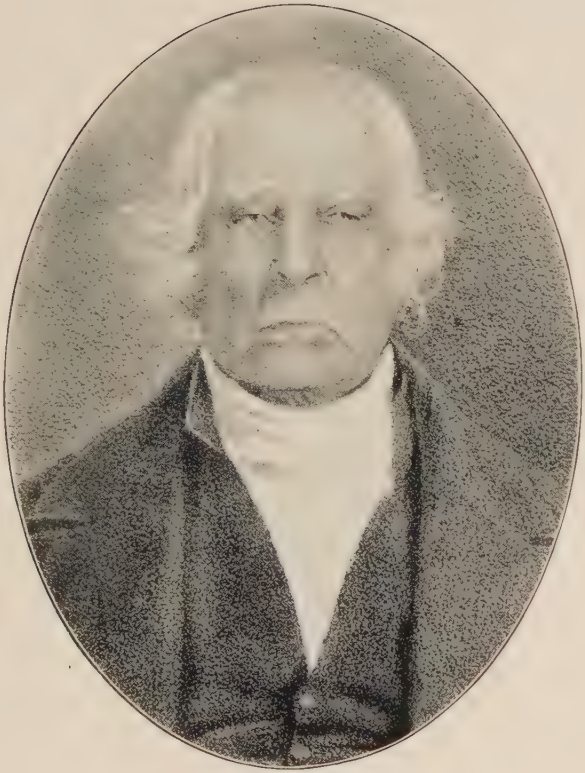
Elder Burdick undertook the mission as directed, and at the first church meeting after his return, presented a lengthy written report, which is worthy of a place here, but owing to its length, I give only the substance. He sets out, accompanied by Dea. Elisha Stillman, in the autumn of 1780, and came first to Farmington, Conn. Here he called the brethren and sisters together, on the 18th of September, and after setting forth the wish of the church as expressed in the vote just quoted, he assisted them to organize themselves into a church by entering into a covenant and choosing a pastor, deacon, and clerk. The next morning, Eld. Burdick and Deacon Stillman continued their journey to Little Hoosick, accompanied by Eld. John Davis and six other Sabbath-keepers from Farmington. The day following they came to Stephentown where a candidate was baptized and passed under hands "and joined to the Church." Proceeding, they came to Little Hoosick where they held meetings over the Sabbath and on the First-day of the week, the 24th inst., a meeting was held for the purpose of considering the organization of a church. On this occasion, besides the Sabbath-keepers in this section and those who had come from Farmington, Conn., there were present Wm. Coon and Joseph Clarke from Rode Island to assist Elder Burdick and Deacon Stillman in founding a church. The names of thirty-one persons are given, who, with three exceptions, appear to have entered into this covenant, and Eld. Burdick's report indicated that there were present ten "of our Sabbatarian friends that manifest a liking to the foregoing proceedings," but did not join.

The growth of the church thus organized was most encouraging. During the pastorate of Eld. William Coon, which covered the first eleven years, one hundred seventy were added to the church and at the close of this period, it numbered one hundred eighty. One hundred fifty persons were baptized by Elder Satterlee in 1805, and the church reports one hundred two additions in 1812, with a total membership of four hundred thirty-seven. The largest number reported was four

hundred forty-nine, in 1815. The year following thirty-nine are dismissed to become the Alfred church and a less number to make up the church at DeRuyter. Removals and the forming of other churches from members of this church greatly reduced its numbers as the years have passed by. At the present time (1902) there are one hundred twenty-nine members.

The Berlin church has had the watch-care over several branch churches which have been organized largely from its members. The first of these branch churches was at DeRuyter, Madison County, N. Y., and became such in 1806. Ten years later it became an independent church. Another branch was organized at Sandy Creek, (afterwards called Pickney), Lewis County, N. Y., in 1809. The Alfred church, from 1813 to 1816, was a branch of the Berlin church, the majority of its constituent members having formerly been members at Berlin. About this time members of the Berlin church residing at Greenfield, Saratoga County, N. Y., ten miles from Saratoga Springs, became a branch, which at one time numbered forty. In 1818 John Bliss, accompanied by a number of the brethren and sisters of the Berlin church, removed to Fox, Clearfield County, Pa., and shortly after became a branch of the home church in Berlin. This branch became an independent church in 1827. A brief history of it will be found in the sketch of the Western Association. The members of this church in Petersburg, upon their request, were set off as a separate church in 1829. The *Seventh-day Baptist Memorial*, Vol I., page 171, mentions two churches—one at Reedsborough, Vt., with one hundred members, and the other "in the Green Mountains"—which embraced the Sabbath during Elder Satterlee's pastorate and applied to the pastor of the Berlin church for pastoral care and oversight.

The church has been most highly blessed in its pastors. As already stated, the first pastor was William Coon of Hopkinton, R. I. His term of service was twenty years. He was eminently able and faithful. He had lungs like Stentor himself, whom Homer describes as having a voice equal to fifty ordinary men. It is said that some of his sermons were so distinctly heard as to be followed by those a mile distant. Men



REV. WILLIAM SATTERLEE.

See *Biographical Sketches*, p. 1361.

would stop their teams in the fields, cease their work and listen to his preaching.

After the death of Eld. William Coon, Jan. 18, 1801, his nephew, Asa Coon, who had been an elder in the First Hopkinton church since 1793, was called to the pastorate. He entered upon his duties July 3, 1801, and died of fever the 22nd of the following October.

William Satterlee was the third pastor. For an extended account of his life the reader is referred to his biography found in the *Seventh-day Baptist Memorial*, the last number of Volume I., and first of Volume II. The church had encouraged him "to improve his gifts" before the death of Eld. Wm. Coon, but he was not inclined thus to do, though he did, at the solicitation of the church, sometimes preach. After the death of Elder Asa Coon, he was persuaded to enter into the work of the ministry and was ordained by Eld. Abram Coon and Eld. Matthew Stillman, of Hopkinton, R. I., Jan. 5, 1805. He served the church till old age made it impossible for him thus longer to do. Few men, if any, among Seventh-day Baptists, have rendered greater service to the denomination than did Eld. Satterlee during his ministry of three score years.

Eld. Wm. B. Maxson was connected with the church as assistant pastor two years, 1845 to 1847.

Eld. H. H. Baker was connected with the church as a licensed minister from 1843 to 1852, being authorized to administer the ordinance of baptism.

Eld. James L. Scott was connected with the church two years beginning some time in 1847.

Eld. James H. Cochran served the church as pastor or assistant pastor three years, 1849 to 1852.

Eld. L. C. Rogers ministered to the church as pastor or assistant under Eld. Satterlee from 1853 to 1857. During this time he took a course in Williams College, graduating with President Garfield in 1857.

Eld. A. W. Coon served the church from 1858 to 1863. It was during his ministerial labors with the church that Eld. Satterlee died and since then the following have served as pastors: Varnum Hull, 1864, a few months; Solomon Carpen-

ter, 1866; James Summerbell, 1869-1875; B. F. Rogers, 1876-1891; W. C. Whitford, 1892-1893; G. H. F. Randolph, 1893-1895; Geo. Seeley, 1896-1899; Martin Sindall, 1900-1902.

The following ministers have come forth as the fruitage of this church: David Davis, who was the first pastor of the DeRuyter church; John Bliss, who was the first pastor of the church at Fox, Clearfield Co., Pa.; Stillman Coon, who served several of our churches most efficiently; Solomon Carpenter, who was for many years our missionary in China; and Geo. P. Kenyon, who for thirty years has served as pastor the churches in Northern Pennsylvania and Western New York.

The church has had so far as we know, two meeting-houses. The first was built in 1800, and was blown down by a tornado twenty-two years later. In 1823 another house was begun and dedicated two years later.

Dea. John Green was a member of the State Legislature in 1795-1796.

BURLINGTON.

(FARMINGTON—BRISTOL)

The third church to be organized from members of the First Seventh-day Baptist church of Hopkinton was the Burlington church in the northwestern part of Connecticut. There has been some confusion on the part of writers regarding this church because it has had, at different times, three different names. The first name was Farmington; a few years later it was called Bristol, and lastly, Burlington.

Members of the church in Hopkinton settled in this section before the Revolutionary War, but we do not know the exact date. For some time previous to its organization, the record of the mother church makes occasional mention of members in this vicinity, the first one being in 1770. In the autumn of 1780, Eld. John Burdick and Deacon Elisha Stillman were sent by the church in Hopkinton to visit the members in Farmington, Conn., and from there to visit those in Rensselaer county, New York. They called together the brethren and sisters in the vicinity of Farmington, September 18th. The latter agreed to become a church in sister relation

with the church in Hopkinton and chose Eld. John Davis as pastor. Difficulties arose, or past ones were continued, and from the records it appears that neither the home church nor the Sabbath-keepers in Farmington consider the latter a separate church yet. The next year the brethren and sisters sent to the church in Hopkinton asking that they be "settled" a church and Eld. Joshua Clarke, Eld. John Burdick and Job Bennet visited them, but came away without establishing a church. The reason that they were not considered a church appears to be that they did not have a pastor. The next year, 1782, Eld. John Davis was consecrated to the office of pastor, and the mother church wrote them, recognizing them as a separate church in sister relation.

Eld. John Davis had been an elder in the mother church since 1771, and served this new church as its pastor till his death in 1792.

After the death of Eld. John Davis, Dea. Amos Burdick preached for them till his death in 1803. Eld Amos Stillman had preached in connection with Dea. Burdick and after his death took the lead in the church. He was ordained by Elders Abram Coon and Matthew Stillman of the First Hopkinton church. His pastorate was brief, as he died with yellow fever contracted on his trip to Conference in Shiloh, 1807, where he both presided and preached. After the death of Eld. Stillman the church had no pastor.

The church started out with seventeen constituent members. There was a precious revival before the organization and several after. What the largest number of members was we do not know, but the largest from data now extant was forty-five. After Eld. Amos Stillman's death, the church gradually declined. The last report to Conference was made in 1817. The following quotation from the Minutes of the General Conference for 1824 shows the causes of its becoming extinct:

"Whereas many of the Church at Burlington, Conn., have moved to Brookfield, and joined the Church at that place, and others are dead, there not being a sufficient number remaining to transact church business, it was voted that in future it be dropped out of our minutes."

From the records of the First Hopkinton church we learn that the members of this church suffered some persecution on account of the faith, but the exact nature of the persecution is not known.

WATERFORD.

The date of the organization of the church is 1784, while the beginning of the history of Seventh-day Baptists in the vicinity of Waterford was in 1675, only nine years after the members of the Baptist church began to keep the Sabbath in Newport and Misquamicut. Just how the people about New London had their attention directed to the subject does not appear in the original documents, but we know that they were only twenty miles from the Sabbath-keepers in western Rhode Island and fifty from those in Newport and that the families were connected by marriage.

The first mention of Sabbath observers here is in a letter which Ruth Burdick wrote March 6, 1675, from Westerly to her father, Samuel Hubbard, in Newport. The letter reads:

"I judge it my duty to make use of this opportunity to impart to you the dealings and good hand of our God unto us. He hath been at work, as we believe, in the hearts of some of the inhabitants of New London, and bowing their hearts to be obedient unto the Lord Jesus. The names of them is John Rogers, James Rogers his brother and the third an Indian whose name is Japheth; who gave a very satisfactory account of the work of grace wrought upon his heart. There be four more that sent to us desiring our prayers for them, and as for our part, we five are in love, and with one heart in what is revealed. As for Brother Randall, he is highly displeased with brother Maxon about the Sabbath. Brother Crandall hath the ague and fever still, and has been but little amongst us this winter. Upon the 13th day of this month our brethren came again from New London to give us a visit and to partake in the ordinance of breaking of bread; with them another young man who is satisfied as to baptism but judges himself unfit. They declaring what joys and comforts they have found, and what they have met with from the sons of men. Mr. Bradstreet, the minister of the place, being enraged threatened them, warning them not to speak to any of his church, railing against us all that profess believers only to be baptized. Threatened brother Crandall, saying he shall be ordered next court. Mr. Fitch of Norwich also said he did hope the next court would take a course with brother Crandall. Many such like words from many others we hear of.

They have earnestly (requested) us to give them a meeting at our brother John Rogers' house; but I fear brother Crandall's weakness of body will hinder him, and here is none able to carry on the work there among them. For my part and I think many more would be very glad to see brother Hiscox here, and one more with him, and send them word a week before to give the people notice: they judge there would be many that would be there to hear and some to be baptized."

It appears from this letter that Elder John Crandall had already been in New London witnessing for the truth, that he had baptized and received into fellowship John and James Rogers and an Indian named Japheth, that he had been threatened by the authorities, that there were others who were interested, that those received into fellowship had been to Westerly twice, joining with the Sabbath-keepers there in the celebration of the Lord's Supper, and that it was desired that some one be sent from Newport to New London to carry on the work already commenced. The Newport church responded at once to the request and Mr. Hiscox, Mr. Hubbard and Joseph Clarke were sent this same month. During this visit, another member, Jonathan Rogers, was added to the list of Sabbath-keepers.

In April of this year the threats made while Eld. John Crandall was there were carried out by putting John Rogers in jail. From the following letter it appears that not only his father and mother had forsaken him because he had embraced the truth, but that his wife had left him for the same reason:

"I received your letter the 26 of March (old style) and was glad to hear from you and to hear that you are mindful of me in your prayers which I hope you still are. And I desire you also to give thanks to God for his great mercy to me, in that he hath been pleased to support me in my trial which is no small trial if you seriously consider it. First my wife and children were taken from me by her father: three weeks after he brought a warrant to me to appear before the Dp. Governor: my wife only accuses me with many criminal things, and I was sent to prison; but although father and mother and my wife are my enemies, yet God is my friend and is with me in all my troubles, and all my afflictions are not to be compared to the mercy I enjoy in the midst of them; tho' I am in doubt sometimes whether it be not the hardness of my heart that I am no more affected. Pray for me."

Trouble with the Indians about this time caused many of the settlers in western Rhode Island to flee to Newport for protection. Travelling also was unsafe and nothing was done so far as the records show till the next March.

How long John Rogers was in prison is not stated. He was in Newport in September, but from a letter written in the beginning of 1676, it seems that matters were not settled yet and that there was trouble both from white persecutors and red savages:

"It is a time of great troubles, the Lord knows what will be the issue of these things. I hope it may be for the best to those that may be left. My father is fully convinced both of precepts and principles. When I went from you I went to Hartford, where I continued a considerable time and wrought: it pleased God, that just at the time of the court my child was taken very sick that she could not go up; there was nothing done. We do not forbear work on the first day of the week, that it should come to trial the 7th day sabbath may be pleaded for in the audience of the people, for the common people are afraid to talk with us for fear of being tainted with heresy. The times are so troublesome that there is no passing: we should be glad to see you; but the times being so bad we thought it not safe venturing. My friends have not yet seen your letter. I by providence came to town and lit of it, and a vessel being going to the soldiers with provisions had an opportunity immediately to send again: it is hard with us to meet with an opportunity, living out of the town, and we keep all at home as much as may be: my father's house is a garrison house."

In both March and September, 1676, Mr. Hiscox and Mr. Hubbard were sent again to New London, Elder John Crandall having died since the previous season. The September trip came about in this way: John, James and Jonathan Rogers and the Indian, Japheth, went to Newport to get the church to send some one back with them to proclaim the truth. The church sent Eld. Hiscox and Mr. Hubbard, and these same four men brought them home when ready to return. While there this time they baptized and received into the church in Rhode Island father Rogers, whose name was James and who had been so bitter against the truth eighteen months before. They also baptized his wife and daughter. The constables again made trouble on account of the baptizing. In a few days we find James Rogers and his three sons in jail for

working on the First-day of the week. In a letter they describe their imprisonment as follows:

"But while we were prisoners we sought to God by prayer to let us out; and as soon as the court brake up, the jayler came to the prison and we desired of him to let us see our mitimus, whereupon he told us he had none, but he spake a little before to Capt. Allyn, and he took him up short, and asked him if the warrant were not sufficient? We then desired him to let us see the warrant. So he went to the constable and brought the constable to the prison; and we desired a copy of the warrant, so he pulled a writing whereby he was ordered to let me out of prison the second day before the general court to be holden at Hartford: for I had been warned thither by a warrant before; so we asked them whether they had any other? They said no (this was on the sabbath day) so the prison door being open we went out, seeing they had neither warrant nor mitimus; and so we went about our occasions the next day which was the 1st day of the week. Pray for us."

It is not till December, 1677, that we find another mention of New London. At this time, "brethren Hiscox, Maxson and Hubbard" were sent. Sarah Rogers, wife of Joseph, was baptized. Their meetings were broken up three times on the Sabbath and twice on the same Sabbath were they taken before the magistrate. In the turmoil John Rogers, an unordained man, baptized his sister.

Twice after this, we find some of this group of Sabbath-keepers in prison on account of their principles. July, 1678, Mr. Hubbard writes describing an imprisonment which had just ended, as follows:

"Our 3 brethren returned from New London and Westerly the 19th June; in brief all were well; our 3 brethren were out of prison before they came there; they was called in court, they was fined, bro. James for reading so loud in prison as their public meeting was disturbed and not going to it. 5th, brother John for not going to their meeting on the first day, and for beating his leather for his work for shoes on the first day all sent to prison and locked in. The court rising, as 'tis reported, the deputy governor said it appears to me to be for conscience sake, and I'll have no hand against them, or to that purpose."

August, 1682 John Rogers writes from New London prison: "My father, brother James, and myself [are] in prison."

Notwithstanding the persecution, in 1678 ten communicants are reported in New London. These evidently held meetings some of the time at least, disciplined members, and had frequent communication with those of like faith in Rhode Island.

In 1678 or 1679 Eld. William Gibson settled among them and was a great help in sustaining the cause. A new trouble however was in store for the little company. Several of them came to oppose praying in public and the use of medicine, and to insist that they should accuse themselves to the magistrates for the violation of the "blue laws." Those who held to these opinions insisted that their brethren should also, and finally withdrew from fellowship of the Newport church, leaving only four in 1681. Those who withdrew were the beginning of the sect known as Rogerenes.

Such was the beginning of Seventh-day Baptists in the vicinity of New London, whose spiritual and lineal descendants formed the Waterford church, and such were some of their persecutions. After this division, their number increased from time to time and were members of the Newport church till Newport and Hopkinton became two churches, after which they belonged to the latter. There has been one unbroken line of Seventh-day Baptists here from the time Eld. John Crandall visited them, in 1674, or before, till the present time.

Fourteen of the Sabbath-keepers in New London sent a petition to the church in Hopkinton, June 28, 1784, asking that they be incorporated a church in covenant relations with the mother church. This petition was granted and they became a separate church, November 11, 1784.

Ten names are signed to the agreement "to become a Church of Christ in fellowship with the above Church of Christ at Hopkinton, taking the Scriptures to be the rule of our faith and practice." The growth of the church was gradual. Up to 1842 the addition in any one year had never been more than six. In the year above mentioned, there were thirteen; in the following year there were eleven. Thirteen was the number added in 1848, fifteen in 1852, and seventeen in 1858. The following from the pen of the eminent scholar, Prof. Wm A. Rogers, and written at the centennial of the or-

ganization of the church, gives some idea of what the church has accomplished:

"The total number of members received into the church since its organization, is 346. Of this number, 119 have died; 74 have been rejected, mainly for the non-observance of the Sabbath; and 42 members remain, of which 31 are resident, and 11 are non-resident members."

The following men have served the church as pastor:

Davis Rogers, 1784-1804. Jabez Bebee, called to ordination 1794, ordained 1796, and was pastor from 1804 to 1809. Lester Rogers, called "to the improvement of his public gift," 1811, ordained 1812, from which time he served as pastor till 1822. Lester T. Rogers, called upon to improve his gift in public in 1820, ordained and became pastor 1824, and held the office till 1850. Halsey H. Baker was ordained and became pastor of the church in 1852 and served the church one year. In 1850 Edmond Darrow was appointed to take lead of the meeting in the absence of visiting brethren; in 1854 he was asked "to improve his gifts in preaching the Gospel of Jesus Christ," and in 1860 was ordained and became pastor, serving the church till his death in 1888. J. G. Burdick is reported as pastor in 1890, and Boothe C. Davis, in 1892. Andrew J. Potter has been pastor since 1894.

Nathan Rogers, Henry H. Rogers, and Benedict Wescotte served the church as assistant ministers. Elder L. C. Rogers was the fruitage of this church, it being his home in youth.

The early meetings were held in private houses. The places of worship are described by Prof. Wm. A. Rogers as follows:

"The Church has had three places of worship. The first was built in 1710, and was situated on the brow of the hill on the east side of the Neck, and seems to have been owned jointly with the First-day Baptist Church. The second meeting-house built by the Church was situated just north of the present one, and on the opposite side of the road. It was built in 1816; and it cost $859 more than the amount previously raised by subscription. The pews were sold Dec. 24, 1816, to meet this indebtedness. The present house of worship was built in 1860, upon the present location, and upon land donated by Dea. David Rogers. It cost $1,989."

The data pertaining to Sabbath-keepers in the vicinity of Waterford from 1673 to 1784, the writer has gathered from the Journal of Samuel Hubbard and the records of the Newport and Hopkinton churches, but for the history since 1784, he is indebted to an article in the *Seventh-day Baptist Quarterly* by the late Prof. William A. Rogers. Prof. Rogers, who grew up in this church and remained faithful to his convictions and his denomination till death, was professor in Alfred University, Harvard University, and Colby College, and was recognized as an eminent scholar in Europe, as well as America. Several sketches of his life have appeared in the last decade, to which the reader is referred.

PETERSBURG.

Petersburg is located five miles north of the Berlin, N. Y., church. The Seventh-day Baptists in Petersburg had been members of the Berlin church, but living so far away they thought that the interests of the cause would be advanced by organizing a church in their midst. On the 4th of August, 1829, they addressed the following letter to the Berlin church:

"Dear Brethren, From a view of our present situation in this part of the Church and from a sense of our obligation to maintain the cause of Christ and public worship on the Sabbath—We have thought proper to be set off as a church by ourselves."

On the 20th of August the Sabbath-keepers in Petersburg met to arrange for the formal organization of a church. They agreed upon articles of faith and whom they would ordain deacons, Joseph S. Maxson and Joseph Stillman being selected. Six days later, August 26, a council of delegates from the Berlin church, headed by Eld. William Satterlee, met at Petersburg to formally organize the church. Eld. John Green was present to assist. Eld. Satterlee, as pastor of the parent church, preached the sermon and gave the right hand of fellowship to Luke Maxson, who had been chosen to represent the church. The name given to the organization was "The Seventh-Day Baptist Church of Petersburg, N. Y."

The church reports seventy-two members the first year, and the year following the additions are given as one hundred six, giving a membership of one hundred seventy-six. This was a good beginning for a church only thirteen months old.

The number seems never to have risen above that given in the second report. The minutes were kept from 1829 to 1854. After the latter date no record was made. There were occasional additions, but on the whole, there was a gradual decrease. The decline is assigned to removals principally. Eld. William Green came from Watson, N. Y., and after preaching a year, took quite a number with him to Adams Centre, N. Y., about 1834, and members of this church helped to establish other churches farther west.

Eld. Orson Campbell is reported as elder the first year. The ministers in the mother church at Berlin rendered ministerial service in the absence of the pastor. Eld. William Green referred to above and Eld. Joel Green preached for the church in 1833. In 1835, Bethuel C. Church, who had joined the church a few years before, was licensed and invited to preach. The name of Bethuel C. Church has since become a household word among Seventh-day Baptists on account of his pioneer work as an educator. Azor Estee was licensed to preach in October, this same year, 1835. The next year the church asked Conference to ordain him to the Gospel ministry, which was done, and he served the church till 1842. Eld. Estee also served the church at different times during its subsequent history. Eld. Sherman S. Griswold labored with the church in 1842 and 1843. Jared Kenyon was licensed by this church first in 1841, and was called to preach to the church in 1844. He soon went to the Western Association, where he, after graduating at Alfred, served as pastor for thirty years. Eld. Thomas A. Maxson was licensed by this church in 1844, served it as an elder and was probably ordained by it, though it does not appear when. James Summerbell was called to ordination by the Petersburg church in 1849, but it does not appear that he was ordained then. He served the church as a minister from 1849 to 1851.

There may be others who served the church in the ministerial capacity, or who came into the ministry through its influence. If so, their names do not appear.

The house of worship was owned jointly with the First-day people and is still used by the latter.

The writer is indebted to Rev. Judson G. Burdick for

help in gathering data regarding this church, and also to Eld. Jared Kenyon, who was raised in the church.

SECOND HOPKINTON.

This church was the sixth to be formed from the membership of the First Hopkinton church. Its place of meeting is Hopkinton City. As already stated the latter place is five miles north of the place where the mother church proper met for worship when the Second Hopkinton church was organized. As early as 1799 the brethren in this vicinity had requested that they might have meetings on the Sabbath and this was granted. Later they were given the privilege of celebrating the Lord's Supper. December 26, 1834, the First Hopkinton church was petitioned by the members living in the vicinity of Hopkinton City to set the latter off as a church. The following record explains itself:

"A number of the members of this Church living near and at the City, presented a petition to this Meeting to be set off as a sister Church by a committee. After an investigation of the subject it is voted that said petition be granted so far as the organizing of said church, but not to embrace the disposition of the funds of this Church, and that a Committee be appointed from this Church to confer on the subject of the funds of this Church and report at our next Church meeting.

"Voted, That Dea. Daniel Lewis, Br. Christopher C. Lewis, Br. Joseph Potter and Br. Jacob D. Babcock be the said committee.

"Voted, That we appoint a council of the Elders and Deacons of this Church to examine the articles of faith of those Brethren and Sisters, and if thought proper to organize them into a Church in Sister relation with us in full fellowship."

The church was organized January 7, 1835, with forty-six members. Three years later the number had increased to "over one hundred members," and in 1844, to one hundred fifty-four. The present membership (1902) is one hundred twenty. The church has witnessed many precious revivals. Hopkinton City is located on what was once the stage route from Boston to New York City, and about the time of the organization of this church, was the principal point of trade for this section of Rhode Island. When the railroad was inaugurated, the stage coach became useless and the drift of

REV. SHERMAN SAXTON GRISWOLD.

See *Biographical Sketches,* p. 1361.

business and settlement has been away, thus depleting the membership.

The pastors have been Amos R. Wells, 1835-1837; John Green, 1838-unknown; S. S. Griswold, 1847-1850; Henry Clarke, 1850-1853; Daniel Coon, unknown-1858; D. Forbes Beebe, 1859-1864; Sherman S. Griswold, 1865-1882; L. F. Randolph, 1882 to date.

The last two pastors have served the church since 1865, or nearly forty years, and the church is still satisfied.

Eld. S. R. Wheeler was acting pastor one year, commencing April, 1864. This was before he was ordained.

For a number of years previous to the organization of the church, there had been a union meeting-house. It appears that our people had worshiped in this, and since the organization it has been moved, enlarged and occupied by this church.

The following members have served in the State Legislature; Josiah W. Langworthy, 1843; John S. Champlin, 1851-1854; Sands C. Carr, 1862, 1863.

In addition to the records of the First Seventh-day Baptist church of Hopkinton, the writer is indebted for data regarding the Second Hopkinton church, to Dea. Benjamin P. Langworthy, who wrote the history of this church for the "History of Washington and Kent Counties, R. I.," and has in other ways aided in making these statements correct.

ROCKVILLE.

(THIRD HOPKINTON)

The name of this church at first was the Third Seventh-day Baptist church of Hopkinton, R. I., but was subsequently changed to the Seventh-day Baptist church of Rockville.

The history of the Rockville church, like that of several other churches in this group, began many years before it became a separate church. As previously stated, this church is located ten miles north of the First Hopkinton church, of whose members it was formed. Seventy-five years before it became a separate church, the brethren in its vicinity had petitioned the mother church for the privilege of building

a house of worship. This petition was granted and the brethren had met for divine worship and had held business meetings and kept their own records. Whatever measures they passed were considered the action of the entire church, the same as though passed by the church proper. This continued from 1770 to 1835, when they petitioned to become a separate church. The petition closes as follows:

"We therefore request the Church to set us apart and organize us into a Church of the same principles and of the same faith and order as the present church, holding the Scriptures contained in the Old and New Testaments as sufficient rule of faith and practice, without creeds or articles of faith other than covenanting to keep the commands and precepts of the gospel as contained therein."

The answer of the church was as follows:

"Whereas, a number of the members of this Church in the upper part of this Town have petitioned this Church to be set off a separate Church in Sister relation, retaining their meeting house and their great Bible,

"Voted, that the prair of said petition be granted, that they give up the Records and retain their meeting house and a lot on which it, said house stands, likewise their great Bible.

"Voted, That the Ministers and Deacons of this Church be appointed a committee to assist in organizing said brethren and sisters into a Church in Sister relation with this Church, and that they meet for that purpose at the Upper Meeting-house at eleven o'clock, the six day of the week, before the last Sabbath, in July next."

The formal organization took place July 24, 1835, with fifty-three members.

Eld. Christopher Chester supplied the church much of the time during the first ten years, in which time sixty-three were added. Commencing with 1845, the pastors have been as follows: A. B. Burdick, 1845-1849; additions, eighty-four; C. M. Lewis, 1849-1853; additions, seventy; Joel Green, 1853-1854, additions, three; Phineas Crandall, 1854-1857, additions, twenty; Stephen Burdick, 1857-1860; additions, twenty; L. M. Cottrell, 1860-1866, additions, thirty-three; Charles A. Burdick, 1867-1869, additions, thirty-six; James R. Irish, 1869-1881, additions, one hundred twelve; U. M. Babcock, 1881-1886, additions, thirty-three; Joshua Clarke, 1886-1887, additions, twenty-seven; Alexander McLearn, 1888 to date.

Besides the pastors, Elders Lucius Crandall, Stillman Coon and Horace Stillman have supplied the church between pastorates.

Six hundred twenty-five have been members since its organization, and the loss by death and dismissal has been four hundred fifty, which gives the church at present (1902) a membership of one hundred seventy-five.

The first house of worship was built in 1771, possibly 1770, while the members were a part of the parent church. A new building was built in 1846.

The following members of the Rockville church have served in the Rhode Island Legislature: Harris Lamphear, 1854, 1856; Alanson Crandall, 1871-1873; Benjamin Kenyon, 1874-1875; Jesse B. Crandall, 1880-1882; Josiah P. Palmer, 1883, 1884; Alva A. Crandall, 1887-1889; Albert S. Babcock, 1893-1903.

In addition to data gathered from the records of the First Seventh-day Baptist church of Hopkinton, the writer is indebted for data regarding the Rockville church, to Hon. A. S. Babcock, who is clerk of the church, and who published a sketch of the church in the *Sabbath Recorder*, April 6, 1896.

FIRST WESTERLY.

In 1765 the "Wilcox Church" was organized in the southeastern part of the town of Westerly, seven or eight miles from the First Hopkinton church. It was not a Seventh-day Baptist church, but was made up of a few members from the Seventh-day Baptist church in Hopkinton and "Separatists from the Presbyterian Churches, with a few Baptists proper." It joined the "New Lights." To accommodate those who kept the Sabbath, many meetings were held on the Seventh-day, and during one period of its history, the Sabbath-keepers nearly controlled the organization. At one time it numbered two hundred sixty-four, but declined and became extinct before the middle of the nineteenth century. Some of those who had been members of this church, together with members of the First Hopkinton church, were formed into the First Westerly church, in 1837. It is stated that the religious fire which led to the uniting of the Chris-

tians into a church here, came through revival efforts of Elder Alexander Campbell. Elder N. V. Hull was also leading an extensive revival movement in southern Rhode Island this same year. The number who joined at its organization, or soon after, was fifty-one. In 1842, seventy-two members are reported, and in the next thirty years, the number fluctuated. There were eighty-four in 1858, and in 1869, after its numbers had somewhat decreased for a time, we find an increase of twenty-one, giving a membership of eighty-one. The present (1902) membership is forty-two.

Those who have served the church in the capacity of pastor are Henry Clarke, who filled the position from the organization of the church till 1848 (though not ordained till 1841); Jacob Ayers, who served about four years; Daniel Coon, who is reported pastor in 1853; Christopher C. Stillman, who first appears in 1856, and acted as pastor the most, or all, the time for thirty years; E. A. Witter; Horace Stillman; A. E. Main, and N. M. Mills. The house of worship was erected in 1839.

PAWCATUCK.

At a meeting of the First Hopkinton church, February 28, 1840, a petition was presented, addressed to the church and the First Westerly church, praying that the members residing in the vicinity of "Pawcatuck Village," (now Westerly), be organized into a separate church. Not wishing to take hasty action, the church deferred final decision to a special church meeting to be held one month later. At this meeting, "It was voted that we advise the petitioners to act as they deem most consistent on the subject, assuring them that they will have our approbation if they should deem it expedient to be organized into a Church in sister relation with us."

On the 16th day of April, 1840, brethren and sisters to the number of fifty, assisted by Eld. Daniel Coon and Eld. Wm. B. Maxson, organized themselves into a church "and did then and there enter into a solemn covenant to walk in and maintain the commands of God and the faith of Jesus Christ, and all the ordinances of the house of God, taking the Scriptures of the Old and New Testaments for

INTERIOR AND EXTERIOR VIEWS OF THE PAWTUCKET CHURCH,
AT WESTERLY, RHODE ISLAND.

our only rule of faith and practice, and agreeable thereto, to maintain a regular Gospel Church discipline." This was the formal beginning of the church, but its real beginning goes back to the early days of the First Hopkinton church, when the ancestors of the constituent members were enrolled in the First Hopkinton church and lived in the vicinity of the "Pawcatuck Village in Westerly."

When the church was organized, there were only two small churches (Episcopal and First Baptist) in the little village of less than two thousand inhabitants. The growth of the church from the first has been steady and permanent. There have been large additions during almost every pastorate, the largest being during that of Eld. Alfred B. Burdick, when one hundred seventy-two were added. During the life of the church, there have been nine hundred forty admissions and the present (1902) membership is four hundred ten.

The church has had eleven pastors, as follows: Alexander Campbell, six years, ninety additions; Isaac Moore, two years, fifty-nine additions; Alfred B. Burdick, twelve years and six months, one hunderd seventy-two additions; Thomas R. Williams, two years and six months; A. Herbert Lewis, three years, ninety additions; Nathan Wardner, one year and six months, thirty-nine additions; Geo. E. Tomlinson, eight years, one hundred twenty-eight additions; Lewis A. Platts, six years, fifty-four additions; Oscar U. Whitford, six years, eighty-six additions; Wm. C. Daland, four years, seven months, one hundred eight additions; Samuel H. Davis commenced his services May 1, 1896 and has served till date.

Financially, the church has been strong and has given for church, denominational, charitable and reform purposes with a free hand. It gave its first pastor $300.00, and has increased the pastor's salary as circumstances demanded, giving the present one $1,500.00.

At first the church held its meetings in the "Union Meeting-house," but in 1848 it built one of its own. In this one it still worships. It has been enlarged and remodeled as circumstances demanded, spending $10,000.00 for this purpose

in one year, during the pastorate of Eld. O. U. Whitford.

The members of this church have had a prominent part in state, educational, industrial and financial affairs. The clerk of the church, J. Irving Maxson, has kindly furnished the writer a list of the members who have acted prominent parts in these lines. Some of them have been the product of other churches; these it has been thought best not to include here, and after omitting such, we have the following: Among the physicians who have been or are prominent, are Henry W. Stillman, who removed to Wisconsin, recently deceased; Albert G. Utter, who served in the Civil War; Henry N. Crandall, Edwin R. Lewis, Sr., Edwin R. Lewis, Jr., John Champlin, George S. Browning, Chas. F. Hickox and Anne Langworthy Waite. Dr. F. T. Rogers is an eye specialist in Providence, R. I. The names of the following teachers are on the list of members: Henry C. Moore, Ralph N. Maxson and Edmund P. Barker. Prof. Henry M. Maxson, teacher of languages and educational lecturer, is the superintendent of public schools, Plainfield, N. J. Prof. Alfred A. Titsworth has been the instructor of mathematics at Rutgers College for the last seventeen years. Geo. W. Vaughan, division superintendent of the N. Y. Central Railroad, and Hobart E. Ayers, superintendent of the American Locomotive Works are well known civil engineers. W. Liance Cottrell and Charles Clarence Maxson, prominent in military circles and a member of the town council, are among the architects. Two attorneys, Albert P. Saunders and Howard Y. Stillman are mentioned.

The following have been or are interested in large building and lumber enterprises: Jonathan Maxson, Charles Maxson, who represented the town of Westerly in the Rhode Island Legislature, also prominent in local town affairs and held many positions of responsibility; Jonathan Maxson, Jr., who was connected with the management of local banks, and who represented the town of Stonington in the Connecticut Legislature, was quite prominent in many local town affairs, anti-slavery and temperance movements; B. Court Bentley, deceased, who was a member of the town council and its

REV. GEORGE E. TOMLINSON.

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president for many years; and J. I. Maxson, who represented the town of Westerly in the Assembly two years.

George Greenman, Clarke Greenman and Thomas Greenman were large ship-builders, as was also William Ellery Maxson, who was connected with a large ship-building industry at Mystic, Conn., building quite a number of war vessels at the time of the Civil War. George S. Greenman conducted a ship-building plant at Westerly, building many sailing and steam vessels. In later years he was interested in local financial institutions.

Chas P., Edgar H., C. Byron and Arthur M. Cottrell are inventors of printing presses and conduct a very large business. Chas B. Maxson is an inventor of printing presses and other machinery. Chas. Potter, inventor of printing presses and steam engines, removed to Plainfield, N. J., and established large printing press works. George H. Babcock, editor, photographer and inventor of printing presses and steam boilers, with his partner, Stephen Wilcox, also a Westerly man, established the largest boiler manufacturing business in the world. He also removed to Plainfield, N. J.

Prominent among manufacturers were Albert L. Chester, manufacturer and financier, late president of the Washington Trust Company and the Washington National Bank; and Welcome Stillman, a successful woolen manufacturer.

Walter Price, Representative and Senator in the Rhode Island Legislature, and former United States Consul to San Domingo, has also been postmaster for a number of years.

Dea. Ira B. Crandall, merchant, represented the town of Westerly in the General Assembly, was a member of the town council.

Among the editors and journalists are Morton Hiscox, John Hiscox, Wm. W. Hiscox and G. Benjamin Utter.

Jonathan Larkin, Edwin G. Champlin, James W. Stillman, Nathan H. Langworthy and B. Court Bentley have served in the state legislature.

George H. Utter, editor and journalist, has, for a number of years, been very prominent in state, educational and financial affairs. He was born in Plainfield, N. J., July 24, 1854, and came to Westerly, R. I., in 1861. He here at-

tended public and private schools, and in 1877 graduated from Amherst College. He began to play an important part in state affairs in 1883, when he was colonel on the staff of Augustus O. Bourne, from that year until 1885. He was a member of the House of Representatives from 1885 to 1889, and the last year was Speaker. He was Senator from 1889 to 1891, and Secretary of State from 1891 to 1894.

Mr. Utter is an excellent public speaker, and a large part of his time has been given to that work. He is a deacon in the Pawcatuck church and has been the treasurer of the Seventh-day Baptist Missionary Society for several years.*

WOODVILLE.

(RICHMOND.)

This church, when organized, was called Richmond, and was so reported till after it withdrew from the Association on account of some unhappy matters, in 1852. When it was reinstated into the Association, twelve years later, it was called Woodville. Richmond is a town east of Hopkinton. Seventh-day Baptists had their homes in this town, particularly the southern part of it, during the first years of the eighteenth century, or before, and their history belongs to the rise of the Seventh-day Baptists in western Rhode Island, which has been already given in connection with the history of the First Hopkinton church. They are mentioned before the Sabbath-keepers in western Rhode Island became a separate church, it being ordered that certain letters from Piscataway, Abel Noble and William Buckingham should be read to the brethren in Shannock. Shannock was situated in what is now the town of Richmond. After the First Hopkinton church was organized its church meetings were sometimes held in Shannock, and for the next one hundred thirty years the church records show that there were Sabbath-observers here who were under the watch care of the church in Hopkinton.

The church was organized in 1843, and as stated above, was called Richmond, after the town in which it was located.

*NOTE.—Mr. Utter has, since 1902, served one term as Lieutenant Governor and two terms as Governor of the State of Rhode Island.

HON. GEORGE H. UTTER, LL. D.

See *Biographical Sketches,* p. 1361.

The organization took place in a schoolhouse, near Shannock Mills, which is in the southern part of the town and about four miles east of Woodville, where the present house of worship stands. Elder Daniel Coon, of the First Hopkinton church, gave the right hand of fellowship to Elder Solomon Carpenter, who was to become pastor of the church. The young church did not thrive and was always small, being influenced by the manufacturing interests of Woodville. It soon had serious trouble on its hands. This grew out of a matter between Elder John Green and the Second Seventh-day Baptist church of Hopkinton. In 1847 the Eastern Association appointed a committee to help in a settlement. This committee reported the next year that it had discharged the duties laid upon it and that the trouble was settled. The matter did not stay settled, and in 1851 the Association adopted a report of a council previously appointed, in which it censured the church and Elder John Green. The church was not satisfied with this, and the next year, 1852, wrote to the Association, withdrawing from the Association, whereupon its name was "erased from the list of Churches composing this Association."

It appears that the interest did not become extinct, and in 1861 the Association recommended that the church be supplied by the Rhode Island pastors. This recommendation was carried out by Elders Alfred B. Burdick and L. M. Cottrell. In 1863 the church asked to be reinstated, which request was granted in 1865. This year, under the labors of Elder C. M. Lewis, there was a revival and thirty-nine members were reported. This was the largest number of members ever reported. Its light has now about gone out.

The regular pastors have been Solomon Carpenter, 1843; John Green, 1848-1850 (and perhaps longer); and Horace Stillman, 1875-1894. The following, and perhaps others, have labored with the church as evangelists: Charles M. Lewis, Alfred B. Burdick, L. M. Cottrell, J. W. Morton, Henry Clarke, S. S. Griswold, Forbes Beebe and Herbert Babcock. The meeting-house was built in 1847, and is still standing in Woodville.

GREEN HILL.

(SOUTH KINGSTON.)

This church was located in the southern part of the town of South Kingston, R. I., about fifteen miles east of the First Hopkinton church, and was formed from members of the last mentioned church, in 1843. Upon the request of the brethren and sisters in South Kingston, the First Hopkinton church appointed a council to meet with the former to take the question of organizing a church into consideration. The committee appointed was Elder Daniel Coon, Elder Christopher Chester, Christopher C. Lewis, Lucius Crandall, Daniel Lewis, Elder John Green, Solomon Carpenter, Sanford Noyes, Benjamin F. Langworthy, Horatio S. Berry and Arnold Hiscox. At the next church meeting the committee reports that the most of the committee attended and organized a church. The *Sabbath Recorder* of March 19, 1843, says that the Green Hill church was organized March 9, 1843, and that "the participating elders were Christopher Chester, of First Hopkinton, Solomon Carpenter, of Richmond, and Henry Clarke, of First Westerly."

At first the church was called Green Hill and later South Kingston.

The first report to Conference (in 1843) shows a membership of thirteen; in 1849 there were twenty-five members, and in 1855 the members had increased to fifty-seven. During the fifties Elder Henry Clarke was pastor, being partly, if not largely, supported by the Eastern Association, and the church was greatly strengthened and increased. In 1862, 1863 and 1864, there was an arrangement by which the Rhode Island pastors supplied the church a portion of the time. Not far from this time the Seventh-day Adventists came into this vicinity to proselyte, and many members joined them. This was the death of the church.

In 1853 and 1854 the church built a meeting-house, which went to the Adventists when the majority of the members joined them.

GREENMANVILLE.

In 1838 three brothers, George, Clarke and Thomas S. Greenman, members of the First Hopkinton church, settled in Mystic, Conn., and commenced the ship-building business. Thirteen years later, 1849, they built a mill for the manufacture of woolen goods. About these industries sprang up a village called Greenmanville. The most of those working in the ship-yard were Sabbath-keepers, and being several miles removed from any Seventh-day Baptist church, it was deemed wise to organize one. This was done in August, 1850, with about forty members. The constituent members were mostly from the First Hopkinton church, a few from the Waterford church, and one from the Newport church. The largest membership, fifty-six, was reached the first year and it held pretty well up to this for thirty years. Its present (1902) number is eighteen.

Though it never enrolled a large number of members, yet it exercised a wide influence in denominational and other circles. George Greenman, a member of this church, was president of the Seventh-day Baptist Missionary Society for thirty-one years. The leading men of the church took an active part in the anti-slavery struggle, and the temperance cause has been supported by these godly men. Clarke Greenman, Thomas S. Greenman and Benjamin F. Langworthy served the town in the state legislature at different times.

Under the different pastorates there were occasional revivals, and the membership was increased by other additions. Four years after its organization the church entertained the Eastern Association, at which time Prof. E. P. Larkin was ordained to the Gospel ministry by request of the church in New York City.

The decline of the church has been the result of the decline of the ship-building business and the selling of the woolen mill to a First-day firm. Removals, dismissals and desertions have also contributed to the weakening of the church.

The pastors have been S. S. Griswold, 1850-1865; L. E. Livermore, 1866-1868; C. A. Burdick, 1869-1870; A. B. Bur-

dick, 1871-1874; T. L. Gardiner, 1874-1880; O. D. Sherman, 1880 to date.

In the interval between the pastorates of Elders Griswold and Livermore, O. U. Whitford supplied the church, and in that between the pastorates of Elders Chas. A. Burdick and A. B. Burdick, Eld. Geo. B. Utter, together with First-day ministers, supplied.

The church erected a house of worship the first year of its existence.

For a considerable part of this data the writer is indebted to Dea. Geo. H. Greenman, of Mystic, Conn.

Note.—Since 1902, the church has practically disbanded, the house of worship has been sold and the proceeds given to the denominational societies, and the bell given to Salem College, Salem, W. Va.

SECOND WESTERLY.

The Second Westerly Seventh-day Baptist church is the thirteenth church which has grown directly from the First Hopkinton church and its work. It is located at Niantic, R. I., three and one-half miles from the mother church in Hopkinton, and is over the line in Westerly. It is also about four miles from the First Westerly church, which is located at what is now called Dunn's Corners, and about three miles from the Second Hopkinton, at Hopkinton City. The organization took place in 1858. Seven years after its founding it reports only seventeen members, and the largest number of members was fifty-one, in 1886.

The pastors have been Henry Clarke, Horace Stillman and E. A. Witter.

The church has owned a meeting-house since 1866. This house was originally built on the site where the meeting-houses of the First Hopkinton church stood till 1852, and where the Ministers' Monument now stands. When the vote in the First Hopkinton church to move its house of worship from where the church had worshiped throughout its history, to Ashaway, was passed, there was a large majority in its favor but a few afterwards seemed grieved and erected another and smaller house on the same spot. In this house, called the

"Spunk Meeting-house," a few disaffected ones worshiped a short time, but in 1866 it was taken down, moved to Niantic, put up again, and has since been the house of worship of the Second Westerly church.

II.

CHURCHES WHICH GREW OUT OF THE SABBATH REFORM MOVEMENT NEAR PHILADELPHIA, PA.

NEWTOWN, PENNEPEK, NOTTINGHAM AND FRENCH CREEK.

The second group of churches within what are now the bounds of the Eastern Association, came from a movement which started near Philadelphia, in the closing years of the seventeenth century. When the first one of these was organized, in 1697, there was but one Seventh-day Baptist organization in America, and that was the one in Rhode Island. There may have been, during the eighteenth century, a larger number of Sabbath-keepers in Rhode Island, but the churches in southeastern Pennsylvania and those which sprang from them outnumbered those in Rhode Island, if not those in all the colonies. There were at least four churches of this group within fifty miles of Philadelphia, and two or more which had been made up largely from members of these churches in other colonies. Their influence in the colony at that time was considerable, in a number of directions.

From "Benedict's History of the Baptists," published in 1813 and from the article by Mr. Julius Sachse, published in 1888 and reprinted in the form of an excerpt in the *Sabbath Recorder,* June and July, 1889, we learn that there was a church at Pennepek, nine miles from Philadelphia, in the Philadelphia county; another at Newtown (Upper Providence) fifteen miles from Philadelphia, in Delaware county; a third at French Creek (Nantmeal), thirty miles from Philadelphia, in the northwestern part of Chester county, and a fourth one at Nottingham in the southwestern part of Chester county, near the Maryland line and fifty miles from Philadelphia.

The causes which resulted in the founding of these churches are connected with dissensions among the Quakers in William Penn's colony, growing out of "personal feuds, local jealousies," and questions of doctrines. This defection took place in 1691, one decade after the founding of the colony, and was led by George Keith, "an impetuous Scotchman, who left the Kirk of Scotland to become a follower, as well as a friend and companion of Penn and Fox." Keith and his followers denied that every man naturally has within himself the sufficiency for his own salvation, and magnified the need and power of Christ and gave especial prominence to the "Commandments of God and the Holy Scriptures." He soon, as we would expect from his nature, had trouble with the new band of dissenters, withdrew, and went to England, after which his followers languished and were scattered. One of these bands of Keithians, however, had more strength than the others, and from that one grew the first Seventh-day Baptist church in the colony and the second in America. This was the one meeting in Thomas Powell's house, in Upper Providence, Delaware county, and the one from which the Newtown Seventh-day Baptist church came, under the influence of Abel Noble.

We do not know so much about Abel Noble as we wish we did. He came to the colony from England, in 1684. It is not quite clear whether he was a Sabbath-keeper when he came or whether he was led to embrace the Sabbath after he came. It is known that he affiliated with the Quakers when he came to America, was recognized by them as one of their number, and married among them in 1692, which would not have been allowed had he not been recognized as a Quaker. He was one of the forty-eight who signed the articles setting forth the reasons for the Keithian separation. It is possible that he was a Sabbath-observer when he came to the colony, but so "liberal" in his beliefs and practices that he joined the Quakers; or he may have come to the Sabbath after his arrival. However this may be, we are certain that he had been recognized as a Quaker in every respect, had withdrawn with Keith, had helped to maintain the Keithian society after Keith deserted it, and was the means of leading the Keithian

remnant at Upper Providence to the Sabbath and baptism. This last act is the one that interests us the most and came about in this way: The Keithians, finding themselves in need of a closer union, "determined to resign themselves entirely to guidance of the Scripture and to live a life of primitive Christian simplicity." Having taken this position they must as a natural consequence accept the Seventh-day as the Sabbath and immersion only as baptism. This Noble pointed out to them and they readily accepted.

At a protracted meeting which Abel Noble was conducting at Thomas Powell's house in the summer of 1697, Thomas Martin, a public man of wide influence among the Friends, was baptized by Mr. Noble. Martin became a successful advocate of the doctrines held by the new Sabbath-keeping band of baptized believers, and in August following, baptized five others. During September, "ten new converts were added to the now prosperous organization." The good work continued and in October, John and Martin Beckingham became members, William having previously been a preacher in New Jersey. At the meeting when these brethren joined, the church which has come down to us as the Newtown Seventh-day Baptist church was organized. They chose Thomas Martin as minister, "who, after further religious ceremonies, proceeded to administer the Lord's Supper, as an old account states, 'to them for the first time.'"

It would have been natural that they should have elected Abel Noble pastor, as he was the one who had led them to the truth, but this service he declined. He labored as a minister in Pennsylvania and New Jersey, and the last we hear of him, he was in "West Chester county, N. Y., at or near Yonkers, teaching school." This was 1752.

The church thus organized was in a prosperous condition. The year following its organization, or 1698, four baptisms are reported, and some of them, as perhaps others had been before, were persons in the town of Newtown, which joined Upper Providence on the north. The year 1699 brought eight additions by baptism. It was about this time, the latter part of 1698 or the early part of 1699, that they had an accession which meant a great deal to them and to Seventh-

day Baptists in the two centuries that have since passed into history. This accession was William Davis, to whom we have already referred in the sketches of the First Hopkinton and Shrewsbury churches. He came to the colony the same year that Abel Noble did, and was a public speaker among the Quakers when he came. He, like Noble, went out with the Keithians, or Christian Quakers, as they were sometimes called, in 1691, but before the organization of this, the first Seventh-day Baptist church in the colony, he became a Baptist and joined the Pennepek Baptist church. Having trouble here on account of doctrinal views, he came to Upper Providence by invitation of Abel Noble, and embraced the Sabbath. "In the latter part of 1699, William Davis, before mentioned, returned to Pennepek, above Philadelphia, and there organized a congregation of Seventh-day Baptists from among the former Keithians and others in the vicinity. This formed the first branch from the Providence Meeting. Thomas Graves gave to the congregation a lot of ground on which they built a plain log building for a meeting-house. In the year 1700, William Davis, the minister, baptized six persons in the Pennepek, the record of which is with the parent society."

This prosperity was not to last many months. The Episcopalians, led by one of their ministers whose name was Evan Evans, attacked these new churches with such vigor and persistency that they were nearly destroyed in spite of the able defense made by Elders Thomas Martin and William Davis, for the Seventh-day Baptists, and Eld. Thomas Killingsworth for the Baptists. George Keith, who founded the Keithian Quakers, but at this time had returned to the Church of England, and one Clayton, also aided Evans. Some of the most influential members in the church in Upper Providence deserted the truth, and the remnant that continued steadfast changed their place of meeting from the homes of the Powells in Upper Providence, to the home of David Thomas in the town of Newtown, five miles farther from Philadelphia to the west. Thus the name of the first Seventh-day Baptist church in this group and the second in America, has come down to us as Newtown, instead of Upper Provi-

dence, where it was organized. Beside their own ministers, they were visited by Thomas Rutter from Philadelphia and William Davis of Pennepek.

The church formed by Eld. William Davis at Pennepek suffered the same attack from the Episcopalians. It was no sooner established than Evans commenced his attacks, and so successful was he "that before the year was over, Thomas Graves, the donor of the land on which the meeting-house was built, renewed his fealty to the Church of England and deeded the lot to the Episcopalians, who at once turned the Sabbatarians out and took possession of this primitive Sanctuary." "The loss of their place of worship was a severe blow to the prospects of the Sabbatarians at Pennepek. The meetings were continued at the houses of the various members, but they made little progress. Davis remained among these people until about 1711, when he left them to join the church in western Rhode Island, now the First Hopkinton, where he occasionally preached until 1714. Left without a leader, and no one rising to supply the vacancy caused by the departure of Davis, they were soon like a flock of sheep without a shepherd, and scattered. Some joined the Episcopalians, others, the Baptists. A few, however, remained steadfast to their principles, and communed with their brethren at Newtown."

In this conflict public debates were held between the leading ministers on each side, one of which was between William Davis and George Keith, in Philadelphia. This occurred in February, 1702.

The adverse tide finally turned and the church at Newtown was strengthened by both immigration and converts from the community. We have no detailed record of its history, but we learn that it well maintained itself through the eighteenth century and into the nineteenth.

In the early years of its history it opened correspondence with the churches of like faith in New Jersey and Rhode Island. It also instituted a yearly meeting, which met with it during the century and into the opening of the nineteenth. The New Jersey churches attended these yearly meetings sometimes.

In 1713 the Newtown church established what is known as the "Seventh-day Baptist Burial Ground." This old "God's Acre" is described as being "by the roadside, between the Newtown Baptist Church and its parsonage on the thoroughfare from Newtown to Paoli," "situated about fifteen miles due west from Philadelphia," and must not be confounded with the Sparks Burial Ground, in Philadelphia.

Elizabeth Wayne, the mother of General Anthony Wayne, of Revolutionary fame, was the daughter of David Thomas, of the Newtown church, and it is said that "Elizabeth Wayne was a strict Sabbath-keeper."

The third church of this group was Nantmeal, in Chester county. This church has generally been mentioned by writers by the name of French Creek, and is supposed to be the same as Canogocheage, which name is given in some correspondence with the brethren in Piscataway. Mr. Julius Sachse speaks of this church and its founding as follows:

"The first quarter of the century had not elapsed before we find a branch of the Newtown congregation organized at East Nantmeal, in the northwestern part of Chester County, about thirty miles from Philadelphia. Conspicuous among the brethren composing this society, we find the familiar names of Hiddings (Iddings) and Thomas, members of the Newtown families of those names. Four years later, in 1726, this infant community was reinforced by a number of families from the Great Valley Baptist church, sixteen miles to the eastward in the same county. These were led by Philip Davis, Lewis Williams, Richard Edwards, Griffy Griffiths and William James, who broke off from that church on account of their change of sentiment concerning the Sabbath. This immigration was soon followed by further accessions, and the society at Nantmeal became numerically the strongest in the county. Still, the Newtown congregation was always considered the headquarters of the society."

The Nantmeal church is said to have manifested great activity during the third quarter of the eighteenth century. Morgan Edwards states that this church in 1770 was composed of eighteen families and twenty-four communicants. They built a church in 1762, the only one built by this group of churches. The yearly meetings held at Newtown were held in the spacious home of David Thomas.

The fourth church in this group was Nottingham in the southwestern part of Chester county. When it was organized

does not appear. The church was near the Maryland line and some of its members lived in Maryland. "Meetings were held at the different houses, but mainly at that of Abigail Price and at the Bond homestead. Samuel and Richard Bond were really the leaders of the Seventh-Day Baptists in this part of the county. Here the second yearly meeting was held, called the August Meeting to distinguish it from the May Meeting, at Newtown." Morgan Edwards says, in 1770, that this church had "six families of whom eight were baptised."

These four churches had several ministers. Beside Abel Noble, William Davis, Thomas Martin and Thomas Rutter, we find the names of William Beckingham, Philip Davis, Lewis Williams and John Bryman. The most noteworthy in the middle of that century was Enoch David who was stationed for some time at Nantmeal, or French Creek. He was a man of more than ordinary ability, and his son, Ebenezer David, graduated from Brown University in 1772 and was ordained to the ministry as stated in the sketch of the Newport church.

When the Sunday law of 1794 was passed it worked a great hardship to the members of these churches. While the bill was pending they signed a petition asking that they be exempt from the penalties of the law, and presented it to the Legislature. Their neighbors of all denominations also sent a petition praying that that of the Seventh-day Baptists be granted, but the bill passed and became a law. Sachse gives one instance which illustrates the injustice done the Sabbath-keepers:

"The act complained of was passed and became a law April 22, 1794. It was the cause of much hardship to the 'Seventh-Day people.' A flagrant instance was that of Mr. Bond [presumably Richard Bond, of Nottingham, another branch from the Newtown meeting]. He was a leading man and a preacher among the Sabbatarians, and was drawn as juror at the court of Nisi Prius. He served faithfully until Friday night when he applied respectfully to the court to be discharged, stating that it was against the rules of his society, and against his conscience to serve on that day. The Chief Justice, whose name has unfortunately not come down to us, refused the request. In passing on the matter, the Judge

is accorded as having used these words: 'They pretend to have scruples of conscience, I know them all,—a set of hypocrites. We are obliged to hold court on Saturday, and he shall stay and do his duty, too.' It is hard at the present day to think that an expression like this should emanate from the bench—especially as the juror was a well-known citizen of the county."

The members of these churches, as a class, particularly those who were Keithians or descended from them, had many of the Quaker habits of life, speech and belief. Their dress was plain, their language straightforward and they did not believe in taking oaths or in carrying on war.

That they stood high as citizens and Christians is seen from the following quotation from a noted divine, Elhanan Winchester, of London, who wrote of them in 1788:

"Such Christians I have never seen as they are, who take the Scriptures as their only guide, in matters both of faith and practise. * * * So adverse are they to all sin, and to many things that other Christians esteem lawful, that they do not only refuse to swear, go to war, etc., but are so afraid of doing anything contrary to the commands of Christ, that no temptations would prevail upon them even to sue any person at law, for either name, character, estate, or any debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people, envying not the great, nor despising the mean. They read much, they sing and pray much, they are constant attendants upon the worship of God; their dwelling houses are all houses of prayer; they walk in the commandments and ordinances of the Lord blameless; both in public and private, they bring up their children in the nurture and admonition of the Lord; no noise of rudeness, shameless mirth, loud, vain laughter, is heard within their doors; the law of kindness is within their mouths; no sourness or moroseness disgraces their religion; and whatsoever they believe their Saviour commands, they practise without enquiring or regarding what others do."

BROAD RIVER.

Three churches in other commonwealths sprang from this group near Philadelphia. The first was Broad River, South Carolina. There is not much known about this church and I cannot do better than to quote what Benedict says:

"In 1754, a church of this order of Baptists was begun on Broad River, in the parish of St. Mark, South Carolina, about 180 miles

from Charleston. The leading members in it were Thomas Owen and Victor Nelly, from French Creek, Pennsylvania, and John Gregory and his two sons, Richard and John, from Piscataway, New Jersey. They were Calvinistic in sentiment, and in 1770, had increased to eighteen families, whereof twenty-four persons were baptized. They had for their preacher one Israel Zeymore while he behaved well; but he afterwards became the master of a vessel, and next went into the army. 'He was,' says M. Edwards, 'a man of wit and learning, but as unstable as water.'"

TUCKASEEKING.

The Tuckaseeking Seventh-day Baptist church was located in Georgia and was the fruitage of the Broad River church. Benedict tells us about all we know of them:

"In 1759, eight families of the Seventh-day Baptists passed over from South Carolina, and settled near Tuckaseeking, in Georgia. They had for their leader Richard Gregory, at Broad River. Another of their preachers was named Clayton, who was fined a mark for saying, 'that no man could be a Christian who kept a concubine, were the keeper a king, and the concubine a countess;' this was construed a reflection on the late king and the countess of Yarmouth. After residing here about five years, this company retired to Edisto and left but few proselytes behind them."

The Seventh-day Baptist church of Lost Creek, W. Va., which was established in 1805, was also the product of this second group of churches, a number of the members of the Nottingham church being among the constituent members of the Lost Creek church.

These churches were all extinct long ago, yet they live in their influence and in the churches that have grown out of them. Their labors and sacrifices, victories and defeats, service and love are not lost!

The writer has gathered these facts from many sources; among others are Prof. J. L. Gamble's Lectures, Benedict's History of the Baptists, and Julius Sachse's articles referred to in this sketch. The articles written by Sachse are of great value, as he lived on the ground where these churches were located and wrote with conscientious zeal and after exhaustive research.

III.

CHURCHES WHICH GREW OUT OF THE SABBATH REFORM MOVEMENT IN NEW JERSEY.

PISCATAWAY.

The beginning of the Seventh-day Baptist church in Piscataway, New Jersey, does not apear to be connected with any Seventh-day Baptist church. Hezekiah Bonham was the cause of the investigation which led several to embrace the Sabbath. We do not know that he was a Sabbath-keeper or a church member even. If he was a Sabbath-keeper, we do not know how he came to embrace the Sabbath, whether by his own study of the Bible and the enlightenment of the Holy Spirit, or by the labors of Eld. Abel Noble or some one else. From the Journal of Samuel Hubbard we learn that the Sabbath-keepers in Newport and western Rhode Island were in communication with the colonists in these parts and it is more than possible that Mr. Bonham, as well as Eld. Abel Noble and Eld. John Davis "of Trenton, N. J.," came to a knowledge of the Sabbath through the Sabbath-keepers in Rhode Island. This we know: Hezekiah Bonham was found working on Sunday by Edmund Dunham, who was a deacon with license to preach in the Baptist church of Piscataway, located at what is now Stelton. Dea. Dunham was on his way to fill a preaching appointment, and finding Bonham at work on the First-day of the week, rebuked him for desecrating the Sabbath. The latter challenged Dunham to find a single passage of Scripture proving that Sunday was to be sancitified as holy time. Dea. Dunham thought this a presumption, but not recalling any such passage, commenced to investigate for himself, with the result that he was convinced of his error and turned to keep the Sabbath. Before deciding thus to do, he laid his trouble before some of his brethren, but got no help. On account of this agitation other members of the church soon embraced the Sabbath and Dea. Dunham commenced to hold meetings on the Sabbath in his own house. As in Newport, R. I., thirty-five years before, the attempt to remain in the Baptist church made matters worse and they soon became

very serious. "Minister was arrayed against minister, deacon against deacon, and brother against brother, until those who kept the Sabbath thought that, for peace sake, and for conscience sake, they better withdraw and raise a standard of their own." This they did to the number of seventeen, in 1705. Dea. Dunham was chosen pastor and sent to Rhode Island for ordination. He went to what is now the First Hopkinton church and in the meeting-house where the Ministers' Monument now stands was ordained by Eld. William Gibson, October 22, 1705, (New Style and according to the records of the church in Rhode Island). This was three years before the Sabbath-keepers who became what is now the First Hopkinton church separated from those of like precious faith in Newport, but they had then worshiped twenty-five years in the house in which Eld. Dunham was ordained and had been keeping the Sabbath thirty-nine years.

The members of this church were widely separated as to location. There are records of church meetings in Trenton, thirty miles from Piscataway, and Hopewell a few miles north of Trenton. Under the leadership of Eld. Dunham the church grew rapidly and in 1722 there were seventy-five members. During the first century of its history there were many additions evidently, but a number moved away to join other churches and to scatter, and the church was in the midst of the seat of conflict in the Revolutionary War. Eld. Walter B. Gillette, who was their sixth pastor, speaks of this time as follows:

"The Revolutionary War, about this time, came upon this people, with all its terrors. This section of the State was very much exposed. The British army took possession of Piscataway, and for a long time this was their place of encampment. The inhabitants were exposed, both in person and property; and in addition to this evil, they differed among themselves in relation to the justness of the war; some were patriots, and some were bitter enemies to their country. All the patriots were either in the regular army, or enrolled in the militia, or were liable to be called on at any moment. The most of the patriots removed their families to the back settlements, while the tories (so called) fled to the British possessions. Those families among the mountain wilds were thus deprived of religious privileges, and of the society of friends, while husbands and sons were in the field of battle. A few of the members of this

church left their friends and joined the British; but most of them were patriots, and some of them were officers in the army. For a number of years their house of worship was nearly forsaken, their meetings were broken up, and the means of grace neglected. During the ravages of the war, their beloved pastor, Jonathan Dunham, died March 10, 1777, aged 83 years."

Under these circumstances, the church in 1803 reports only eighty members. During the century just past the church has witnessed a number of most precious revivals and there have been many additions, the number of members at times reaching to about one hundred seventy-five. In 1853 the one hundred forty-eighth year of the church, the "Seventh-day Baptist Memorial" states that about seven hundred had been baptized into the communion of the church.

Several churches have been formed from this church. The first was what is now Shiloh, New Jersey, organized in 1737.

In 1789 the Woodbridgetown church, in Fayette County, Pa., was organized largely from the members of this church, among whom was Samuel Fitz Randolph who was the founder of Salem, W. Va.

In the latter part of the eighteenth century, members of this church moved to near Meadville, in Crawford County, Pa., and were organized into a church which they named Shiloh. James Dunn was their elder. This was the first church organized in the bounds of what is now the Western Association and about all that is known of this church is given in the history of that Association. Upon its ruins have successively grown the Hayfield, Cussewago, and Hickernell churches.

The Seventh-day Baptist church of Plainfield, six miles distant from Piscataway, was organized from members of this church in 1838.

Besides the members dismissed to form these churches, many members have been dismissed to join churches already organized.

As already indicated the first pastor was Edmund Dunham. He was about forty years of age when he embraced the Sabbath and had been a deacon twelve years, with license to preach. This well prepared him for his work. He served till his death, in 1734. Jonathan Dunham, son of the first pastor,

PISCATAWAY CHURCH, AT NEW MARKET, NEW JERSEY.

followed his father as pastor of the church. He was ordained deacon with license to preach shortly after his father's death and at the same time was called to serve the church as pastor. This arrangement continued eleven years when he was formally ordained elder. He continued to serve the church till 1777, a period of forty-three years, and his is said to be the longest pastorate in the history of the denomination in the United States. His pastorate took the church into the darkest period of the colonial struggle for independence.

For ten years after the death of Jonathan Dunham the church had no pastor but had the occasional ministrations of Eld. Elisha Gillette, of Oyster Pond, Long Island, and Eld. Enoch David, a Seventh-day Baptist minister from Philadelphia, and James Dunn, who was a licentiate in the church.

Nathan Rogers, from the Waterford church, in Connecticut, was the third pastor. He commenced his labors 1787, after the death of his predecessor, and served ten years or till 1797, when he moved to Berlin, N. Y.

Henry McLafferty, the fourth pastor, came to Piscataway from Squan River, New Jersey, a few years after the church at the latter place had moved to Salem, W. Va. He was born in Ireland and came to New Jersey when a boy, selling his wages for a specified time to pay for his passage. Upon his arrival, according to a custom then practiced with "redemptioners," he was sold to work the time specified for his passage. When he became a man, he married a member of the Shrewsbury church, whose name was Babcock. His wife taught him his letters and the rudiments of what he afterwards acquired. He joined the Shrewsbury church and was ordained by it to the ministry. In 1795 he was elected pastor of the Piscataway church jointly with Eld. Nathan Rogers, and served thus till two years later, when Eld. Rogers moved away. He served as pastor till 1811, when he moved to central New York.

The fourth pastor was Gideon Wooden. He was ordained deacon in 1808, and when Eld. McLafferty moved away, was chosen pastor and ordained October, 1811. He served in this capacity till 1830.

John Watson joined the church in 1826. He was a First-

day Baptist minister of ability when he embraced the Sabbath. He was invited to preach in the absence of Eld. Wooden, or when he was unable thus to do on account of the infirmities of age, and was soon placed on equal footing with Eld. Wooden. This produced trouble and the final dismissal of Eld. Wooden. Under these circumstances Eld. Watson did not feel at liberty to act as pastor though he supplied the church till a pastor was secured.

Following Elders Wooden and Watson the pastors have been: William B. Maxson, 1832-1839; Walter B. Gillette, 1839-1853; Halsey H. Baker, 1853-1858; Lester C. Rogers, 1858-1868; Lewis A. Platts, 1868-1876; Leander E. Livermore, 1877-1883, 1888-1893, 1900 to date; Earl P. Saunders, 1883-1884; Judson G. Burdick, 1884-1887; Frank E. Peterson, 1893-1899; Martin Sindall, 1899-1900.

The biographies of Elders Edmund Dunham, Jonathan Dunham, Henry McLafferty, John Watson and William B. Maxson are to be found in the "Seventh-day Baptist Memorial" and make most interesting and inspiring reading. Three of the pastors of the church "were the natural children of the church, having been called and ordained to that sacred office from its own membership."

The church has furnished from its membership six Seventh-day Baptist ministers, Jonathan Jarman, who was ordained an evangelist and soon after (about 1775) went to Pennsylvania; Elisha Gillette, who was the pastor of the church at Oyster Pond, Long Island; James Dunn, who together with several families, went to Crawford County, Pa., and organized a church called Shiloh; David Clawson; Sherman S. Griswold; and Wardner C. Titsworth. A. Judson Titsworth, who has won a national reputation as preacher among Congregationalists, was also the child of this church.

The first church was built in 1736. Another was built on the same site in 1802. A third one was built in 1836 two miles north of the former ones and one mile south of New Market. This last building was removed to its present location during the pastorate of Eld. Halsey H. Baker.

The part the members of this church have taken during the long and eventful period covered by its history, in civil,

industrial, political and educational matters, is not to be had and much which pertains to its first one hundred fifty years has passed forever beyond the recall of man. As already stated many of its members were in the struggle for American Independence, while twenty served in the Federal army during the Civil War. The names of two men, David Dunn and Elias R. Pope, stand out during the last century with especial prominence. Hon. David Dunn, who died May 1872, in the seventy-eighth year of his age, was well and favorably known, not alone in the council of the church, but in his county and state as well. Hon. Elias R. Pope, who died Aug. 10, 1896, in the sixty-first year of his age, spent the last of his life in Plainfield, but always retained his membership in the Piscataway church, the church home of his boyhood. At his death the Plainfield *Courier-News* said that "He was identified with every public spirited enterprise in the city." The following statements will in brief show the place he had filled in the life of the community: He was president of the First National Bank, having a few months before his death resigned the vice presidency of the City National Bank to accept this position; he was president of Dime Savings Bank from its foundation, in 1869, till his death; he was treasurer of the Plainfield Electric and Gas Light Company, and Plainfield Water Supply Company, president of the Board of Trade, county collector in 1872, and member of the state legislature, 1873-1875.

OYSTER POND.

This church was the third church organized by the Piscataway (N. J.) church and was located on the east end of Long Island. From information gathered through correspondence with town clerks on Long Island, it appears that the church was located at Oyster Pond, which was at or near what is now Orient, in the town of Southold, L. I.

The founding of this church was the direct result of the labors of Eld. Elisha Gillette. Eld. Gillette, who had been a licensed preacher living at Huntington, Long Island, had come to Piscataway, N. J., in 1769, and joined the Seventh-day Baptist church there. He still lived on Long Isand, and upon the request of the Piscataway church during the yearly meet-

ing in 1786, was ordained by Eld. William Bliss, of Newport, R. I., Eld. John Burdick of Hopkinton, R. I., and Eld. Nathan Rogers, who the next year became pastor of the Piscataway church. Five years later, as will be seen from the following, taken from records of the Piscataway church, the church was organized:

"PISCATAWAY, STATE OF NEW JERSEY, JUNE 19, 1791.

"At a meeting for business, by desire of Elisha Gillette and Nathan Newburn, who presented a letter from our friends at Oyster Pond, Long Island, stating that Elisha Gillette has, since fall before last, resided among them, as a teacher, during which time many souls have been called in and submitted to the ordinance of baptism, who also request that they be organized into a regular Seventh-day Baptist church, that they may be so constituted, and considered as a sister church with us. The church took the matter into consideration, and complied with the same, and appointed Eld. Nathan Rogers, and Thomas F. Randolph, and Jacob Martin, deacons, to attend on said business, at Oyster Pond, on the 17th of August."

The church was constituted, it is stated, at the time set, and Eld. Gillette took a letter from Piscataway, joined the new church at Oyster Pond, and become its pastor. The church made the experiment of receiving into its membership those who observed Sunday as the Sabbath, but the attempt to unite those who observed two different days as the Sabbath in the same church proved a failure and the church had a brief existence. Oyster Pond was much nearer the Sabbath-keeping churches in Rhode Island and Connecticut than it was Piscataway, and Eld. Elisha Gillette and the Oyster Pond church, about this time, are mentioned four or five times in various ways in the records of the First Hopkinton church. It is evident, however, that the First Hopkinton church never recognized the Oyster Pond church as a church in sister relations. The cause of this probably was because Oyster Pond received those who were not Sabbath-keepers into its fold. This is indicated by the recorded fact that when a member of the First Hopkinton church asked for a letter to join the Oyster Pond church the granting of the request was postponed that there might be an investigation as to the doctrinal soundness of the Oyster Pond church, and after two or three postponements the matter disappears.

SHILOH.

(COHANSEY).

The name which this church bore the most of the time till 1829 was Cohansey. The official name given it in the charter procured, in 1790, was "The First Congregation of Seventh-Day Baptists residing in Hopewell, in the County of Cumberland and State of New Jersey." Since 1829 its name has been Shiloh.

Though the Shiloh church, when organized, was formed largely from members of the Piscataway church, yet the planting of the Seventh-day Baptist standard appears to have been independent of Piscataway. Those who have traced the history from the earliest sources say that the people who settled Shiloh were Baptists who came from Wales, in 1662, to Massachusetts, and owing to persecution, moved from Massachusetts with other Baptists from Scotland, to South Jersey in 1687. The Sabbath truth was brought to them by Eld. Jonathan Davis, of Trenton, N. J. This Jonathan Davis is not to be confounded with either of the two men bearing the same name who were the first pastors of the Shiloh church. His ancestors came from Glamorganshire, in Wales, and settled in Swansea, Mass. Later they moved to Long Island, and about 1695 Jonathan, with other relatives, moved to Trenton, N. J.

How or when Eld. Davis came to the knowledge of the Sabbath is still a mystery. It has been thought that it was through Eld. Abel Noble. It may have been, however, that both he and Eld. Noble were brought to the Sabbath through the Sabbath-keepers of Rhode Island, for Samuel Hubbard's Journal reveals the fact that those observing the Sabbath in Rhode Island were in communication, both by letter and visits, with the people living on the extreme western part of Long Island, and New Netherlands, which included what is now New Jersey. Eld. Davis seems to have embraced the Sabbath before he moved to Trenton, which was about 1695.

"From 1695 to 1700, and subsequently" Eld. Davis visited his Welsh cousins at Bowentown, Shiloh, and vicinity, and gained many converts to the Sabbath. Their numbers were also increased by additions from Pennsylvania and Maryland,

and from Trenton, Bonhamton, and Piscataway, N. J. These Sabbath-keepers appear to have belonged to the Piscataway church, but had a temporary organization and held meetings as early as 1716, or twenty-one years before they became an independent church.

It is recorded that the church was organized "March 27, 1737." This was probably "old style" and by the method used since September, 1752, would be April 7, 1737, but inasmuch as the original record is not extant we can not be certain. Pres. Theo. L. Gardiner, who has taken great pains to trace the origin of Seventh-day Baptist interest in this section, sums up the sources from which Sabbath-kepers came as follows:

"From all sources of information, then, upon the origin of Sabbath-keepers in this community, we gather the following:

"First, And mainly, This man's converts from the Cohansey Baptist Church prior to 1716; notably the Swinneys, Bowens, Barretts, Bacons, Ayarses, Sheppards and Robbinses.

"Second, Two or three families of Davises came from Trenton in 1732, relatives of Jonathan Davis, one of whom, a nephew of his, became the first pastor of the church.

"Third, Several persons from among Abel Noble's converts at French Creek, Pa.; viz., the Thomases, Griffiths, and 'Jane Phillips,' whose name stands among the eighteen constituent members.

"Fourth, There were also some who came from Piscataway; viz., the Dunns, Randolphs, and Bonhams. Thus, from all of these sources may be traced the elements that combined to make the body of the Seventh-Day Baptist Church and congregation at Shiloh."

This church was organized one hundred sixty-five years ago and the articles of faith adopted at that time are of especial interest. They read thus:

"We, whose names are hereunder written, do join together upon the articles and agreements following:

"1st. We believe that unto us there is but one God, the Father, and one Lord, Jesus Christ, who is the Mediator between God and mankind. We believe the Holy Ghost is the Spirit of God. 1 Cor. 8:6; 1 Tim. 2:5; 2 Tim. 3:16; 2 Peter 1:21; John 14:26.

"2nd. We believe that all Scripture of the Old and New Testaments given by inspiration, is the word of God, (2 Peter 1:19-21; 2 Tim. 3:16; Mark 7:13; 1 Thess. 2:13; Acts 4:29-31.) and is the rule of faith and practice.

"3d. We believe that the ten commandments that were written on the two tables of stone by the finger of God continueth to be the

REV. JOHN DAVIS.

See *Biographical Sketches,* p. 1361.

rule of righteousness unto all men. Matt. 5:17-19; Mal. 4:4; James 2:10; James 1:25; Romans 7:25; 3:31; 13:8-10; Eph. 6:2.

"4th. We believe the six principles recorded in Hebrews 6:1, 2, to be the rule of faith and practice.

"5th. We believe that the Lord's Supper ought to be administered, and received in all Christian churches. Luke 22: 19, 20; 1 Cor. 11: 23-26.

"6th. We believe that all Christian churches ought to have church officers in them, as elders and deacons. Titus 1:5; Acts 6:3.

"7th. We believe that all persons thus believing ought to be baptized in water by dipping, plunging, after confession is made by them of their faith in the above said things. Mark 1:4, 5; Acts 2:38; Acts 8:36, 37; Rom. 6:3, 4; Col. 2:12.

"8th. We believe that a company of sincere persons being found in the faith and practice of the above said things may be said to be the church of Christ. Acts 2:41, 42.

"9th. We give up ourselves first unto the Lord, and to one another, to be guided and governed by one another according to the word of God. 2 Cor. 8:5; Col. 2:19; Psa. 133:1; 84:1, 2, 4, 10."

Many Sabbath-keepers in this part of New Jersey differed from other Sabbath-keepers regarding the time of beginning the Sabbath, believing that it should begin and end at midnight instead of sunset. This led to considerable discussion in the church and denomination, after the church became a member of the General Conference. While the majority held that the only consistent practice was to begin at sunset, yet charity was shown in letting every one decide for himself, and some continued to begin at midnight.

The growth of the church for the first fifty years was highly encouraging. It grew from eighteen to seventy under the labors of the first pastor, which ended in 1769, and during the second pastorate, which ended 1785, "ninety-six were added by baptism and a goodly number came from other people." But a sad change came and the last fifteen years of the eighteenth century brought serious internal troubles that threatened to destroy the church, and which were not ended till after three years of litigation in the Supreme Court of the state. Let us spread a mantle of pity over these scenes, for the wonder is that the church survived them and became one of the strong churches of the state and the denomination. At the close of this period, 1800, the church in a letter to the First Hopkinton church, in Rhode Island, says, "In 1788, there were

upwards of one hundred (115) belonging to the church. Since that time, fifty have died, fourteen withdrew when trouble began, others stand off at a distance and there remains about fifty now in regular standing." As the new century opened, brighter days dawned. In the winter of 1803, Eld. Ayars baptized thirty into the fellowship of the church, and the number of communicants increased by steady growth and gracious revivals, so that the church reported three hundred five in 1843. Its present (1902) membership is three hundred seventy-one.

The growth of the church during the last century has not been confined to increase in numbers, but there has also been a marked growth in other ways. The missionary spirit soon began to manifest itself. The church first joined with First-day churches in supporting missions, and was ready to co-operate with Seventh-day Baptists as soon as the latter began mission work. The church, in 1823, sent its pastor, Eld. John Davis, and Dea. John Bright on a missionary tour of three and one-half months, into Pennsylvania, West Virginia, Ohio and Indiana. The ladies also organized, in 1814, for benevolent work, and have always since been organized. The interest of the church in missionary work has been heightened by the fact that three of its pastors have entered foreign fields. The three were Eld. Solomon Carpenter, who left the church to go as missionary to China, in 1846, Eld. William M. Jones, who nine years later resigned to go as missionary to Palestine, and Rev. David H. Davis, who closed his labors as pastor to go as missionary to China, in 1879.

In 1806 a company went from this church to Ohio, but those who composed the company were mostly lost to the Sabbath. The Marlboro church was organized from members of the Shiloh church in 1811. Besides these many families and individuals, members have gone out from the church to various parts of our country.

When we turn to the pastors of this church, we first think of Eld. Jonathan Davis, of Trenton, N. J., who labored in this vicinity during the closing years of the seventeenth century, and the first thirty of the eighteenth, bringing many to Christ and the knowledge of the true Sabbath. He was

BAPTISMAL POOL OF THE SHILOH AND MARLBORO CHURCHES.

Situated between Shiloh and Marlboro, New Jersey. White cross at rear indicates where it was entered for baptismal purposes.

virtually pastor of this people, though never installed as such by any church.

Eld. Jonathan Davis, a nephew of the Eld. Jonathan Davis mentioned above, was the first pastor and served nearly thirty-two years, or till his death, in 1769. About sixty were added to the church by baptism during his pastorate.

The second pastor was a man bearing the same name as the first, Jonathan Davis, but belonging to another family. His father was a Baptist pastor in Delaware, where Jonathan was born and raised to observe the First-day of the week as the Sabbath. He was led to the Sabbath by the example of his wife. After a trip of five hundred miles with his family to North Carolina to establish a home among Seventh-day Baptists in that state, he came to Shiloh, bought a farm, joined the church with his wife, and soon was called to proclaim the Gospel message. He was ordained to the Gospel ministry in 1768, and the year following, upon the death of the pastor, became the under-shepherd of the church. In this capacity he served till his death in 1785. During the seventeen years of his pastorate ninety-six were added by baptism, besides those who came to the church from other peoples.

The biographies of these three men bearing the name Eld. Jonathan Davis, and Eld. John Davis, the fourth pastor, are to be found in the "Seventh-Day Baptist Memorial."

Nathan Ayars was the third pastor. Though at first he was ordained an evangelist and not formally elected pastor, yet he seems to have served as such during the most perilous times of the church's history. He lived six miles distant, in Salem county, but proved himself a most patient and wise leader during that stormy period. After the clouds had scattered he was permitted to lead a goodly number into the baptismal waters and it is said that seventy were added during his pastorate, which formally closed in 1802. He remained administrator of the ordinances for some time after he declined to be pastor.

John Davis, son of Eld. Jonathan Davis, the second pastor, was the fourth pastor. He was ordained and began his pastorate in 1807. Seventy were received by him into

the church the following winter and during his pastorate, which lasted thirty-four years, he had the pleasure of baptizing more than three hundred persons into the fellowship of the church. One hundred were added in a single year.

When Eld. John Davis closed his pastorate, in 1841, one hundred four years had passed since the organization of the church, and in that time the church had had four pastors, but there had been five years when the church had no one whom it recognized as pastor. In the sixty-five years since Eld. John Davis's pastorate the church has had eleven pastors. The first four served till death or till old age stood in the way of furthur discharge of the duties of the office. Up to this time the church had sought its pastors from among its own members; after this, it looked elsewhere.

The following have served the church since the pastorate of Eld. John Davis: Azor Estee, 1841-1844; Solomon Carpenter, 1844-1846; Samuel Davison, 1846-1849; Giles M. Langworthy, 1849; W. M. Jones, 1850-1853; Walter B. Gillette, 1853-1873; A. Herbert Lewis, 1873-1876; David H. Davis, 1876-1879; Theo. L. Gardiner, 1879-1890; Ira L. Cottrell, 1890-1899; Edward B. Saunders, 1899 to date.

Elders Jonathan Jarman and Moses Winchester preached for the church at times during the troublesome years closing the eighteenth century, and Bro. Joseph Ayars preached as a licentiate between the pastorates of Elders Nathan Ayars and John Davis. Eld. Thomas Gates Jones, a First-day minister, supplied the pulpit on the Sabbath for about two and one-half years after Eld. Nathan Ayars resigned. His labors were blessed to the binding together and building up of the church. Eld. David Clawson preached in connection with Eld. John Davis, the last year of the latter's pastorate. Eld. S. S. Griswold supplied the church for a time in 1844, and Eld. Enoch Barnes, a convert to the Sabbath from the Methodists, supplied the church during the summer of 1850.

Eld. Jacob Ayars, who became the first pastor of the Marlboro church, was the product of the Shiloh church. He had previously been licensed by it, and upon the organization of the new church was ordained its pastor.

Eld. Geo. R. Wheeler, of Salem, New Jersey, and father

CHURCH AT SHILOH, NEW JERSEY.

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of Eld. S. R. Wheeler, embraced the Sabbath and became a member of the Shiloh church during the pastorate of Eld. Davison. He was ordained to the Gospel ministry by this church in 1846, and later became pastor of the Marlboro church.

William West, who went with several members of the Shiloh church to Ohio in 1806, one Jacob Ayars, who went to Clifford, Pa., Joel C. West, who became an efficient pastor of other Seventh-day Baptist churches, Geo. E. Tomlinson, an eloquent and able minister among us a generation ago, O. U. Whitford, whose name is a household word among Seventh-day Baptists today, and L. R. Swinney, who is also well known to this generation, were called to the ministry by this church and licensed by it.

The first mention we find looking toward a paid ministry, is in 1802, when Eld. Thomas Gates Jones contracted to supply the church. He was to have $200.00 for this service. Five years later, when Eld. John Davis became pastor, he was to have $80.00, beside the assistance the members might give him on his farm.

The church has had three houses of worship. The first was built in 1738, on land given for that purpose by Caleb Ayars. In 1771 a brick church was built. It was arranged so that a gallery could be put in when needed, and this was done fifty-two years later, 1823. The present house was dedicated in 1851. This was not undertaken, however, until the church had held a special service, previously appointed, to ask God's blessing and guidance. Like the former one, it is made of brick, is 42 by 64 feet, and cost $5,000.00. The dedication services were held in connection with the Yearly Meeting, and lasted four days. A revival followed this effort on the part of the church. The church also owns a chapel, which is used in connection with its work.

The church has taken a leading part in matters pertaining to education, temperance and the state. Its work for education will be found in another chapter.

Jonathan Ayars, deacon and ruling elder in the Shiloh church, was elected by Cumberland county to the colonial

assembly in 1775, and Belford M. Bonham was elected to the state legislature in 1845.

The members of the church have served in the wars in which the United States have been engaged. James Tomlinson was first lieutenant in the Revolutionary War. In the War of 1812, Enos Randolph served as captain. Besides furnishing its quota of privates in the Civil War, the church furnished two corporals, three captains, four lieutenants, four sergeants and one surgeon. The corporals were John D. Ayars and Franklin W. Buzly. The captains were John Evans, George Hummell and Leumel Heritage. The lieutenants were Burnell Burdsell, John B. Hoffman, Alfred L. Randolph, and John G. Swinney, M. D. The sergeants were William S. Ayars, Isaac Kain, Azer E. Swinney and Charles D. Sheppard. The surgeon was Dr. F. B. Gillette.

For data regarding this church the writer is indebted to those who have written in the past and to the Rev. D. Burdett Coon. Especial mention should be made of a sketch of the church from the pen of Pres. Theo. L. Gardiner, which appeared in eleven successive numbers of the *Sabbath Recorder,* commencing Nov. 13, 1890, and a briefer sketch by E. B. Swinney to be found in the *Sabbath Recorder,* Sept. 7, 1876.

MARLBORO.

(SALEM).

The name given this church at its organization was the "Second Seventh-day Baptist Church in the Western Division of the State of New Jersey." It appears in the conference minutes the first year of its history as the "Salem County Church," and the next year and till 1844 as the "Salem Church." Since the above given date it has been called by its present name, Marlboro. It met to worship when organized in Salem county, about six miles from Shiloh, which is in Cumberland county, and took the name Salem from the county in which it was located. "About 1837 the meeting-house was moved about two miles nearer Shiloh" and to within a few feet of the line which divides Cumberland and Salem counties.

REV. WALTER BLOOMFIELD GILLETTE, D. D.

See *Biographical Sketches*, p. 1361.

In January 1811, the members of the Shiloh church living in Salem county concluded that because they were so far from Shiloh, it would be better for them to become a separate church. The request to be set off as a separate church was granted, and the organization took place March 25, 1811. At this time twenty-six members were dismissed from the church at Shiloh to form the new church. A joint communion service between the two churches was soon established and has since been maintained with most desirable results.

The year following its organization the church reports thirty-four members, and ten years later sixty-eight. The largest number of members reported was one hundred thirty-five in 1851. The present (1902) membership is eighty-eight. The additions have come through its labors and not through accessions from other churches. There have been many precious revivals during its history. When one remembers that this is a country church and that the tide is away from the country to the towns and cities he must acknowledge that more than human strength has maintained the cause here. The writer is indebted to Elder Samuel R. Wheeler for the following list of pastors: Jacob Ayars, 1811-1838; David Clawson, 1838-1857; Phineas S. Crandall, 1857-1858; George R. Wheeler, 1858-1862; Walter B. Gillette, 1863-1867, (pastor of Shiloh at same time); Joseph M. Morton, 1867-1873; Lewis F. Randolph, 1873-1876; O. D. Williams, 1882-1884; J. C. Bowen, 1887-1895; G. H. F. Randolph, 1895-1899; L. D. Burdick, 1899-1902.

"A meeting-house was built and opened for service February 26, 1813. The cemetery on that original site is still held by the Church. About 1837 the meeting-house was moved two miles nearer Shiloh. * * * * In 1854 the house now occupied by the Church was built."

PLAINFIELD.

The Seventh-day Baptist church of Christ, at Plainfield, N. J., was formed from members of the Piscataway church, living in the vicinity of Plainfield, six miles from the mother church. Being without the privileges of worship on the Sabbath, they commenced, not by organizing a church, but by planning to build a house of worship. A subscription was

started and the consent of the Piscataway church was obtained during the last months of 1836. The house was erected during the following year. Their church home being ready, they now, to the number of fifty-seven, presented themselves to a council called in Plainfield to consider the proposition to organize a church. The house of worship was dedicated February 8, 1838, and on February 9th the church was organized.

The growth of the church has been steady and its influence in the denomination and community in which it is located great. At its semi-centennial, in 1888, its membership had increased from fifty-seven to one hundred eighty-three and the whole number enrolled had been four hundred fifty-five, two hundred eighteen joining by baptism and two hundred thirty-seven by letter. During the first fifty years the church experienced eleven special revival seasons. Ninety-nine were added during the pastorate of Eld. James Bailey. Its present (1902) membership is two hundred twenty-nine.

The Seventh-day Baptist church in New York City was organized in 1845, from Sabbath-keepers the majority of whom were members of the Plainfield church, and the Seventh-day Baptist church of Daytona, Florida, was constituted almost entirely from members dismissed from the church in Plainfield.

The church has had a list of eminent men as pastors, and supplies when it had no pastor. The pastors have been: Lucius Crandall, 1840-1841, 1846-1850; Samuel Davison, 1844-1846; James H. Cochran, 1852-1853; James Bailey, 1853-1864; A. R. Cornwall, 1866-1867; Thomas R. Williams, 1867-1871; Darwin E. Maxson, 1871-1879; A. Herbert Lewis, 1880-1896; Arthur E. Main, 1887-1901; Geo. B. Shaw, 1902—.

The following ministers have acted as temporary supplies: Isaac Moore, J. W. Morton, Giles M. Langworthy, David Clawson, Walter B. Gillette, Solomon Carpenter, Geo. B. Utter, James L. Scott, O. U. Whitford, and M. B. Kelly.

James Summerbell was licensed to preach by this church in 1848, and Elston M. Dunn in 1855.

As stated above, the first house of worship costing about $5,000.00 was built previous to the organization of the church and dedicated the day before. This house, becoming inade-

SEVENTH DAY BAPTIST CHURCH AT PLAINFIELD, NEW JERSEY.
Interior and Exterior.

quate to meet the demands of the increasing congregation, was sold, together with the lot on which it stood, to the New Jersey Central Railroad Company in 1864, and in the following months a new one was erected, costing $31,000.00. In 1894 the third and present house was dedicated, having cost $65,000.00.

The writer is indebted to the "Semi-Centennial History of the Seventh-day Baptist Church of Christ at Plainfield, N. J., 1838-1888," for much of the data regarding this church. For the following statement of the part the members of the church have acted in matters other than those pertaining directly to the church and denomination, he is indebted, however, to Dea. J. D. Spicer, of Plainfield.

The Plainfield Seventh-day Baptist church has always stood in the front rank in the city, in all that goes to make for good citizenship. Regarding the educational interests, Dr. Charles H. Stillman was widely known as the "Father of the Public School System of the State, "and was for many years the superintendent of schools in the city; also president of the board of education until his death in 1881. George H. Babcock was president of the board several years, and Rudolph M. Titsworth, a prominent member. Henry M. Maxson, Ph. D., the present superintendent, was called to the responsible position in 1892.

For many years George H. Babcock was president, and Wm. M. Stillman has been secretary of the Public Library Association, and in his will Mr. Babcock gave to it a bequest of ten thousand dollars in cash and twelve thousand in real estate.

The city common council has been represented at various times by Clark Rogers, Charles Potter, and J. D. Spicer.

In the political field, although not counted as politicians, J. Frank Hubbard and Joseph A. Hubbard have held important offices more consecutive years than any other men in the county.

Of prominent manufacturers in the line of machinery and woodworking may be mentioned Thomas B. Stillman, Paul Stillman, Charles Potter, J. Frank Hubbard, Joseph A.

Hubbard, J. Denison Spicer, Joseph M. Titsworth, Wm. H. Rogers, David E. Titsworth, and Clarence W. Spicer.

Among the physicians there have been Charles H. Stillman, C. H. Stillman, Jr., Albert Utter, Thomas H. Tomlinson, Martha Rose Stillman, and Marcus L. Clawson. Frank S. Wells and O. B. Whitford have taken rank as dentist surgeons.

Among the lawyers we find the names of Wm. M. Stillman and Asa F. Randolph on the roll of the church.

As financiers, bank directors, and directors of public utilities may be mentioned the names of Charles Potter, R. M. Titsworth, J. F. Hubbard, Wm. M. Stillman, Joseph A. Hubbard, J. M. Titsworth, D. E. Titsworth, and Wm. C. Hubbard.

As civil engineers and surveyors are the names of Isaac S. Dunn, David D. Rogers, Frank J. Hubbard, and F. Adelbert Dunham.

Dr. and Mrs. Albert Utter, Edward B. Titsworth, Jessie M. Utter, and Arthur L. Titsworth have served as practical musicians and teachers of music. Dr. and Mrs. Utter stood at the head of musical interests in Plainfield for many years. Mr. Titsworth has been the organist for the Trinity Reformed church the last twenty-five years.

In Y. M. C. A., W. C. T. U., and public charity work the church has always been largely represented by such as Mrs. T. H. Tomlinson, J. Frank Hubbard, George H. Babcock, J. D. Spicer, Frank S. Wells, Lewis F. Rogers, Orra S. Rogers, Arthur J. Spicer, D. E. Titsworth, and Dr. and Mrs. Henry M. Maxson.

In addition to the data furnished by Dea. Spicer, special and extensive attention might be given, if space permitted, to the work wrought in the field of invention, manufacture, and education by two members mentioned above, namely, Charles Potter and George H. Babcock. Mr. Potter's special field was the invention and manufacturing of printing presses. In this he was eminently successful, the Potter presses having gained a wide reputation for both speed and strength. Besides giving most liberally to Sabbath reform, missions, and all our schools, he fully endowed in Alfred University, the Charles Potter Chair of History and Political Science. Mr. Potter

died at his home in Plainfield Sabbath morning, Dec. 2, 1899, in the seventy-fifth year of his age. For more extended sketches of this eminently successful and noble man the reader is referred to the numbers of the *Sabbath Recorder* which came out the weeks following his death.

Mr. Babcock was eight years younger than Mr. Potter with whom he was more or less associated in denominational and other enterprises. When only nineteen years of age he commenced to publish in Westerly, R. I., the *Literary Echo,* the first paper published regularly in Washington county. This paper was subsequently merged into the *Narragansett Weekly,* and finally, into the present Westerly *Daily Sun.* He was the inventor and patentee of the poly-chromatic printing press. This was only the beginning, and in the thirty-eight years following, his useful inventions averaged about two per year. It is thought that his greatest and most useful invention was the "safety steam boiler." Prof. R. H. Thurston, director of the School of Mechanical Engineering and Mechanical Arts, Cornell University, speaks of this part of Mr. Babcock's life as follows:

"He was a great inventor and, at every step in the development of the great industries with which he was connected, his genius revealed itself in a thousand ways; perfecting large schemes and improving the most insignificant details. He was a learned man, professionally; and few members of the profession have ever presented to the learned and professional societies with which he was connected, papers of equal value, completeness, or thoroughness. He was patient in investigation; accurate and exacting in method and in detail; conscientious in seeking the results of the researches of the recognized authorities; and, when once his work was completed, it left nothing to be said further. It was done once and for all.

"Mr. Babcock was interested in all great works, whether of public or private importance. He was active in church and in business, in the cause of education, and in every philanthropy. As one of the non-resident lecturers in the Sibley College courses in Mechanical Engineering at Cornell University, he came to the university when possible, annually, to 'talk to the boys,' as he said, on subjects of professional interest and importance. His lectures were always very carefully planned, well executed as compositions, and admirable as summaries of the division of engineering which he desired to illustrate. His manner was impressive, his language well chosen, and that sympathetic quality which enables the speaker to seize upon and hold his audience was present in a remarkable degree. He always

entertained, instructed and pleased. He was always welcome, by students of every class and by their professors as well. He always refused compensation for either time or services; desiring that it should be taken as his contribution to a good cause.

"The character and genius of Mr. Babcock were fully recognized and appreciated by the profession of which he was so prominent and successful a member, and he was an ex-president of the American Society of Mechanical Engineers, the highest position which can be held by a member of the profession, the highest in the gift of his professional colleagues. His inaugural address was one of the best papers ever read before that society by presidents or members. The year 1886-7, that of his administration, was one of the most fruitful in the history of that great society. He has been a member of its council ever since; and his sound judgment, and great interest in the welfare of the association have been of the greatest service.

"Perhaps the greatest work performed, however, by Mr. Babcock, aided by his able partners and assistants, has been the promotion of the business in which they have been so long engaged; the introduction of the so-called 'safety steam boiler,' a form of boiler which reduces the risks of explosion, so serious and so awful in the case of the older and still common type, to an insignificant quantity. This has been for them a business success; but it has been for the world an enterprise of almost as great significance as the invention of a new remedy for a fatal disease; such as would make a physician famous for all time. The dangers of use of steam have been, by him and his colleagues, more than by all the rest of the world together, rendered infinitesimal. For a generation, they have been devoting time, thought, genius of inventions, skill in design and construction, to this great problem. They have succeeded, and the whole world has reaped the benefit. It is exceptionally fortunate that it may also be said that the world has made to them more than its usual approximation to fair compensation. But a hundred times more would be none too much for such a service.

"One could write a volume on the life and work and public services of such a man; but that were, at the moment, of little satisfaction."

Extensive establishments for the purpose of manufacturing these famous boilers were built in Glasgow, Scotland, and Elizabeth, N. J. Marked financial success attended his undertakings, but his philanthropy was equally as great as his business success and he gave munificent sums to church, school, city, and reform, which cannot even be mentioned here. No youth can read the sketches of his life which came out in the daily papers at the time of his death, December 16, 1893, in the *Sabbath Recorder* during the four months following his

death, and in the "Illustrated American Biography of Representative Americans," without being inspired to his noblest endeavors.

NEW YORK CITY.

The First Seventh-day Baptist church of New York City was, when organized, primarily the fruitage of the Seventh-day Baptist churches of Waterford, Conn., and Schenectady, N. Y., the latter long since extinct. The opening sentence in its book of records is significant: "In the providence of God a number of the followers of Christ, professing a regard for the Sabbath of divine appointment, have for many years resided in New York and vicinity; having removed chiefly from Waterford, Ct., and Schenectady, N. Y."

Meetings on the Sabbath had been held at the home of Maxson Rogers for several years prior to the year 1834. "Subsequent to 1834 the Sabbath-keeping Christians of New York and vicinity met for public worship alternately at the houses of widow Betsy Rogers and Thomas B. Stillman." More than a decade passed in this way, but they came to feel the need of a church organization in their midst and called a council to take into consideration the question of organizing a church. The council met at the home of Thomas B. Stillman, 551 Fourth Street, November 9, 1845. The following persons were present as delegates: Berlin, N. Y., Elder William B. Maxson; Pawcatuck, R. I., Elder Alexander Campbell, William D. Wells and Sandford P. Stillman; Plainfield, N. J., Elder Samuel Davison, Deacon Randolph Dunham, Deacon Abram D. Titsworth, John D. Titsworth, William Dunn, and Rudolph Titsworth; Piscataway, N. J., Elder Walter B. Gillette, Deacon Lewis Titsworth, Deacon Rudolph Dunn, David Dunn, Isaac P. Dunn, Pinkham Mosher, Edward Titsworth, Jonathan S. Dunham and Augustus M. Dunham; Waterford, Conn., Oliver Rogers, David Rogers, and Peleg S. Berry; Preston, N. Y., Nicholas Rogers; Shiloh, N. J., Soloman Carpenter.

"The council after some deliberation unanimously agreed to recognize them as a sister Church." After the formal organization they chose Eld. Thomas B. Brown pastor and

Thomas B. Stillman deacon. The church was incorporated under the laws of the state, August, 1846.

The constituent members were: Thomas B. Brown, Margaret A. Brown, Edwin G. Champlin, Maria M. Greenough, Jane M. Moore, Isabella Pickens, Wm. M. Rogers, Eliza L. Rogers, Betsy Rogers, Hannah Rogers, Benedict W. Rogers, Ann M. Rogers, Thomas B. Stillman, Susanna Stillman, Charles Allersheimer, Franklin W. Stillman, Lucy E. Stillman (Spencer), Alfred Stillman, Paul Stillman, Eliza H. Stillman, Caroline Tucker, George B. Utter, Catherine C. Utter.

The name given to this church at its organization was the "Seventh-day Baptist Church of Christ in the City of New York." Later it was decided that the name should be the "Sabbath-keeping Church of the City of New York." This was not satisfactory and it was decided that the official name should be the "First Sabbatarian Church in New York." In 1892 the name was again changed to the "First Seventh-day Baptist Church of New York."

Only a few months passed before death began to make inroads into the new and hopeful organization, and during the first eight years several of the most promising members were called to the church triumphant. Others were added from time to time "both by letter and baptism, baptism being administered sometimes in the East River at the foot of twelfth, thirty-first, and thirty-second streets, sometimes in the baptistry of a Church in Stanton Street and later, in 1859, in Harlem River." The growth of the church is well set forth in the following statement made at the fiftieth anniversary of its organization:

"From its organization to the present time the church has had upon its roll of membership one hundred and forty-one names; of these, thirty-four have been dismissed by letter to sister churches, forty-two have been called to join the ransomed above, and twenty-seven have been at different times excluded from membership, after much prayer and exhortation; the cause in most cases being that the parties no longer kept the Sabbath holy. Aside from these, in the history of the church only two cases of discipline are recorded. There were two years, 1858 and 1867, in which there were eleven members admitted during the year; this being the highest number admitted during any year. In 1859 the membership reached its highest point, sixty-three. At present the mem-

REV. LUCIUS CRANDALL.

See *Biographical Sketches*, p. 1361.

bership of the church is nominally thirty-eight, but sixteen of that number are non-resident, some of them not having met with the church for years; of the twenty-two remaining, several live so remote that it is seldom they meet with the members for Sabbath services."

Since the above was written the membership has increased to fifty-eight, forty-five resident and thirteen non-resident. Though the membership of the church has never been large, yet its influence, particularly in denominational matters, has been marked from the first. It has had a prominent part in developing denominational work, especially the publishing interests, and the service it has rendered to the cause of education and missions is not far behind. At present (1902) it is the headquarters of the Sabbath School Board of the Seventh-day Baptist General Conference.

The following is a list of pastors, preachers and supplies: Rev. Thomas B. Brown, pastor, November 1845—January 1854; Rev. Lucius Crandall, preacher, October 1855—December 1856; Rev. Wm. B. Maxson, pastor, January 1857—October 1863; Rev. Lucius Crandall, preacher, October 1863—December 1866; Rev. A. H. Lewis, pastor, January 1867—June 1868; Rev. L. R. Swinney and Rev. A. H. Lewis, supplies, September—December 1868; Rev. Lucius Crandall, preacher, December 1868—June 1876; Wardner C. Titsworth, preacher, September 1876—May 1877; Rev. Christopher Rhoads, supply, October 1877—October 1878; O. D. Sherman, preacher, October 1878—June 1879; O. D. Williams, preacher, October 1879—May 1882; Rev. I. L. Cottrell, preacher, October 1882—June 1883; Rev. D. E. Maxson, preacher, October 1883—May 1884; Wm. C. Daland, supply, May and June 1884; E. P. Saunders, preacher, October 1884—May 1885; Wm. C. Daland, preacher, May 1885—May 1886; Samuel Greiss, supply, December 1886—May 1887; Rev. J. G. Burdick, pastor, October 1887—1897; Geo. B. Shaw, 1897—1902.

The church has called four men to ordination to the Christian ministry, i. e., N. A. Horjesky, a convert to the Sabbath, who was ordained by a council called by the church in 1849; Ethan P. Larkin, who was ordained at the Eastern Association, held with the Greenmanville church, 1854; O. D. Williams, who was also ordained at the Eastern Association,

held with the Second Hopkinton church, in 1882; and William C. Daland, who was ordained in 1885 by a council called by the Plainfield church upon request of this church.

In 1846 the church bought a house of worship of the Baptists. This building stood on Eleventh Street between Bowery and Third Avenue and was on leased ground. The church worshiped here till 1862, when the entire building was rented for other purposes. The second lease expired in 1885, whereupon the owners took possession of the land and the building was torn down. The church since 1862 has rented places for worship.

When we turn to the part the members of this church have acted in matters other than those pertaining to the church and denomination, we see that some of them have risen to prominence in the metropolis of America. It has had a large proportion of teachers in its fold, among whom special mention may be made of Miss Phebe A. Stillman, a lady of rare scholarly attainments, who, after more than a quarter of a century of service to the city as teacher, has retired on one-half pay. Prof. Frank L. Greene has also served the city in the capacity of an educator for nearly twenty-five years, filling important positions in its public school system.

Prof. Stephen Babcock, one of the leading men in the church during the last fifty years, has distinguished himself by his achievements for the blind. He was born at Potter Hill, R. I., Dec. 22, 1832. From an injury received when sixteen years of age, Mr. Babcock's eyesight became impaired and gradually diminished until at the age of nineteen years he became totally blind. In 1853 he entered, as a pupil, the New York School for the Blind, in New York City. In 1855 he began to teach the same school, and two years afterward, in 1857, he was promoted to the position of principal teacher, a position he held until his retirement from teaching, having rounded out a full half century in his professional career in an institution which had grown, in the meantime, to such proportions as to require the services of a corps of twenty teachers. He directed the construction of the first set of raised, dissected geographical maps for the use of the blind. These he subsequently improved and perfected, furnishing a com-

plete set for his own school and other sets for institutions for the blind in Europe and America. These maps are still the recognized standard of their class and are used in all schools for the blind. Mr. Babcock spent thirty years in compiling the genealogy of his family, which was published under the title of "Babcock Genealogy," New York, 1903. In 1902, Alfred University conferred upon him the honorary degree of A. M., in recognition of his scholastic attainments, and of his signal service to the cause of education for the blind.

Dr. Phebe Jane (Babcock) Waite, M. D., another member of this church who rose to a life of eminent public service in the city, was born at Potter Hill, Rhode Island, September 30, 1838, and on October 27, 1863, was married to William B. Waite, of New York City. She was educated in the public schools of her town, and at Alfred University from which she received the degree of A. B. in 1860, and A. M. in 1869. For a time she was a country school teacher, and subsequently taught for four years in the School for the Blind, in New York City. In 1871 she was graduated from the New York Medical College and Hospital for Women, with the degree of M. D., and after two years of post-graduate study she was awarded the diploma of the New York Ophthalmic Hospital College. After having served one year (1875) as lecturer to the chair of obstetrics in the College for Women, she was, in 1880, appointed professor of the chair, which position she held for eighteen years, eight years of the time being president of the faculty and dean of the college. She also served as a member of the hospital staff for many years, and was for eight years its chairman. She was a member of the New York state, and the New York county, medical societies; the American Institute of Homoeopathy; the American Obstetrical Society; the consulting staff of the Memorial Hospital, of Brooklyn, New York; and an examiner in lunacy. Dr. Waite was likewise president of the Society for Promoting the Welfare of the Insane, president of a local Woman's Christian Temperance Union, vice president of the New York Legislative League, manager of the New York Baptist Home for the Aged, and president of the New York County Woman's Christian Temperance Union. Upon her retirement

from college and hospital duties in 1898, she devoted a part of her time to literary and club work, becoming an active spirit in the two sororities, "Phalo" and "Sorosis."

The member of this church who was most intimately connected with the affairs of the city, state, and nation was Thomas Bliss Stillman. He was born in Westerly, R. I., August 30, 1806. In early life he became convinced that it was his duty to become a minister of the gospel, and to devote his life to the salvation of souls. In pursuance of this determination he entered Union College, where he soon exhibited such marked mechanical genius that the president of the college, Eliphalet Nott, succeeded in convincing the young student that if he should devote himself to scientific mechanical pursuits, he could easily render a greater service to his church, the world and his Saviour, than by entering the ministry as already planned. Accordingly Dr. Nott's advice was heeded and the results justify his prediction. After completing a course in mechanical engineering at Union, Mr. Stillman established a manufacturing plant known as the Novelty Iron Works, of which he was the principal owner, in New York City. This was the largest establishment of its kind in the United States, employing several hundred men. Here were built some of the largest steamships afloat at the time of his death. During the Civil War he was Federal inspector of steam vessels and of the construction of revenue cutters, for the southern district of New York. He was president of the Metropolitan Savings Bank, president of the Board of Police, and trustee of the New York Hospital, all of the city of New York. In 1857 he was appointed chairman of the New York State Commission to examine the public school system with a view to its improvement. When the citizens of New York City met in the old Broadway Tabernacle to express their indignant disapproval of the assault on Charles Sumner by Preston Brooks in the United States Senate, Mr. Stillman was called to preside, and was one of the speakers. Mr. Stillman was devoted to the interests of the church of which he was a member—the New York City church—as well as of the denomination at large. It was largely due to his energetic

THOMAS BLISS STILLMAN.

See *Biographical Sketches*, p. 1361.

activity during his life, and to his beneficence, that the First Seventh-day Baptist church of New York City was so firmly established, and still preserved as an active body. When the Sabbath Tract Society of the city of New York was organized in June 1842, Thomas B. Stillman became its first president. This society collected one of the most valuable libraries extant upon the Sabbath. This library is now loaned to Alfred University, of which he was a trustee and benefactor, giving $5,000.00 to establish it and much more to maintain it in later years. Mr. Stillman was a man of fine literary ability and accomplishment, and was widely and favorably known by men of kindred tastes. He was about undertaking the preparation of a memoir of his uncle, Rev. William B. Maxson, when death suddenly terminated his earthly career.

Probably few Seventh-day Baptists, particularly those not ministers or teachers, were so widely or so favorably known as Thomas B. Stillman. He died January 1, 1866.

For the data regarding Prof. Babcock, Dr. Waite, and Mr. Stillman, the writer is indebted to Prof. C. F. Randolph, of Newark, N. J., and Prof. Thomas B. Stillman, of Hoboken, N. J.

ROSENHAYN.

Rosenhayn is in Cumberland County, N. J., some twenty miles east of Shiloh. The organization of the Rosenhayn Seventh-day Baptist church grew out of an effort led by Eld. J. W. Morton to establish a Seventh-day Baptist community in the vicinity of Rosenhayn and Vineland, N. J. The church was organized in 1870, with ten members, the most of whom at the time of the organization were members of the Shiloh and Marlboro churches. The second year the church reported thirteen members. "The land in the vicinity was in a wild state, but has yielded well to a determined and intelligent effort to redeem it. If more time and capital could have been enlisted in behalf of the enterprise, it would, undoubtedly, have proved a success." Under the circumstances the effort to establish a Seventh-day Baptist colony was a failure, and the church had a remarkably brief history.

William M. Jones was pastor from 1870 to 1872.

DAYTONA.

The Seventh-day Baptist church of Daytona, Florida, was organized in 1884, by Rev. A. E. Main, with a membership of nine. It was an attempt to establish a Seventh-day Baptist colony in the "Sunny South." The church was made up mostly of members from the Seventh-day Baptist churches in the North; Plainfield, N. J., contributing the most of them. Their numbers increased to seventeen in 1886, and there were fifteen in 1890, but the interest waned because people from the North did not make their homes there, and the statistics of the church do not appear after 1892. There are Seventh-day Baptists however living in Daytona at the present time. Eld. U. M. Babcock was pastor in 1886 and 1887.

CUMBERLAND.

The Cumberland Seventh-day Baptist church is in Cumberland county, ten miles from Fayetteville and five from Manchester, North Carolina. The church was organized Nov. 14, 1887, with six members, by Rev. A. E. Main, corresponding secretary of the Missionary Society at that time. The organization took place in the house of George N. Newton. Eld. R. Newton was chosen pastor. The constituent members of the church came to the Sabbath through the *Outlook*, a Sabbath reform quarterly published by the American Sabbath Tract Society and edited by Rev. A. H. Lewis and C. D. Potter. They were Missionary Baptists before embracing the Sabbath. In 1892 there were eleven members, and in 1893 their numbers had increased to nineteen. The present (1902) membership is seventeen.

Though Eld. R. Newton was chosen pastor at the organization of the church, yet Eld. D. N. Newton has been the pastor the most of the time. Eld. J. H. Biggs is pastor at present.

IV.

THE CHURCHES ORGANIZED INTO THE EASTERN ASSOCIATION.

When the Seventh-day Baptist General Conference was organized, in 1802, it did not embrace much more territory

than is now covered by the Eastern Association, as there were then only two churches outside of what is now the bounds of the Eastern Association, these being the First Brookfield church, in Madison County, N. Y., and the Salem church in West Virginia. Under these circumstances there was no particular need of such organizations as our present associations. In a third of a century this had all changed; churches had been founded farther west, and it seemed desirable that the groups located in a given section be organized for mutual help. This arrangement originated with the General Conference and was proposed in 1834, but the proposition was laid on the table. In 1835 the General Conference, convening with the First Hopkinton church, passed the following resolution:

"That a committee of six be appointed to draft a plan for the new arrangement of conference and prepare a complete system, for the consideration of conference and that brethren O. Campbell, A. Campbell, Joel Greene, Amos R. Wells, N. V. Hull, Ebenezer Davis be said committee."

The committee reported at this session as follows:

"The committee to whom was referred the resolution recommending to all the Seventh-day Baptist churches composing this connection, to form themselves into several associations; beg leave to report: That upon mature reflection we deem it expedient that the Seventh-Day Baptist churches in the United States, form themselves into three associations, which may properly be denominated the Eastern, Middle & Western Associations who shall hold sessions in each year, a little prior to the sitting of the General Conference, and we would suggest the appointment of twelve delegates, to sit in the conference, from each of the several associations. And that the churches in Rhode Island, New Jersey, and Connecticut, form the Eastern; and the churches east of Allegany county, N. Y., and west of the Hudson river, form the Midddle; leaving to the choice of the churches of Berlin, Petersburg, and Schenectady, to attach themselves either to the Eastern or the Middle, as they wish; and that all the churches including Allegany on westward and south, form the Western.

"ALEXANDER CAMPBELL, *Sec. of Comm.*"

In accordance with this resolution the Eastern Association was organized at a meeting held with the Piscataway church, May 8, 1836. The delegates who met "to confer on the propriety of forming an association agreeable to

the recommendation of the General Conference" were Eld. Wm. B. Maxson, A. D. Titsworth, Randolph Dunham, J. R. Dunham, Francis Drake, Isaac Titsworth, P. Mosher, David Dunn, and John D. Titsworth from Piscataway, N. J.; Eld. John Davis, and Caleb Sheppard from Shiloh, N. J.; Eld. Matthew Stillman, and Dea. Wm. Stillman from First Hopkinton, R. I.; and Geo. H. Perry from Second Hopkinton, R. I. Eld. Matthew Stillman was chosen moderator and Joseph Maxson clerk, and the members present who were not delegates were invited to take part in the deliberations. After due deliberation and one adjournment, it was decided that it was expedient to organize an association, and a constiution was "adopted for the consideration of the churches." The churches were asked to express their approval or disapproval as soon as convenient and report to the moderator, who was to report the result to the General Conference at its next session. It was farther "Resolved, That should the plan of forming Associations go into effect, the first meeting of this Association shall be held at Piscataway, N. J., on the fifth day of the week before the last Sabbath in May, 1837, at 10 o'clock, A. M."

It having been decided that Associations should be organized, the Eastern met for its first annual session with the Piscataway church, May 25, 1837, according to adjournment. Only four churches—Piscataway, Shiloh, Waterford and Second Hopkinton—reported to the new organization at its first annual meeting. The other churches, not yet being convinced that it was a wise move, wished more time to consider the subject. Shiloh did not report to the Association after 1837 till 1846, when it was admitted to membership; Third Hopkinton (Rockville) became a member in 1845, and Berlin was admitted in 1850. The Salem and Lost Creek churches were members of this Association a part of the time before 1872, when the Association in their midst became permanently organized.

CONSTITUTIONS.

The following constitution which was adopted at its first annual meeting, shows the purpose, spirit and work of the organization:

"ARTICLE I. This Association shall consist of such Christian churches as are now in fellowship with the Seventh-day Baptist General Conference, and such as shall, within the bounds of this Association, become connected therewith, (or as shall have agreed to the general outline of gospel doctrine and duty contained in the public Expose acknowledged by the Seventh-day Baptist General Conference); and shall be known by the name of the Eastern Seventh-day Baptist Association, and under this name shall all its business be transacted.

"ART. II. This Association shall hold an annual meeting at such time, and at such place, within the bounds of the Association, as shall be agreed upon at the preceding meeting; and shall be composed of delegates from the several churches of which it is composed, to be appointed by the churches respectively.

"ART. III. Section 1. Each annual meeting of the Association, shall open with an introductory discourse, and with such religious exercises as are properly connected therewith; and shall be organized by the choice of a Moderator, and one or more Secretaries, and a Treasurer.

"Section 2. The Moderator shall preserve order during the deliberations of the Association; and if on any question there should be a tie, it shall be his duty to give the casting vote.

"Section 3. The Secretary shall keep a record of the proceedings of the Association at its annual meetings, and shall record all the votes, etc., in a book which shall be provided for this purpose, at the expense of the Association, and shall be carefully preserved, and presented by him to the Association at its subsequent meeting, which, together with all the papers of value belonging to the Secretary's department, shall be committed to his successor.

"ART. IV. All motions or resolutions shall be distinctly made in writing, or otherwise, and if seconded, shall be put by the Moderator, and decided by a majority of votes present; and in any case where there may be a division each church represented in the Association shall be entitled to but one vote, which shall be decided by a majority of its delegates.

"ART. V. This Association shall annually choose a Corresponding Secretary, whose duty it shall be to correspond with our sister Associations, and communicate to them all necessary information in regard to its prosperity and circumstances, and whatever may be calculated to promote Christian union and our mutual prosperity; and also with the General Conference at its Session.

"ART. VI. This Association shall not interfere with the interconcerns of the churches of which it is composed, in such manner as to infringe upon their independence as Christian churches, but shall in all cases when its assistance shall be required, act as a council for advice.

"ART. VII. It shall be the duty of the churches composing this

Association, to correspond with it annually, by letter, and if practicable, by messengers, stating their circumstances so far as they may deem it proper to communicate them, and proposing such measures as they may deem useful in improving and promoting their mutual prosperity.

"ART. VIII. This Association shall adopt no measures, and pass no resolves, that shall interdict or infringe upon the connection of the churches with the General Conference, and nothing in these articles shall be construed as in the least affecting the connection of the churches with that body. But it shall be the duty of the Association to correspond with the General Conference, at each of its sessions by letter or messengers, or both, as it may be deemed most advisable, and shall harmonize with it in its efforts in the Redeemer's cause. It shall also be the duty of the Association to propose and promote such benevolent institutions as shall be, in its opinion, important in the work of moral and religious improvement in the churches, and in the world; and those societies that have been, or may be formed within the Association, for benevolent objects, shall harmonize and correspond with the general societies of a similar character, that may be patronized by the General Conference.

"ART. IX. It shall be the privilege of each church composing this Association, who may desire to send a member to the General Conference, to nominate such member to this Association, as a delegate to that body.

"ART. X. The pecuniary expenses of this Association, accruing from the performance of services by its directions, shall be mutually borne by the churches in the Asociation, according to their efficient members, which each church shall report to the Association to their discretion.

"ART. XI. No alteration to this Constitution shall be made, unless propounded at a previous annual meeting, and concurred in by a majority of votes present."

An amendment to Art. VIII. was adopted in 1843, but it was not recorded. Amendments were proposed in 1844, but the committee to whom the subject was referred contented itself with defining more fully the purpose of the organization and making some recommendations which were adopted. Two years later, 1847, a new constitution was adopted, which, after defining the object of the Association and duties of its officers, gave the Association the power to carry on "missionary and tract" work and "to promote the cause of ministerial and general education and other objects of benevolence;" provided for an "Executive committee, consisting of the officers of the Association and at least

one member from each church;" and declared that "this Association shall exercise no ecclesiastical jurisdiction over the churches of which it is composed, but shall recognize each one as having a gospel right to manage its own concerns in all matters of discipline, without being amenable to any other body." For its fifteenth article the constitution has the following significant statement of faith:

"All churches, composed of those who have been regularly baptized on a profession of their faith in the Lord Jesus Christ as the Son of God and only Savior of men, that acknowledge his death on the cross as the only sacrifice for sins and the only ground for acceptance with God, that receive the moral law as summed up in the ten commandments as their rule of life, and that confine the ordinance of the Lord's Supper to those of like faith, shall be considered as holding a faith and practice not inconsistent with the objects of this Association. And any such church may be received into fellowship at any Annual Meeting by a vote of three-fourths of the members present."

New constitutions were adopted in 1868, 1879, and 1892. The changes each time, aside from the omissions, were slight and the constitution as last adopted and given below contains only seven articles instead of the sixteen adopted in 1837:

ARTICLE 1. This Association shall be known by the name of "The Eastern Seventh-day Baptist Association," and shall be composed of churches, which, in faith and practice, harmonize with its object.

ART. 2. The object of this Association shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ, generally, in the world.

ART. 3. The Association shall hold its meetings annually at such time and place as shall have been determined at a previous meeting, and the exercises shall consist, chiefly, of social religious meetings and of papers and discourses upon subjects previously assigned, relating to Christian life, work, and doctrine.

ART. 4. Each church shall be represented by one or more delegates appointed for the purpose; provided, however, that in a vote by churches (if at any time such a vote shall be requested) no church shall be entitled to more than one vote, which shall be determined by a majority of the delegates present from said church.

ART. 5. The officers of this Association shall be a President, a Vice-President, a Recording Secretary, an Assistant Recording Secretary, an Engrossing Clerk, a Treasurer, and a Corresponding Secretary, who shall be elected annually, enter upon their respective duties at the close of the meeting at which they are appointed, and

continue in office until their successors are chosen. The officers shall constitute an Executive Committee, whose duty shall be, *(a)* To make, through the Corresponding Secretary, an Annual Report on the State of Religion based on the letters from the churches and all other sources of information that may be within their reach; *(b)* To carefully arrange an order of exercise for the Annual Meetings, that, with the divine blessing, will be most likely to advance the cause and kingdom of God; *(c)* To prepare, through the Assistant Recording Secretary, the reports and proceedings of each Annual Meeting; *(d)* To promptly send to the *Sabbath Recorder,* through the same officer, a suitable account of the proceedings of each session.

ART. 6. It shall be the privilege of each church composing this body to correspond with it annually by letter, stating its circumstances, as far as it may think proper, and suggesting such business for the Association as it may desire, not inconsistent with the object of the organization.

ART. 8. This Constitution may be altered or amended at any annual meeting of the Association by a two-thirds vote of the members present.

RELATION TO THE GENERAL CONFERENCE.

As to the relation of the Association to the General Conference, it appears from the action of Conference looking toward the organization of the several Associations and from article VIII. of the constitution adopted by the Association in 1837, that the plan originally was that the several Associations should be parts of the General Conference and represented in it. Delegates to Conference were appointed for some years, but partly perhaps because some of the churches did not join the Association at first and partly because the plan of representation both by delegates from the churches and from the Association was cumbersome, the original scheme was never fully carried out. At the annual session in 1842, "The mind of the delegates being taken, it was ascertained that only the Plainfield Church desired representation (in the conference) through the Association." In 1843 the Association voted that the delegates to Conference should be appointed by the churches (as some had always done) and we soon hear nothing more about delegates from the Association to the General Conference. There is now no organic relation between them and the General Conference.

RELATION TO SISTER ASSOCIATIONS.

The relation of the Association to sister Associations was not settled by the first constitution, but it appears that it was the thought from the first that they should be the means of creating friendly relation between the different sections of the denomination, for at the first annual session Eld. Walter B. Gillette was present from the Western Association and Elders Wm. B. Maxson and John Davis were appointed delegates to the Central and Western. The minutes for these earlier years are not very full, or always explicit, and it is uncertain to what extent the interchange of delegates and letters was kept up, but we know that it was sometimes, and sometimes it was not, till 1848, when the Association passed the following resolution: "Resolved, That this Association will renew and continue the friendly correspondence with our sister Associations, either by messengers or minutes and correspondence by the Corresponding Secretary."

Since this date the interchange of delegates seems to have been kept up, though the question has often been before the Association as to whether it is a wise plan, and the Second Hopkinton church, by its request, was released for a time from the payment of the appropriation to defray the expense of delegates.

RELATION TO THE CHURCHES.

The relation of the Association to the churches is seen from the constitutions already given. It has always been the churches united for work, religious intercourse, and mutual instruction and advice. The Association from the first has insisted that the churches were absolutely independent as to the management of their own affairs. Upon motion of Eld. Lucius Crandall it was voted by the Association in 1851, that according to a "just construction of the constitution," ministers are amenable to the Association. Though passed, the Association did not seem to think that this was "a just construction," for before the session closed an amendment to the constitution was proposed making both churches and ministers amenable to the Association. This was referred to the churches and lost the next year. Again in 1867 a resolution

was passed calling for an ecclesiastical council whose decision should be ultimate in all questions relating to faith and practice either of ministers or churches and calling for the appointment of a committee to present it to sister associations. Said committee was appointed and the matter was presented to the Central, Western and Northwestern Associations and summarily rejected. The following year, 1868, a resolution was presented declaring "That in every church, Scripturally and fully organized, government and discipline should be administered, not by the entire membership assembled en masse, but by a board, etc." This resolution was "postponed until the next session of the Association," but was not taken from the table for two years, when it was "indefinitely postponed."

WORK.

The missionary spirit manifested itself at the first annual session as is seen by the following resolution: "Resolved that the cause of domestic missions claims the prayerful and liberal patronage of all the members of our churches, believing that those that sow liberally shall reap abundantly."

Almost every annual session passed resolutions calling upon the people to support our denominational missions, till the committee on resolutions was abolished in 1892.

In 1843 the Association sent Eld. Geo. B. Utter to England and Scotland to labor with the Seventh-day Baptist churches there and gather data. This mission he undertook July 18, 1843, and spent about five months with gratifying results. The expense of this mission was $250.46, which was borne by the churches, assisted by the Jewish Missionary Society, and the New York Sabbath Tract Society, the latter having the books on denominational matters which he purchased. The year following a "committee on missions" was appointed, but what it accomplished does not appear in the minutes. In 1847 the Executive committee employed Eld. Henry Clarke to labor one-half his time with the churches at Green Hill and Richmond, R. I. Three hundred ten dollars were expended by the Association the following year for missionary purposes. About three hundred dollars were raised during the year 1848-1849 to support Eld. Henry Clarke while

laboring with the needy fields in Rhode Island, and Eld. S. S. Griswold while lecturing on the Sabbath question in Maine. Such missionary work as the above was carried on till 1856 when the Association voted to cease missionary operations as an Association, leaving such work to the Seventh-day Baptist Missionary Society. In 1859 the Association again took up missionary work within its own territory, carrying it on about as before and helping about the same needy fields, but in 1865 it passed a resolution favoring the placing of this work in the hands of the Seventh-day Baptist Missionary Society. The Association during this last period undertook a special mission in New York City. Vincent A. Horjesky, a converted Catholic, was employed six months in New York City for which the Association paid him two hundred eighty-five dollars. Up to this point the Association had given its moral support to the missionary enterprises outside the Association, especially those in foreign lands, and the churches had contributed to the same as they have done since.

Another form of missionary work was undertaken by the Association in 1844. It was "the annual appointment of an Associational Messenger who shall visit all our churches in the Association and immediate vicinity; to preach and confer with them upon the state of religion and missionary and other benevolent objects and report to the Association at its next anniversary the result of its observations and labors; and that each church be requested to contribute on the occasion sufficient to pay his expenses." For five or six years this was done with most gratifying results.

Throughout its history the Association has taken a deep interest in denominational schools and in having an educated ministry. A resolution was passed at the first annual session touching these subjects declaring "That we approve of the efforts now making to improve the literary condition of the youth of our connection, and therefore recommend to the churches of this Association their liberal encouragement of the literary institution in DeRuyter, N. Y., and as an important means of elevating the character, and advancing the interests of the denomination, that every church encourage and patronize education societies, for the purpose of aiding our

brethren who are destined to the ministry, in obtaining a competent education."

Similar resolutions have frequently been passed regarding our educational interests. The Association as an organized body never supported a school of any description, but three academies were founded and supported within its bounds by the members of the churches belonging to it, and no small part of the endowments and support of our colleges now extant have come from these same churches. As early as 1849 the subject of helping young men preparing for the ministry was taken up by the Association and sums amounting to two or three hundred dollars in a single year were often raised for this purpose by the Association till 1874, when the matter was "left in the hands of the committee of the General Conference." The plan to raise a bi-centennial fund to "be placed in the hands of a chartered Board of Trustees," was started in the Association at its annual session held with the First Hopkinton church, May 1872. The plan was presented to sister Associations by this one, with the understanding that if they concurred, the Seventh-day Baptist Education Society was to be asked to solicit subscriptions for this purpose before the next conference. The other associations concurred, the Education Society put agents into the field, and the Conference arranged for the chartering of the Board of Trustees of the Seventh-day Baptist Memorial Fund, popularly known as the "Memorial Board."

The Association has had no publications of its own, but has from the first given moral support to denominational publications.

The Association took strong grounds against slavery in the days of the agitation of that question and did much to create a public sentiment which helped finally in settling that problem. In the minutes of the Association for 1866 will be found a "Roll of Honor," giving the names of the members of the churches who entered the Union Army to help keep down the rebellion. Though lists from only one-half the churches of the Association appear, yet it indicates, to one who turns to it, the loyalty of Seventh-day Baptists in the nation's hour of peril.

Temperance has also been advanced by the Association throughout its history in that it has constantly agitated the subject.

The Association did much to encourage Bible school work from the first. Resolutions were adopted which tended to stir greater interest in that work. Committees were appointed that devised ways and means of promoting Bible study, and in 1868 an organization within the Association was established, called the Eastern Seventh-day Baptist School Convention. It held conventions and in other ways advanced the efficiency of the Bible schools, reporting each year to the Association. This convention was disbanded in 1873, and the following year the work was referred to the General Conference.

During the first forty years of its history the Association often acted as an ordination council to examine and consecrate men to the Gospel ministry. It did not assume this as one of its prerogatives, but when asked by the church to thus do it acted for the church. A large number of ministers were ordained in this way.

Commencing about 1850 and continuing for about twenty-five years the Association planned that one, or two or more valuable papers should be presented at each annual session. This was well carried out and is one of the marked features of the Association. It gave to the public the best thought of the ripest scholars on the most vital questions of the kingdom of God. Many of these papers were requested for publication in the *Sabbath Recorder.*

Since 1878 the minutes of the Association have been engrossed in a book provided for that purpose, in fact the Association began thus to do at a very early day, for in 1840 it was "Voted that Bro. Joseph Potter (Secretary) procure a book and record in the same all the doings of this Association from the commencement to the present time." This evidently was not done; at any rate, the plan was not followed till 1878, when the matter was again taken up. In 1880, "J. D. Titsworth was appointed a committee to procure printed records of the first forty-two sessions of this Association and have them bound for preservation." Dea. Titsworth, after

much labor, reported in 1883 that he had secured all the minutes except those for 1839, and that he had had them bound. The Association voted that they be kept by the Recording Secretary. This copy is now in the care of the American Sabbath Tract Society, Plainfield, N. J. Hon. George H. Utter of Westerly, R. I., has a bound volume of the minutes from 1837 to 1880, minus the minutes for 1838 and 1839. These two are probably the only sets containing the early minutes now extant.

THE
CENTRAL ASSOCIATION.

REV. ASA BABCOCK PRENTICE.

See *Biographical Sketches,* p. 1361.

THE CENTRAL ASSOCIATION.

Rev. A. B. Prentice.

This Association was organized in 1835, but the earliest obtainable records of the Association commence with the twentieth session, held with the DeRuyter church, June 6 to 9, 1855. Very little of the history of the Association previous to that time can be learned. It is evident from the constitution and from other circumstances, that the cause of missions was prominent in all the plans and work of the organization during those early years. A system of itinerant preaching was proposed in 1837, and to some extent carried out. Better facilities for the education of their young people also received much attention. DeRuyter Institute was opened in 1837, two years after the organization of the Association. The funds for the building and equipment of the Institute were raised mainly by the indefatigable labors of Rev. Alexander Campbell. He made a very general canvass of the denomination, interesting the people so that they gave liberally, considering the times. In many places visited, he tarried to hold revival meetings, which were attended with most marked results in the conversion of souls and in additions to the churches.

At the twentieth session, where our records commence, there were recognized the following churches: First Brookfield, DeRuyter, Scott, First Verona, Adams, Second Brook-

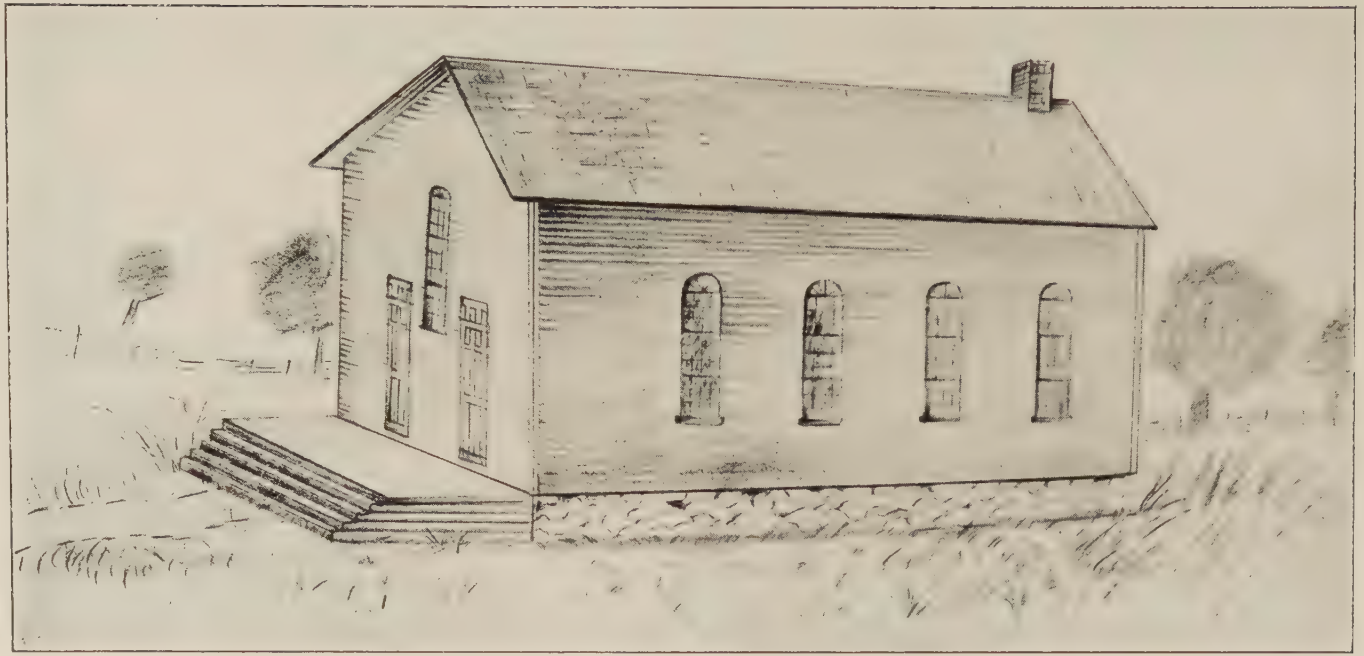
field, Third Brookfield (afterward West Edmeston), Second Verona, Lincklaen, Hounsfield, Truxton (afterward Cuyler), Preston, Watson, Otselic, Newport, Richland, Pinckney, Diana (the last three not reporting). The aggregate membership of the churches reporting was 1,429. The following ordained ministers were on record: William B. Maxson, James R. Irish, Amos W. Coon, John P. Hunting, James Summerbell, William G. Quibell, Joshua Clarke, Lebbeus M. Cottrell, Eli S. Bailey, Enoch Barnes, Elias Burdick, Elihu Robinson. Also the following licentiates were reported: Henry L. Jones, James C. Rogers, Thomas Dye, David P. Curtis, Amos R. Cornwall. The introductory sermon was by Rev. James Summerbell, from Acts 9:31. Rev. James R. Irish was moderator; Dea. Jason B. Wells was recording secretary, and J. Bennett Clarke assistant recording secretary.

Home missions, which were carried on from the time of the organization of the Association, under the direction of an Executive Board, were turned over to the care and management of the Board of the general Missionary Society some time previous to 1870.

In 1872 a Sabbath School Board was appointed "to take special oversight of the Sabbath School work in which our churches are engaged." This Board held, as opportunity offered, Sabbath School institutes for several years, with a good deal of interest and profit to the churches.

For three or four years a committee of the Association raised and distributed funds for the aid of young men who were studying for the ministry. At the session in 1874 it was voted to discontinue this committee and ask the churches to contribute for this purpose through the committee of the General Conference appointed to receive such funds.

At the session at DeRuyter, held in 1865, a plan was started for the reorganization of DeRuyter Institute, with a view of making it an associational school. Herman Hull was appointed financial agent, and $3,600 was pledged promptly at that meeting for the enterprise. At the meeting at Scott, the next year, the agent reported $10,000 subscribed for the endowment of the school, and submitted a plan by which it could be controlled by the Association. A charter was re-



ORIGINAL HOUSE OF WORSHIP ON BEAVER CREEK, OF THE SECOND BROOKFIELD CHURCH.

ported as secured, at the session in 1867, at West Edmeston, by which DeRuyter Institute became the property of the Seventh-day Baptist Central Association. The net value of the property was given as $9,162.62. The agent reported the next year to the Association convened at Adams Centre, that the fall and winter terms, under the principalship of Rev. Stephen Burdick, were considered quite a success, and the spring term, then in operation under the supervision of Rev. L. E. Livermore, was giving excellent satisfaction to the friends of the school. But the agent reported that local opposition had arisen at DeRuyter against the school, that endangered its ultimate success. This unhappy condition was the occasion of much discussion and diversity of views during this and subsequent sessions. The final outcome was the abandonment of the school by the Association. The property became the possession of the district, and a school of high grade has since been maintained as a union free school. A school of academic grade was maintained for some years at Brookfield, our people being among its principal supporters. The graded public schools which have superseded academies have been largely promoted and supported by our people in localities where are our churches. Such schools are maintained at DeRuyter, Leonardsville, Brookfield and at Adams Centre.

The *Protestant Sentinel,* the lineal ancestor of the *Sabbath Recorder,* was first published at Homer, N. Y., by John Maxson, in 1830. Four years later he moved the paper to Schenectady, and in 1836 to DeRuyter. By an arrangement of the Central Association the paper in the latter year received the labors of Alex. Campbell and Joel Greene. W. D. Cochran was also for a short time its editor. In 1840 the *Seventh-day Baptist Register* was started at DeRuyter. It was edited by an association of ministers among whom were Joel Greene and Alex. Campbell. James Bailey shortly after became sole editor.

The Board of the American Sabbath Tract Society, in 1878, proposed to hold tent meetings for the preaching of the whole gospel, including Sabbath truth, Dr. C. D. Potter, of Adams Centre, having offered to furnish a tent for that

purpose. The Central Association that year at its session in Verona, enthusiastically commended the enterprise and there was pledged at that time $664.51 for its support. West Winfield was also selected as the place for commencing the meetings. Services were opened in the tent early in July following with Rev. Charles M. Lewis and Rev. John L. Huffman as preachers, and Rev. Judson G. Burdick as conductor of the singing, and continued till near the time of the anniversaries.

The Association has always taken a positive stand by resolutions against the sale and use of intoxicating drinks and against the use of tobacco. During the anti-slavery struggle it always was on the side of human rights. And when this struggle culminated in civil war, 145 are on record as having gone from the different societies into the army in defense of their country. Soon after the close of the war, the names of these were gathered and spread upon the minutes of the Association as a Roll of Honor. They were from the different localities as follows:

First Brookfield: Members of church, 12; members of society, 12.

DeRuyter: Church, 10; society, 8.

Scott: Church, 11; society, 8.

Hounsfield: 3.

Adams: Church, 13; society, 6.

Second Brookfield: 6.

West Edmeston: Church, 1; society, 12.

Cuyler: Church, 1; society, 2.

Watson: Church, 7; society, 11.

Lincklaen: Church, 4; society, 9.

Otselic: Church, 2; society, 2.

Second Verona: 5.

Total, 145.

This roll is manifestly incomplete, for men are known to have been in the army from societies not mentioned here.

The churches of this Association have given to the denomination and the world many persons of prominence. Some of these, who were born within the bounds of the Association, have had their spheres of activity mainly elsewhere. Rev. A.

FIRST VERONA CHURCH, AT VERONA, NEW YORK.

H. Lewis was born in Scott, Rev. A. E. Main and Rev. H. E. Babcock in Adams Centre, and Rev. Geo. J. Crandall in Brookfield, Geo. H. Babcock, Charles Potter, Jr., J. Frank Hubbard, J. A. Hubbard, Ira J. Ordway, Mrs. Lucy Clark Carpenter and Rev. David H. Davis went out from the Central Association to their wide fields of usefulness.

It is greatly regretted that the data are not at hand for a fuller history of this most important Association.

LIST OF CHURCHES, CENTRAL ASSOCIATION.

Name.	*When Constituted.*	*Name.*	*When Constituted.*
First Brookfield,	1757	Second Verona	1837
DeRuyter	1816	Newport§	1838
Scott	1820	Hounsfield§	1841
First Verona	1820	Watson	1841
Adams	1822	Richland§	1845
Second Brookfield	1823	Diana§	1846
Third Brookfield†	1823	Pinckney§	1848
Truxton‡	1824	Clifford§	1859
Otselic	1830	Norwich	1879
Lincklaen	1831	Ithaca§	1883
Preston	1834		

SEVENTH-DAY BAPTIST MINISTERS WHO HAVE SERVED IN THE CENTRAL ASSOCIATION.

Jacob Ayers*
Hiram W. Babcock*
Uri M. Babcock*
James E. N. Backus*
Eli S. Bailey*
James Bailey*
Halsey H. Baker
J. A. Baldwin*
Enoch Barnes*
Russel G. Burdick*
Libeus M. Burdick*
Elias Burdick*
Stephen Burdick
Clayton A. Burdick
John L. Huffman*
Madison Harry
James R. Irish*
William M. Jones*
Henry L. Jones*
John L. Kenyon*
Giles M. Langworthy*
Charles M. Lewis*
Alvin A. Lewis*
Henry B. Lewis*
Leander E. Livermore
William Lawton
Geo. W. Lewis
William B. Maxson*

†Afterward West Edmeston.
‡Afterward Cuyler.
§Extinct.
*Deceased.

Frank O Burdick
Leon D. Burdick
Alexander Campbell*
Orson Campbell*
Christopher Chester*
Henry Clarke*
J. Bennett Clarke
Herman D. Clarke
Daniel Coon*
Amos W. Coon
Samuel B. Crandall*
Ephraim Curtis*
Lebbeus M. Cottrell
David P. Curtis
William C. Daland
Darius K. Davis
David H. Davis
John T. Davis*
Arnold C. Davis
Thomas Fisher*
John Greene*
William Greene*
Joel Greene*
B. F. Homes*
John P. Hunting
Orpheus S. Mills
E. Pool*
A. B. Prentice
J. A. Platts
S. S. Powell
William G. Quibell*
Davis Rogers*
Lester C. Rogers*
Benj. F. Rogers
Elihu Robinson*
Perie F. Randolph
Halsey Stillman*
James Summerbell*
Williams Somes*
Lucius R. Swinney
James Leander Scott*
Martin Sindall
Job Tyler*
Julius M. Todd*
Geo. E. Tomlinson*
T. J. Van Horn
Benedict Westcote*
Orville D. Williams*
J. J. White
William Calvin Whitford

*Deceased.

CHURCH AT ADAMS CENTRE, NEW YORK.

CHURCH WHERE HELD.	SES.	YEAR.	PREACHER OF ANNUAL SERMON.	MODERATORS.	RECORDING SECRETARIES.
DeRuyter	20	1855	James Summerbell	James R. Irish	J. B. Wells, J. B. Clarke.
Adams	21	1856	A. W. Coon	Ephraim Maxson	H. L. Jones, I. J. Ordway.
First Verona	22	1857	Joshua Clarke	H. L. Jones	Richard Stillman, I. J. Ordway.
West Edmeston	23	1858	J. P. Hunting	H. L. Jones	J. B. Wells, Samuel M. Stillman.
Scott	24	1859	C. M. Lewis	Jas. Summerbell	B. G. Stillman, S. M. Stillman.
Lincklaen	25	1860	J. M. Todd	A. B. Spaulding	B. G. Stillman, Luke P. Burdick.
First Brookfield	26	1861	J. B. Clarke	A. B. Spaulding	J. B. Clarke, H. C. Coon.
Adams	27	1862	Geo. E. Tomlinson	J. Clarke Crandall	Geo. E. Tomlinson, C. D. Potter.
First Verona	28	1863	Stephen Burdick	Stephen Burdick	Chas. M. Maxson, A. A. Lewis.
Second Brookfield	29	1864	Alex. Campbell	Geo. E. Tomlinson	J. B. Wells, J. B. Clarke.
DeRuyter	30	1865	J. M. Todd	Geo. E. Tomlinson	Chas. M. Maxson, I. J. Ordway.
Scott	31	1866	Thos. Fisher	J. B. Clarke	J. E. N. Backus, Stennett C. Stillman.
West Edmeston	32	1867	Geo. E. Tomlinson	Chas. H. Maxson	A. W. Coon, H. E. Babcock.
Adams	33	1868	Stephen Burdick	Chas. H. Maxson	L. C. Rogers, Philander Knight.
Preston	34	1869	J. B. Clarke	Benj. Maxson	A. B. Prentice, J. B. Wells.
First Brookfield	35	1870	A. B. Prentice	J. M. Todd	J. E. N. Backus, Henry D. Maxson.
First Verona	36	1871	Joshua Clarke	A. B. Prentice	H. C. Coon, H. D. Maxson.
Second Brookfield	37	1872	A. B. Prentice	J. B. Wells	A. B. Prentice, Stephen Burdick.
DeRuyter	38	1873	J. M. Todd	Stephen Burdick	J. C. Maxson, H. D. Maxson.
Scott	39	1874	Stephen Burdick	J. M. Todd	J. B. Clarke, Philander Knight.
Adams	40	1875	Joshua Clarke	Joshua Clarke	D. H. Davis, D. K. Davis.
West Edmeston	41	1876	D. H. Davis	D. K. Davis	A. B. Prentice, H. D. Clarke.
Watson	42	1877	Joshua Clarke	Stephen Burdick	J. B. Wells, S. W. Maxson.
First Verona	43	1878	T. R. Reed	J. B. Clarke	S. W. Maxson, F. W. Williams.
First Brookfield	44	1879	C. M. Lewis	U. M. Babcock	C. J. York, S. W. Maxson.
DeRuyter	45	1880	Stephen Burdick	A. B. Prentice	Henry North, C. K. Burdick.
Scott	46	1881	A. B. Prentice	J. M. Todd	C. D. Potter, H. M. Maxson.
Adams	47	1882	J. J. White	J. J. White	W. J. Haight, J. C. Heath.
Second Brookfield	48	1883	Joshua Clarke	S. W. Maxson	J. B. Clarke, J. C. Maxson.
DeRuyter	49	1884	A. B. Prentice	A. B. Prentice	H. D. Clarke, T. T. Burdick.
West Edmeston	50	1885	H. D. Clarke	J. B. Clarke	H. D. Clarke, A. C. Burdick.
First Brookfield	51	1886	F. O. Burdick	Stephen Burdick	S. W. Maxson, F. O. Burdick.
Scott	52	1887	Perie F. Randolph	A. B. Prentice	H. D. Babcock, Alfred T. Stillman.
Verona	53	1888	L. R. Swinney	F. O. Burdick	W. C. Daland, William P. Jones.
Adams	54	1889	W. C. Daland	W. C. Daland	A. T. Stillman, W. C. Whitford.
Second Brookfield	55	1890	J. E. N. Backus	L. R. Swinney	W. C. Whitford, J. E. N. Backus.
DeRuyter	56	1891	A. B. Prentice	C. A. Burdick	H. D. Babcock, Winifred E. Curtis.
First Brookfield	57	1892	J. A. Platts	A. B. Prentice	J. A. Platts, G. W. Davis.
Adams	58	1893	O. S. Mills	Abert Whitford	G. W. Davis, Cora J. Williams.
Scott	59	1894	Martin Sindall	O. D. Greene Jr.	J. A. Platts, C. F. Cobb.
First Verona	60	1895	A. B. Prentice	L. R. Swinney	O. S. Mills, G. W. Davis.
DeRuyter	61	1896	U. M. Babcock	Clayton A. Burdick	Martin Sindall, O. S. Mills.
Second Brookfield	62	1897	O. S. Mills	M. G. Frisbie	G. W. Davis, Martin Sindall.
Adams	63	1898	Madison Harry	J. E. N. Backus	O. S. Rogers, L. Adelaide Clarke.
First Brookfield	64	1899	L. M. Cottrell	Edwin S. Maxson	L. Adelaide Clarke, John B. Swinney.
Scott	65	1900	Madison Harry	S. W. Maxson	L. Adelaide Clarke, W. D. Wilcox.
First Verona	66	1901	T. J. Van Horn	Chas. J. York	L. Adelaide Clarke, John B. Swinney.

THE
WESTERN ASSOCIATION.

REV. WARDNER CARPENTER TITSWORTH.

See *Biographical Sketches,* p. 1361.

THE WESTERN ASSOCIATION

William L. Burdick

Introductory Note.—In preparing this historical sketch I am indebted to the minutes and semi-centennial papers of the Western Association, reports of Missionary Societies, minutes of the General Conference, *Missionary Magazine, Protestant Sentinel, Sabbath Recorder, Seventh-day Baptist Memorial, Seventh-day Baptist Quarterly,* "Bailey's History of Conference," "Jubilee Papers," histories of Allegany county and church records where available. To Dr. J. L. Gamble and Chas. H. Greene of Alfred and to persons in various churches who have kindly gathered data for me, I also acknowledge the receipt of valuable help.

The Seventh-day Baptist churches in the present bounds of the Western Association, have been geographically separated into five sections, in three of which, groups of churches have grown up. These are: First, the churches in Crawford county, Pa.; second, those in Allegany county, N. Y., and Potter county, Pa., together with churches just over the lines in Steuben, Cattaraugus, and McKean counties; third, the churches in Erie, Genesee and Niagara counties; fourth, the Fox church in Clearfield county, Pa., and fifth, the Persia church in the northwestern part of Cattaraugus county. The churches not only fall into these five sections geographically, but Seventh-day Baptist interests had, in each section, a separate origin.

The Association has at times included churches which are not now within its bounds. When it was organized, in 1836, it embraced all west of the eastern boundary of Steuben county, N. Y., north to Lake Ontario and south to the At-

lantic. By this division the territory included that now occupied by the Southeastern and Northwestern Associations, these Associations not yet having been organized. Three churches now within the limits of the Southeastern, i. e., Lost Creek, North Fork of Hugh's River, and Salem, were received into membership, and in the Conference minutes the older churches in the Northwest were placed in the list of the Western Association, though they never were admitted or applied for membership.

The churches in Ohio for a time were members of this Association, but now belong to the Northwestern. In this sketch are included only the churches and territory now within the bounds of the Western Association. The churches at present number seventeen and about twenty church organizations have become extinct, some having died before the Association was organized, and their very names are almost or quite forgotten.

The origin and spread of the Seventh-day Baptist cause in the Association have been primarily the result of immigration of Seventh-day Baptists from the East. There have been many converts to the Sabbath where Sabbath-keepers have settled, but not more than four or five churches have been organized as the result of a large number of Sabbath converts. It is our first task to trace the origin and spread of our work in the bounds of the Association, and afterwards to take up the work of the churches organized into an Association.

CHURCHES IN CRAWFORD CO., PA.

SHILOH CHURCH.

The first point occupied by our people in this Association was near Meadville, Crawford county, Pa., and the church they organized here was called Shiloh. It was formed by members from the Piscataway church in New Jersey, in the last years of the eighteenth century or the first of the nineteenth. James Dunn was their elder. The constituent members, as given by Chas. Henry Greene, were "James Dunn, Philip Dunn, Owen David, and probably Jonathan David and David Davis with their families." The church evidently never be-

came a large one, for Eld. Amos Wells, in his report as missionary, in 1820, speaks of visiting "a small society of our order near Meadville, that at present are in a rather low state." After a struggle of about twenty-five or thirty years it became extinct.

After the Shiloh church went down, the Sabbath-keepers organized themselves, in 1829, into the

HAYFIELD CHURCH

which was located in Hayfield township, northwest of Meadville. From the report of the obituary committee, given in the Associational minutes of 1870, we learn that when the Shiloh (Pa.) church went down, Morris Cole, who had been a member of that church, applied to the Missionary Society for aid. Eld. John Green was sent and in three months the Hayfield church was organized with Morris Cole as pastor. The Hayfield church flourished for a number of years, and a house of worship was built. Some of the members moved away, some died and a number of those that were left went to the Adventists. Regarding this I quote from the pen of the veteran missionary, Dr. H. P. Burdick. He says:

"In all my travels, I have never been in any place where the thought of the loss of our entire interest made me more sad than when in the French Creek Valley. With no pastor or missionary help, our people went to Adventism. Their anticipations were not realized and they largely went to infidelity."

The church became extinct about 1862.

CUSSEWAGO CHURCH

was the third church organized in this section. Its organization took place in 1853. It was the result of the labor of Eld. A. A. F. Randolph, in the bounds of the Hayfield church, as will be seen from the following quotation taken from the report of the Associational Executive Board, about this time:

"Your Committee have responded pecuniarily to some extent to a call from Bro. A. A. F. Randolph, of Hayfield, for labor done within the bounds of that church, yet at so great a distance as to deprive them in a great measure of the privileges and benefits of

Church organization. Bro. Randolph reports that during a protracted effort there, some twenty-five gave good evidence of being converted to God. Backsliders were reclaimed, the faithful Christian made to rejoice, and some few embraced the Sabbath. In keeping with the wishes of the people there, and the apparent necessity of the case, a church was organized in that place."

The church was assisted in the support of a pastor for a few years. After a time men could not be found to labor on the field regularly. It was neglected and became so reduced that the organization was abandoned, being dropped from the minutes after 1882.

HICKERNELL CHURCH

has risen out of the ruins of Cussewago, Hayfield and Shiloh. A few Sabbath-keepers remained in this section after the dissolution of Cussewago, and now, after twenty years, a new church has arisen from the ruins of Shiloh, Hayfield and Cussewago. Students and other evangelists labored here in the vacations of 1901 and 1902, with good results. W. L. Davis, a student from Alfred University, continued the labor during the present vacation (1902), and organized a church of eighteen members, July 10. The first church in the bounds of the Association was organized in Crawford county, Pa., and now, after a century, the same county furnishes the last on the list.

CHURCHES IN ALLEGANY AND POTTER COUNTIES AND THEIR VICINITY.

In this section have grown up more than half the churches of the Western Association. Within a day's drive of Alfred churches have been formed at twenty-one places, and for twenty years these churches, nestled together, have been the only living ones in the Association.

FIRST ALFRED CHURCH.

This was the pioneer church of this group. Seventh-day Baptists from Berlin and Brookfield made the first settlement

REV. NATHAN VARS HULL, D. D.

See *Biographical Sketches*, p. 1361.

in the present town of Alfred, about 1807. Others came and five years later there were a number of families of our faith in the vicinity. After having met several times upon the Sabbath for worship, they were called together by Stephen Coon, Sr., July 4, 1812, to organize themselves into a religious association for the maintenance of religious services on the Sabbath and for mutual watch-care and admonition. They adopted articles of faith and a covenant. The church records state that "about twenty-four" thus banded themselves together. They were Stephen Coon, Sr., Clark Crandall, George Lanphear, Wm. Saunders, Stephen Coon, Jr., Luke Maxson, Wm. Davis, and their wives, and Rebekah Stillman, from the Berlin church, Berlin, N. Y., Nathan and Edward Green and their wives, Maxson Green and James Fisk, from the Brookfield church, and Britty Wells, Sally Coon and Nancy Teater, whose church relationship does not appear. The next spring seven more from Berlin joined the organization. The brethren and sisters were desirous of being set off as a separate church, and Oct. 3, 1813, Eld. Wm. Satterlee, pastor of the Berlin church, met with them to consult together regarding it. By his advice such action was postponed, and they were organized into a branch of the Berlin church, those not previously members of the Berlin church uniting with it and with the branch.

The branch was set off as an independent church Oct. 20, 1816, with a membership of about sixty, Elders Henry Clark, of Brookfield, and Wm. Satterlee, of Berlin, assisting. At this same time, George Stillman and Daniel Babcock were chosen and ordained deacons and authorized to baptize.

The membership increased rapidly, and in thirty-one years following its organization, two other Seventh-day Baptist churches were formed within three miles of this church, from its membership, the Second Alfred, Hartsville and Scio.

From the church records it appears that the membership of the First Alfred church in its early days extended over a very large territory, including persons living in the Genesee valley, where Stannards, Wellsville, Scio and Angelica are now located. To the members in these remote sections the

church gave diligent watch-care, disciplining them whenever occasion required.

Though the church had no pastor for nearly twenty-five years, yet it was blessed with a number of laymen who acceptably and efficiently served it as leaders and preachers of the Word, both at home and in the surrounding counties. Independent of other churches, it sent its best workers to Independence, Troupsburg, Cawanesqua, Angelica, Scio, Pembroke and other places. The men who did the most of this work were Dea. Daniel Babcock and Richard Hull, both being called out by the church in 1817. Eld. Amos Satterlee, who was the first ordained minister in the Association, and who became a member of the church in 1821, also went forth occasionally to the needy sections, preaching the Gospel. There is the following interesting item on the church records for May 6, 1821:

"Voted, That Elder Satterlee, Dea. Babcock and Bro. Richard Hull have half a bushel of wheat per day for their serivces at Troopsburg, and No. 1, [Independence]. Eld. Satterlee allowed for ten days, Richard Hull two days, Dea. Babcock two days at Troopsburg, 3½ days on buisness concerning the ministers lot and four bushels of wheat toward going to Pembroke."

Out of the numerous centers of interest cultivated by these members two were developed into independent churches, now known as Wellsville and Scio.

SECOND ALFRED CHURCH.

This church was set off from the First Alfred in 1831, by the dismissal of over fifty members for this purpose. The church was then located in East Valley, one mile south of Alfred Station, but was moved to its present location some twenty years later. Like the mother church it has had a steady growth and today is one of the largest in the denomination.

HARTSVILLE CHURCH.

In the summer of 1847 twenty-seven members of the First Alfred church were dismissed that they might form a

FIRST ALFRED CHURCH, AT ALFRED, NEW YORK.

new church, the Hartsville. A few others united with them at the organization. The forming of a church here resulted from a Sabbath school which Eld. H. P. Burdick, then but a boy, organized with twenty-four children as members, almost every one of whom he afterwards baptized.

ANGELICA.

Angelica was one of the points occupied by the members of the Alfred church in the early days, and was of considerable interest on account of the number of members residing there. In the library of Alfred University are to be found the records of a Seventh-day Baptist society in Angelica, Allegany county, N. Y. These records bear this title: "Seventh-day Baptist Society, in Angelica, Philipsburg Settlement, July the 28, 1816." No other name is given to the organization. At this time they adopted a covenant, which sets forth the object of the Society as follows: "Do bind ourselves as in a bundle of love, and to watch over our own ways and each other for good." Five persons, Jesse Rogers, Theodaty Bliven, Frances Davis, Hannah Rogers, and Esther Bliven, signed the covenant then, and seventeen others during the four years covered by the records. The records do not show positively that this was ever an independent church or a branch of any other church, even, though cases of discipline were uniformally referred finally to the Alfred church.

Repeatedly do the records of the Alfred church tell us that the church sent its missionaries to Angelica, and on one occasion, May 6, 1821, it voted "That we have meetings at the village of Angelica once in two weeks and that one of the speakers attend there on the Sabbath and preach at Genesee River the First-day following." Eld. John Green, in 1825, in reporting to the Missionary Board, writes of Angelica as a branch of the Alfred church.

From the above data it appears that the Sabbath-keepers in Angelica belonged to the Alfred church and that the society formed there was considered a branch of the Alfred church, though the records of neither organization so state. This society soon died and the oldest people now living remember nothing of it.

SCIO (WILLING) CHURCH.

A church was organized May 16, 1834, at the house of Dea. Jesse Rowley, in what is now the village of Wellsville. Dea. Rowley had come to this section from Tioga Co., Pa. He is represented as being a religious man and greatly stirred the people scattered through this section by holding meetings. On the date above mentioned the Sabbath-keepers scattered in this vicinity met with a council from the First and Second Alfred and Friendship churches and organized a church with sixteen members. Elders Daniel Babcock and Walter B. Gillette were members of the council. The pioneers who constituted this church were Jesse, Nathan, Charles and Mary Rowley, Amos L. Maxson, William Davis, Joseph and Elizabeth Flint, Justus Seeley, Jonathan and Achsah Fisk, Stephen Tanner, Joseph Flint, Jr., John D. Green, Sally Straite, and Lydia Amadown. Charles Rowley became a leading spirit in the church and was afterwards the deacon and then its pastor. Why the church was called Scio can only be surmised, for Wellsville was then given as its postoffice. In 1858 it appears in the minutes as Willing, but why, we do not know, unless it was at the time holding its meetings up the river in the township of Willing. In 1860 one of its members asked the Association to drop it from the Association. A committee of five were appointed of which D. E. Maxson was chairman, to investigate. This the committee did and reported to the Association at its next session, in 1862. The report was that nine of the members had gone to the Adventists and were hostile to the church, and that the eight remaining members were very much discouraged and had let the church run down. The committee recommended that the remaining members "apply to other churches of our order for admission, each as it may best suit his convenience." A number of its members may have joined with the church at Scio, but that it ever consolidated with that church is not correct.

STANNARD'S CORNERS CHURCH.

After the Scio church went down another was organized December 1875, called the Stannard's Corners church, which

SECOND ALFRED CHURCH, AT ALFRED STATION, NEW YORK.

included several of its members. Eld. L. M. Cottrell was chosen pastor. The place for meeting was Stannard's Corners. It does not appear in the minutes after 1880.

The last attempt at church organization in this vicinity was the

WELLSVILLE CHURCH.

This was organized September 9, 1885, and includes some of the members of the Stannard's Corners church and other Sabbath-keepers who had homes in Wellsville. It still meets in Wellsville and Eld. Stephen Burdick is its pastor.

AMITY (NOW SCIO) CHURCH.

The Amity church was organized May 15, 1834, the day before the organization of the church at Wellsville, by the same council. Its organization took place at a schoolhouse two miles north of Scio and near there its first church was erected. There were twenty-three constituent members, whose names were James Weed, John Maxson, Jesse B. Cartwright, Theodata Bliven, Jesse Rogers, Davis Stillman, Daniel B. Stillman, Philarman Green, Wm. Millard, Eathan Rogers, Susan Weed, John C. Cartwright, Theodata Bliven Jr., Silas C. Bliven, Buel Oviatt, Judith Leister, Hannah Rogers, Nancy Stillman, Hannah Burdick, Rachael Cartright, Ruth Maxson, Sarah Stillman and Lydia Green. After the church located at Wellsville changed its name from Scio to Willing, the Amity church petitioned the Association that its name be changed to Scio, which request was granted.

INDEPENDENCE CHURCH.

The first religious meeting held in the town of Independence was held by a Seventh-day Baptist, Deacon (afterward an elder) Daniel Babcock, near where Whitesville now stands, in 1820. From this time on Independence was frequently visited by missionaries from Alfred, and those sent out by the Missionary Board of Conference. Under these labors there were converts to the Sabbath; John P. Livermore, who was the first clerk of the Western Association, and his wife embraced the Sabbath about this time.

Seventh-day Baptists from Alfred and Brookfield moved into the community. In September, 1823, the brethren petitioned the Alfred church for a council to organize them into a church. This council met March 21, 1824, and organized a church, Amos Satterlee, Daniel Babcock and Richard Hull assisting. Stephen Clark, the only one in the vicinity whose memory goes back to that time, gives the following names as members of that church: John P. Livermore, Edmund Livermore (father of Rev. L. E.), Nathan Stillman, Isaiah Green, Wm. Hamilton, John Tanner, Hazard P. Clarke, Nathan Merrit, Ichabod Babcock and Jonathan Davis and their wives. This list is somewhat imperfect, probably, but indicates who were the pioneer Seventh-day Baptists in this section. For a few years a brief mention is made of the church, and then it drops out entirely. It evidently became extinct and all records are destroyed.

In 1833 the Sabbath-keepers in Independence asked to be organized as a branch of the First Alfred church. Eighteen members, probably the relics of the former church, came forward and joined the First Alfred church, and were organized as a branch. The year following there was an extensive revival conducted by Elders Stillman Coon and Walter B. Gillette. A distillery was turned into a place for holding meetings, and Aug. 8, 1834 the branch became an independent church with about forty members. The church soon chose Eld. Stillman Coon as its pastor, and has since maintained its existence, occupying a large rural district where churches of other denominations have risen and gone down.

TROUPSBURG CHURCH.

Troupsburg, Steuben county, N. Y., though now forgotten, is often mentioned in connection with missionary operations in these early days. Sabbath-keepers from Brookfield scattered themselves in this section, and even down onto the Cowanesqua, in Tioga county, Pa. They were often visited by our missionaries and in 1824 the Alfred church, at their request, sent a council to assist them in organizing a church. Because this council did not report, and the church was never a member of Conference, it has been thought that

FRIENDSHIP CHURCH, AT NILE, NEW YORK.

(Ffrom a pencil sketch by Miss Elizabeth Moore.)

there never was a church organized in this section, but in the Missionary Board's report for 1825, I glean this statement: "Their [Elders Babcock, Hull and Satterlee] labors were attended with success and many destitute families were privileged with the ministration of the Word of life. They have founded two churches, one in Troupsburg and one in Independence, and many souls through their labors were hopefully brought to the knowledge of the truth." Charles Card was a leading spirit in this church, and for many years was a licensed preacher. The church was located three or four miles below where Troupsburg now stands. It never was a strong church and after a time its members joined the Independence church, probably as a branch church at first. For a number of years during Eld. Jared Kenyon's pastorate at Independence, he, with the workers at Independence, visited and held meetings in the section where the Troupsburg church once was, but now the last Sabbath-keeper has disappeared.

FRIENDSHIP CHURCH.

The Friendship church, located at Nile, was the second church within the bounds of the Association to live. Its establishment was brought about largely through the efforts of Abram C. Crandall, who had been actively connected with the Alfred church. He moved here in 1822 and influenced a number of Sabbath-keepers from Alfred and New Jersey to join him. These pioneers soon commenced to hold meetings on the Sabbath, from house to house, and were occasionally visited by Elders John and Joel Green.

The *Missionary Magazine* in April, 1825, says:

"A church consisting of about twenty members was organized in Friendship, Allegany county, N. Y., Sept. 15, 1824, by a council from the First and Second Brookfield, DeRuyter and Alfred churches. On the following day baptism was administered and some additions were made to their number."

The thirteen who founded the church were: Abraham, Cary and Mehetabel Crandall; Samuel and Mary Yapp; Nathan, Truman, Jerry and Mary Wigden; Edith Ayers; Mica and Anna F. Randolph; Elizabeth Noble, and Henry P. Green. This church has played an important part in the Association and denomination.

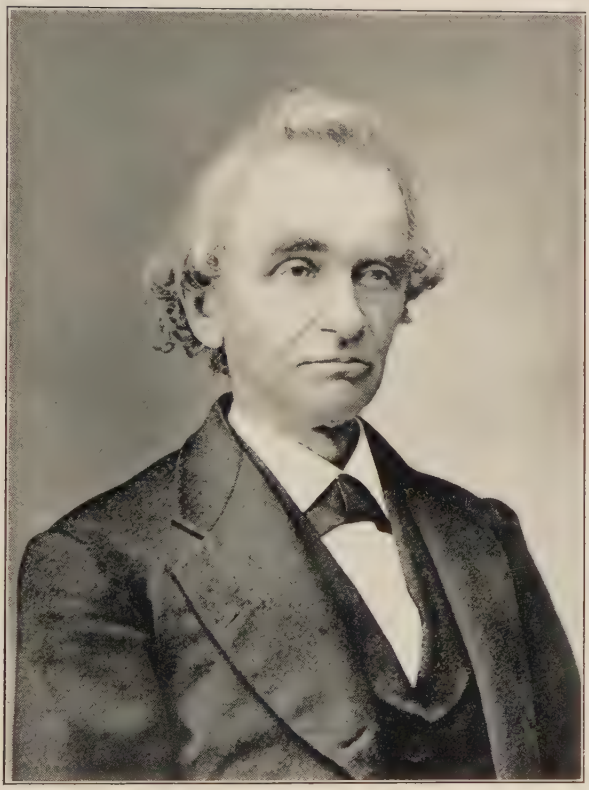
FIRST GENESEE (CUBA-GENESEE) CHURCH.

Following the pioneer Seventh-day Baptists as they pushed forward, we next find them making homes and founding churches in the valleys leading to the Allegany. What is now Little Genesee was the first point west of the "divide" where they established themselves. Though there was a sprinkling from elsewhere, yet they came principally from the Hopkinton church, R. I. In 1824 Ezekiel Crandall and Joseph Wells, both from Rhode Island, came and selected a tract of one thousand acres on which to settle a Seventh-day Baptist colony. Two families from Berlin, N. Y., had already settled here. Messrs. Crandall and Wells brought their families the next year, and in the two years immediately following, a number of families from Rhode Island came and settled on the tract of land which had been selected, or elsewhere in the vicinity. They formed themselves into a church July 9, 1827, Elders Wm. B. Maxson and John Green assisting. The church was first called Cuba. In 1832 it appears as Genesee, and since 1835 as First Genesee. The constituent members were John, Benj., Joel and Phoebe Maxson, Ezekiel and Susan Crandall, Henry P., Amos, Esther and Lucy Green, Joseph and Lydia Wells and Nancy Kenyon. Starting in a wilderness, with twelve members, these sterling pioneers have made the church one of the largest and strongest in the Association.

Before the first decade had passed, two other churches were formed, principally from the membership of the First Genesee church. These were the Second Genesee and the Third Genesee.

SECOND GENESEE CHURCH.

This church included Seventh-day Baptists living along the Oswayo Creek, in the town of Genesee, Allegany Co., and Portville, Cattaraugus Co. The constituent members were mostly members from the First Genesee church, and were set off as a separate church in 1834. The increase was never very rapid, the membership never rising much above three score. Internal difficulties overtook them and became so hopelessly grievous that they voted, in 1861, to disband, after the



REV. THOMAS B. BROWN.

See *Biographical Sketches,* p. 1361.

clerk had written letters recommending the remaining members to fellowship in other churches. A committee from the Association, consisting of Leman Andrus and Thomas B. Brown, visited the church, concurred in its action relating to dissolution, and in 1862 reported to the Association recommending that the name be erased from the minutes of this Association. This same year another church of thirty-one members was organized on the same ground under the name of Portville. The church has since maintained a struggling existence.

THIRD GENESEE CHURCH (WEST GENESEE).

This church was organized in 1835. It is located in the northeast part of the town and has had a history somewhat similar to that of Second Genesee. In 1843, owing to trouble, it disorganized, and then reorganized under the same name. Since 1876 it has appeared in the minutes as West Genesee. It has passed through fiery trials, and is now practically dead, though a number of its members still live in that vicinity.

RICHBURG CHURCH (BOLIVAR-WIRT).

It is remembered by the older people, that, though there were a few Sabbath-keepers from other churches, yet the larger portion of constitituent members of this church were converts to the Sabbath, and that Eld. John Green, who was a most successful evangelist, held meetings here before the church was organized, and that through his labors it was built up. Friendship and First Genesee assisted in the organization, which took place Dec. 30, 1827, with the following constituent members: Ephraim, Clark, L. D. and Chloe Rogers; Elijah, Ransom and Abigal Fuller; Zina and Prudence Gilbert; Nathan and Lucinda Bliven; Calvin, Martha, Achsa and Roxy Messenger; P. L. and Polly Evans, and Lucinda Wheelock. The church was first called Bolivar. In 1844 it appeared as Wirt, and since 1853 as Richburg. It grew to be a strong church, at one time numbering over 170 members, but during the oil boom of 1881 and '82, sixteen families sold out and moved away and it has since been on the decline.

HEBRON CHURCH.

Pressing on, our people of this section next set up the Seventh-day Baptist banner in the pine forests of Potter county, Pa. The first and principal point here was Hebron. Clark Crandall, who twenty years before had been one of the leaders in the settlement of Alfred, went, in 1829, to Hebron and took up a tract of land on what has since been known as Crandall Hill. In the spring of 1831 settlers from Alfred and vicinity came, and very soon after they commenced to hold prayer and conference meetings on the Sabbath, and sometimes in the evening. These were remembered as most precious seasons, the people returning to their homes after meeting with their torches, guided by blazed trees, singing till the woods rang with their praises. The community was occasionally visited by Elders Stillman Coon and Daniel Babcock. A church was organized Feb. 10, 1833, with the following members: Geo. Stillman, Jesse M. Greenman, Ezekiel Main, Nathan Main, Elias Wells, Stephen Coon, David M. Stillman, Sylvia Coon, Sally Main, Betsy Greenman, Fanny Reynolds, Bridget Stillman, Angenet Coon, Betsy Hull, Roxy Hull, Evanina Wells and Sally Coon. Eld. Stillman Coon and Dea. Daniel Pierce assisted in the organization. The church has never grown to be a large one—never many over one hundred—but its leading members were of a sterling make and the church, though weaker now than twenty years ago, has maintained meetings and Sabbath school from the first without a break. The larger part of the time it has been without a pastor or ministerial aid of any kind. About fifteen years ago it built a church at a cost of over two thousand dollars, without aid from the rest of the denomination, and dedicated it, free from debt and free from begging. It has been the center of Seventh-day Baptist operations in this part of Pennsylvania.

ULYSSES CHURCH.

This church, located in Potter county, eighteen miles east from the First Hebron church, was formed of converts to the Sabbath. In the autumn of 1844 M. L. Dean, a deacon

FIRST GENESEE CHURCH, AT LITTLE GENESEE, NEW YORK.

of the Baptist church at Ulysses, began to be exercised regarding the Sabbath and Sunday. As a result of his unrest on the subject, Eld. Rowse Babcock, pastor of the First Hebron church, was invited to visit Ulysses, which he did, holding meetings and preaching upon the subject of the Sabbath. The truth fell on good ground. In the early winter Eld. Babcock held a series of meetings with crowded house night after night, for several weeks. These revival meetings resulted in the organization of the Ulysses church, with about sixteen members, all of whom were converts to the Sabbath. The church was under the care of Eld. Rowse Babcock while he remained at Hebron; later, T. E. Babcok, pastor of the Independence church, is reported as its pastor. After this it seems to have been largely neglected, and never reported over thirty-five members. Strife arose among the members, the Adventists drew off some and others moved away, and in consequence the church fell to pieces. Eight who held fast to the faith joined the Hebron church.

HONEOYE BRANCH.

This branch had as a nucleus a few families living on the Honeoye, who were Sabbath-keepers. Eld. Stephen Burdick, pastor of the Portville church, held meetings among them in 1870. He was followed by O. U. Whitford, and later by J. L. Huffman and A. H. Lewis, and as a result of their labors a Jew embraced the Sabbath, and a church was organized, September of this same year (1870), as a branch of the Richburg church. It was formed with eleven members.

Thirty-three names were on the church roll when it joined with Bells Run to form the Shingle House church.

BELLS RUN CHURCH.

This place located in McKean Co., Pa., some ten miles from Little Genesee, is reported in 1848 as a field needing missionary labor; but I find no mention of labor here till 1873, when J. L. Huffman reported "holding meetings at Bells Run, where a few Sabbath-keepers reside." From this time on meetings were held by missionaries sent onto the Pennsylvania field. A number of hearers embraced the Sab-

bath, and in 1876 a church was organized with fifteen members, Elders Walter B. Gillette and James Summerbell assisting in the organization.

SHINGLE HOUSE CHURCH.

The Bells Run church and the Honeoye Branch were consolidated into a church called Shingle House, under the labors of Eld. H. P. Burdick in 1883. The consolidation gave the church a membership of over forty, but its members were greatly scattered, some living at Milport, five miles away, others at Bells Run, seven miles in another direction, and still others up the Honeoye Creek, six miles in still another direction. The church is now greatly reduced by deaths, removals and dissensions.

HEBRON CENTER CHURCH.

The church at Hebron Center, located four miles east of the First Hebron church, was organized from members of the First Hebron church, Sabbath-keepers who had moved into that vicinity from Allegany Co., N. Y., and a few converts to the Sabbath. The evangelistic labors of students from Alfred, together with that of the ministers from the First Hebron church and others, created the interest which culminated in the organization of a church in 1871. The church has had a hard struggle, going for weeks without any religious services, yet its faithful few have maintained the organization with occasional seasons of refreshing from the Lord, and today, with its new stone church ready to be dedicated, has brighter prospects than ever before.

OSWAYO CHURCH.

Oswayo was early visited by our people, it being on the route from Alfred to Hebron, but no interest sufficient to warrant church organization grew up until 1871. During parts of 1867 and '68, Eld. S. R. Wheeler, pastor at Hebron, preached at Oswayo regularly. He lectured on temperance and near the close of his labors, by request he lectured on the Sabbath. These services created a considerable interest. In 1871 the Executive Board of the Association sent J. L.

Huffman, T. L. Gardiner and W. D. Williams, students at Alfred, to Oswayo. As a result of their labors that vacation, a number were converted and a church was organized consisting of fourteen members. Others were soon added. There were a number of converts to the Sabbath and some who joined were members of other churches of our order. T. L. Gardiner came from Alfred once in two weeks for about a year; but the church was then left without regular ministerial aid. An unusually large portion of the members were young girls, who married and left the Sabbath; still others left the Sabbath and some moved away. As a result the church became extinct and was dropped from the minutes in 1883. There is now one "lone Sabbath-keeper" left in Oswayo.

ALLEGHANY RIVER CHURCH.

This same vacation (1871) the students who conducted the meetings in Oswayo held meetings at Roulette and elsewhere on the Alleghany river. In August, assisted by H. E. Babcock, pastor at Hebron, they organized a church at Liberty, McKean Co., Pa., of eight members, which was soon increased to twelve. These members were scattered over a large territory extending along the Alleghany river and elsewhere for miles. LeRoy Lyman, a man well known throughout Potter and McKean counties, was prominent in this move. The church never was a member of the Association or Conference and soon died.

SCIO BRANCH.

A branch of the Scio church was the result of the evangelistic work of J. L. Huffman. June, 1870, on Knight's Creek, where Allentown (N. Y.) now stands, "he announced to the families that he would open a series of meetings on a certain evening in the schoolhouse. No person but himself attended; and though alone, he sang, read the Scriptures, prayed, pronounced a sermon and ended the services by giving out a notice that he would preach in the house on the following evening. When that time arrived he had in the seats before him an audience of only two individuals, who bravely disregarded the prejudice of the community, and listened to a

powerful discourse, which was spoken so loudly that it could be heard by a considerable number of men and women that had gathered, out of curiosity, at a distance from the building. Soon the whole surrounding country was thoroughly aroused, and the people from the hills and valleys about came in crowds, some getting into the room and the rest standing outside by the door and windows, evening after evening, as long as the awakening continued. It was judged that about two hundred professed religion."

Following these meetings the Executive Board of the Association sent T. L. Gardiner, then a student at Alfred, to preach on the Sabbath of each week. As a result a church was organized in 1871 with a membership of eighteen. It was always a small organization. Some moved away and it was dropped from the minutes in 1883.

ANDOVER CHURCH.

As we have already pointed out, the beginning of our work in most places in this Association resulted from the immigration of Seventh-day Baptists. For a number of years the tide has been turning. Seventh-day Baptists, like other people, have been deserting the rural churches and retiring to towns. The Andover and Hornellsville churches have started as a result of this movement.

In 1870 there were twelve Sabbath-keepers residing in the village of Andover, representing the Independence, Little Genesee and Second Alfred churches. During the autumn of this year Dr. A. H. Lewis labored on Sabbath reform in the village. The following winter L. R. Swinney, pastor of Second Alfred church, called J. L. Huffman, T. L. Gardiner, W. D. Williams and D. H. Davis, theological students at Alfred, to hold meetings in his charge in East and Lamphaer Valleys. These meetings were the means of many conversions. A goodly number of the converts, together with the Sabbath-keepers in Andover, were organized into the Seventh-day Baptist church of Andover, with a membership of forty-three, October, 1871. Dr. W. W. Crandall was a leading spirit in this move. It soon after its organization provided itself with a house of worship.

HORNELLSVILLE CHURCH, AT HORNELL, NEW YORK.

HORNELLSVILLE CHURCH.

Dea. O. G. Stillman, of the Richburg church, upon moving to Hornellsville in 1876, learned that there were a number of Seventh-day Baptists in the city who scarcely knew of each other's residence there. He visited them and secured a promise from them to meet upon the Sabbath for worship, provided a minister could be obtained. Dr. T. R. Williams, of Alfred Theological Seminary, willingly consented to preach for them. The meetings were first held at the home of Dea. Stillman; afterwards, when the congregation had increased, in the lecture room of the Baptist church. In the spring of 1877 the Sabbath-keepers, assisted by Revs. N. V. Hull, A. H. Lewis, Jared Kenyon, H. P. Burdick, T. R. Williams, L. R. Swinney and U. M. Babcock, organized themselves into a church. Fifteen members joined at the organization and three the next day. Dr. Williams was chosen pastor. As early as 1882 the members began to raise money for a church. Through a score of years this fund grew till a lot was bought in 1896 and a church dedicated September 3, 1902. The church numbers only forty-one resident members and the building of this church, with modern equipments, was a heroic and self-sacrificing effort.

ELMIRA CHURCH.

A few Sabbath-keepers in 1883 were gathered by Rev. L. C. Rogers into a church in Elmira. The church never reported over six members, and being broken up, was dropped from the minutes in 1885.

CHURCHES IN ERIE, GENESEE AND NIAGARA COUNTIES.

CLARENCE CHURCH (PEMBROKE-DARIEN).

While Seventh-day Baptists were establishing our cause in the vicinity of Allegany and Potter counties, a similar work was going on in Erie, Genesee and Niagara counties. At an early date the Sabbath-keepers from Rhode Island, Brookfield and Verona, N. Y., settled in the western part of

Genesee and the eastern part of Erie counties. For a few years they were visited by Eld. Daniel Babcock, Richard Hull and Amos Satterlee. Elds. Babcock, Hull and Joel Green met with them June, 1828, and organized them into a church with the following members: Luke Greenman, Jesse Greenman, Joshua Burdick, Asa Greenman, Thomas Williams, Jr., Edward Saunders, Jr., John L. Burdick, Sybbel Greenman, Catherine Williams and Gideon Williams. The organization took place at Greenman Settlement, in Erie county, a few miles from the present site of Alden. Some of the church services were held over the line in Genesee county. The church appears in the Conference minutes as Darien, in 1833. The center of interest soon changed to Clarence, in Erie county, and in 1836 the name Clarence was adopted. This name stood until the organization became extinct. After 1842 the members living in the vicinity of Darien not only held separate religious services, but separate business meetings as well, all under the name of the Clarence church. This they continued to do until they were formed into a separate church in 1851. From 1833 to 1846 Eld. N. V. Hull was pastor. During this time the church was greatly built up, its membership extending into three counties and numbering as high as one hundred ninety-nine resident members. It was here that Eld. James H. Cochran came under the influence of Eld. N. V. Hull and was led to embrace the Sabbath. After Eld. Hull left, the church rapidly declined, being left the most of the time without a pastor. It was so reduced that its very existence was threatened as early as 1850, but under the missionary pastorate of Eld A. A. Lewis it revived for a time, and is not reported extinct until 1873.

DARIEN AND COWELSVILLE CHURCH.

As already stated, the territory embraced by the Clarence church during its early history was very extensive, and those in the southern part of the parish had held separate religious services and business meetings. To accommodate them, a church was organized, called the Darien and Cowelsville church. The places of meeting seem to have been Cowelsville, in the northwest corner of Wyoming county, and Alden

in Genesee county. It is said that near Alden is a piece of road, three miles in length, called "Seventh-day Baptist Street," though there has not a Sabbath-keeper lived in it for years. When the church was organized, in 1851, every farm for the whole distance was owned by Seventh-day Baptists. The church went down under the same influence as Clarence, from which it was taken, and was dropped from the minutes at the same time.

PENDLETON CHURCH.

This church was located in Niagara county, a few miles north of Clarence, and was organized in 1844. It was one of the few churches in the Association made up of converts to the Sabbath. Sixteen of its eighteen constituent members were Sabbath converts. Eld N. V. Hull was then on the field. Eld. Leman Andrus, then pastor of a Baptist church in a near-by town, embraced the Sabbath just prior to the forming of the church, assisted in its organization, became its pastor and continued such for eight years. This organization shared the fate of its sister churches in this group and was dropped at the same time.

CLARENCE AND PENDLETON CHURCH.

This was organized in 1875 with a view to gathering up the remnants of the former churches, but its life was of short duration, and a number of its members became members of the First Alfred church.

WILSON CHURCH.

Within a very short distance of Lake Ontario, in Wilson township, Niagara county, a church of about twenty members was established in 1855, with postoffice at East Wilson. It reported only once to the Association, and this with a smaller membership than given when it asked for membership. The following taken from the Associational minutes of 1862 will give the fate of this church.

"In case of the Wilson Church an unhappy division among the members, not connected with any doctrinal view, has brought about

such a perfect indifference to spiritual things that they no longer attempt to maintain the order of a Christian Church and have declared their intention to abandon the organization. There is no hope of its resuscitation."

If we were to visit the places in these counties where our churches once existed we would find Sabbath-keepers in some of them, but they are widely scattered and badly discouraged. The reasons for the decline of our cause here are not hard to find. Death and removals have played no small part, Adventism is said to have worked havoc in some instances, dissension destroyed the Wilson church, but the most powerful factor has been a lack of ministerial care—small churches left pastorless to die.

FOX CHURCH.

The Fox church, in Fox township, Clearfield county, Pa., stands by itself geographically and its history stands by itself so completely that most Seventh-day Baptists now living never heard of it. Our interests at this point started by several members of the Berlin church moving into this section of Pennsylvania. In September, 1818, John Bliss, who had previously been licensed to preach, was ordained deacon and authorized to administer baptism, by the Berlin church. "This action," it is recorded, "was taken in view of the fact that he, with several others, was about to move into Pennsylvania and there to be organized into a Church." These brethren moved to Fox township, Pa., and were soon set off as a branch of the Berlin church. In 1822 the branch requested Conference "to ordain brother John Bliss to the work of the ministry." This, according to the minutes, Conference did. The branch in 1826 requested Conference to send council to organize them as an independent church. By appointment of Conference Elders Wm. B. Maxson and Richard Hull visited them the next year and set them off as a separate church. For two years the church reports to Conference, and the name appears in the list of churches five years longer, when it is dropped from the minutes.

PERSIA (PERRYSBURG) CHURCH.

The Persia church, in the northwestern part of Cattaraugus Co., like the Fox church, geographically stands alone and its origin has no connection with any of the other churches of the Association. The first Seventh-day Baptist to settle in this section, if not the first in Cattaraugus county, was Silas Burdick, grandfather of the writer. He moved from Brookfield into what is now Dayton in 1828. Hosea Whitford, Hosea Brown, Oliver C. Babcock and others from Brookfield followed, some settling in the town of Persia two miles distant. These pioneers soon commenced to hold religious services on the Sabbath and had a most precious season without any ministerial aid. There were several conversions to Christ and the Sabbath, some of which were remarkable. After some had embraced the Sabbath others were very bitter against it. Five of these at one conference meeting arose and announced that they were convinced that the Seventh-day was the Sabbath and that they intended to keep it. No one of the five knew anything about any one of the others being agitated over the question or his decision. This was a great day for the little company of Sabbath-keepers. Soon after, in 1832, Elders Walter B. Gillette and Joel Green came and organized a church of eight members, with a number of others awaiting baptism. This was the first visit ever made to the place by a Seventh-day Baptist minister. The constituent members were Hosea Whitford, Elizabeth Whitford, Stephen Whitford, Cornelia Whitford, Hosea Brown, Hannah Brown, Silas Burdick, Emma Babcock, and Martha Thorngate. The following persons were waiting the organization of the church that they might be baptized into it: Geo. Thorngate, Oliver C. Babcock, Welcome A. Gardiner, and Elizabeth Burdick. They built a log church in which they worshiped many years. Here it was served by Eld. N. V. Hull, W. B. Gillette, Thomas E. Babcock, Varnum Hull, Roy Green and L. M. Cottrell. Elds. N. V. Hull and W. B. Gillette for several years in the early history of the church came alternately once in two months and stayed two weeks at a time. At one time its membership numbered ninety. The church licensed several of its members.

Eld. Oscar C. Babcock was among this number. Russell G. Burdick embraced the Sabbath under the influence of the Persia church and afterwards served several Seventh-day Baptist churches. He was the father of Rev. Geo. W. and Clayton C. Burdick and grandfather of Rev. Geo. B. Shaw, Prof. Edwin Shaw, and Rev. Willard D. Burdick. Allen Prentice, father of Eld. A. B. Prentice, came to the Sabbath here. In Persia is located the "Burdick Farm" of 243 acres, which was given the Memorial Board for denominational purposes by D. C. Burdick, who was connected with the church during its whole history.

The church became extinct after a career of about twenty years, being dropped from the minutes in 1858. One who was a member through the most of its history says that the cause of its decline and death was the removal of its members to the West, that he as Clerk at one time was instructed to write letters of recommendation for twenty members. Thus dying it helped to build up other churches. It is today wielding an influence for good equalled by only few churches of its length of days and size. No other church of any denomination has taken its place and the community where it once flourished is churchless.

ORGANIZATION OF THE ASSOCIATION.

Previous to 1835 the subject of organizing Seventh-day Baptist churches into associations had been before the General Conference, but no definite step had been taken. At the session of Conference held in Hopkinton, R. I., September, 1835, a committee which had been appointed to draft a plan for a new organization of Conference reported recommending the organization of three associations, "to be denominated the Eastern, Middle and Western Associations," that the associations hold sessions each year a little prior to the sitting of Conference and that each association send twelve delegates to sit in the Conference. This report was adopted.

It was one of the now extinct churches which, pursuant to this recommendation, led in the organization of the Western Association. This church was Hayfield, in Crawford Co., Pa.

Upon its request several of the churches appointed delegates to meet at Hayfield, Pa., to consider the recommendation of Conference. The meeting was held at the house of Lewis A. Dunham, Feb. 5,* 1836. There were present, as delegates:

First Alfred church: Eld. Daniel Babcock and Nathan Green.

Friendship church: Eld. Walter B. Gillette and Dea. A. A. F. Randolph.

Darien church: Eld. N. V. Hull.

Hayfield church: Eld. Job Tyler and Dea. Lewis A. Dunham.

Amity church, (now Scio): James Weed.

Second Genesee church: Dr. Enoch Maxson.

The delegates organized by electing Daniel Babcock moderator and W. B. Gillette clerk. After a consultation of considerable length, it was unanimously resolved to organize an association. During an adjournment a committee, composed of Job Tyler, N. V. Hull and W. B. Gillette, drafted a constitution which together with the exposé of faith approved by Conference in 1833, was adopted when the convention resumed its work. Several resolutions regarding church and Sabbath school work were passed, after which they adjourned to meet with the Friendship church the following September.

The Constitution then adopted reads thus:

"This Association shall be called the Western Seventh Day Baptist Association. The Constitution shall be as follows:

"ART. 1. This Association may consist of such Churches as are now in the fellowship with the General Conference, and situated between the east line of Steuben county, extending north to Lake Ontario, south to the Atlantic, and all the Churches west, that are now in fellowship with the General Conference, and such other Churches as may from time to time hereafter be received by this Association.

"ART. 2. The doctrines acknowledged, believed, and taught by this Association, are those maintained by the General Conference, exhibited and held forth in the exposé, published in September, eighteen hundred and thirty-three.

*The date of this meeting as recorded in the Secretary's book is Jan. 5, 1836; but the records of the First Alfred Church show that the delegates were not appointed from that church till Jan. 25, 1836, and that the meeting at Hayfield was set for "first fifth Feb. Next." The account of this meeting given in the *Protestant Sentinel* and signed by both moderator and clerk gives Feb. 5, 1836, as the date.

"ART. 3. The business of this Association shall be conducted by delegates empowered to act in behalf of the several Churches to which they belong or represent: thereby sustaining a congregational course of discipline.

"ART. 4. This Constitution shall be subject to alteration or amendment by a vote of at least two-thirds of the Churches, represented at any annual meeting. The proposal for such amendment shall be presented in writing to the Association during its session, at least one year previous to its taking effect.

"ART. 5. The officers of this Association, shall consist of a moderator, one or more Secretaries, Recording Secretary and Corresponding Secretary and Treasurer. Said officers to be elected at the annual meeting of the Association.

"ART. 6. This Association shall not interfere with the internal concerns of the Churches of which it is composed, so as to infringe on their independence; but shall act as an advisory council when necessary. In case any Church shall depart from the faith, or become corrupt in practice; this Association may inquire into said defect, and labor with them, and if they cannot be reclaimed, they may be dropped from this Association.

"ART. 7. All Elders not examined and ordained by the Presbytery of the General Conference or this Association, shall be examined by a committee appointed by this Association, before they are admitted as members thereof.

"ART. 8. This Association shall, at its annual meetings, appoint a number of delegates, (the number to be agreed on annually, at least an equal number of which shall be laymen), to represent this Association, and present its proceedings to the General Conference, at its annual meetings.

"ART. 9. The Churches belonging to this Association, shall make annual returns of their officers; the number added, dismissed, rejected, deceased, and total, being a complete statistical account.

"ART. 10. It shall be the duty of the Association, to publish a complete statistical account of their proceedings at its annual conventions.

"ART. 11. It shall be the duty of the Moderator, to give the casting vote in all cases where there is a tie."

When the Association according to adjournment met with the Friendship church another article was added requir- the Association to "publish a statistical account of its proceedings at its annual convention." Other Associations having been organized within the territory first assigned it and other changes having taken place, in 1849 it amended its constitution to meet the changed conditions. Twice since, in 1855 and 1882, the constitution has been revised through-

out. Since the last named date it has remained as now printed in connection with the minutes.

The ordinary parliamentary rules were adopted by the Association in 1837. Rules of Order outlining both the general and daily order of business were adopted in 1849, and though slightly changed twice or three times, the last time being in 1891, remain about as first adopted.

This Associational organization has been of incalculable advantage to our cause. It has brought the churches together in sympathy and was for many years the vehicle through which they united in mission work and the support of pastors with the small churches.

WORK OF THE WESTERN ASSOCIATION.

It is difficult, even impossible, to justly and accurately summarize the position Seventh-day Baptists have occupied in the bounds of the Western Association and the work they have accomplished. To do this it would be necessary to give not only a detailed history of their work as organized into an Association, but also the full history of each church and of many hundred of individual lives. They have stood first and foremost in all reform movements and in education. They have been aggressive in missionary work, particularly in their early history, and have played no small part in civil affairs. It is our task now to briefly outline their work in these directions.

MISSIONS.

As already stated, the First Alfred church, imbued with the missionary spirit, commenced early to send out, like Antioch, its best workers to those destitute of the Gospel and this work was one of the factors which led to the founding of several churches in this section. This has been outlined in the recounting of the spread of our course in the Association; and therefore all that is needed now is to narrate the missionary enterprises carried on by the churches organized into an Association. Twenty-five years have now passed since the Association turned all missionary work over to the general Mis-

sionary Society and it is almost forgotten that the Association was once a missionary organization. This however was for about thirty-five years its great work.

At the third annual session of the Association it passed a resolution calling the attention of the general Missionary Society to the condition of the destitute churches in its midst and asking the Society to appropriate funds for the support of missionaries among these churches. At the annual session in 1843 the Association took up the work of missions in earnest by appointing an executive board to conduct missionary enterprises and collect funds for the same. The following year the Association adopted a constitution for this board, calling it the Seventh-day Baptist Missionary Society of the Western Association. Prior to this there had been organized in the bounds of the Association a society called the Quarterly Meeting Missionary Society. In 1846 the Association dissolved this Society together with the one whose organization had been perfected in 1843 and '44. It then voted to "recognize itself as a Missionary Society" and "elect annually an Executive Board whose duty it shall be, with the advice of the Association, when it may obtained, to designate fields of labor and appoint missionaries for that purpose." Under this arrangement the Association carried on missions on the home field and raised funds for the foreign field until 1877, when all was passed over to the Seventh-day Baptist Missionary Society.

To get an adequate idea of the associational missionary enterprises we need to read the reports of the Executive Board and missionaries employed. In lieu of this I give an epitomized statement:

1844. During this the first year the funds raised were appropriated for the support of L. D. Ayers on the West Genesee field.

1845. S. S. Griswold was employed, but the place and time are not stated.

1846. Rowse Babcock remunerated for work at Ulysses and J. H. Cochran appointed to labor indefinitely in Scio and vicinity.

1847. The Board raised $52.22 and employed T. E. Babcock.

1848. Raised $65.38 for foreign missions and $56.11 for the home work, with four missionaries on home field.

1849. One hundred thirty-four days spent in missionary labor by Leman Andrus, James Bailey, H. P. Burdick and Rowse Babcock, with $78.00 raised for associational missions, $62.49 for western and $224.72 for foreign.

1850. H. P. Burdick had labored seven months and eight days in Ulysses, Hebron, Sweden, Coudersport, Oswayo, Persia, Clarence and Pendleton; 36 conversions, 39 backsliders reclaimed, 10 baptized, 8 converts to the Sabbath. James Bailey had labored twenty-two days in Clarence. Raised for all missionary purposes, $242.19.

1851. H. P. Burdick labored seven months and twenty-two days; 36 conversions, 35 backsliders reclaimed, 9 baptized and 10 embraced the Sabbath; $122.02 raised for foreign missions; $132.08 associational missions and $27.36 for Tract Society.

1852. $100.20 raised for foreign missions; $60.66 for Tract Society, and $123.85 for associational missions. Hiram W. Babcock located with the Hebron and Ulysses churches, and Rowse Babcock in the vicinity of Clarence and Darien. Bequests for missions received from the estate of Nathan Green.

1853. Three missionary pastors supplying six churches, namely, H. W. Babcock in Potter county, Rowse Babcock in Erie county and L. M. Cottrell in Persia. Conversions and converts to the Sabbath reported; $142.57 raised for foreign missions; $155.17 for associational and $4.50 for Tract Society.

1854. Situation as to missionary pastors same as last year, with $330.26 raised for associational missions, $46.49 for foreign and $37.95 for Tract Society.

1855. An extensive revival reported which had occurred two years previous at Cussewago, Pa., under the labor of A. A. F. Randolph; 25 converted, backsliders reclaimed and the Cussewago church organized. Missionary pastor supported on the same fields as last year, with the exception of Persia,

which church has received the labor of Leman Andrus and H. P. Green. Amount raised during year $122.02.

1856. $86.52 raised for associational missions, $40.95 for foreign and $4.69 for Tract Society.

1857-58. Nothing done for want of laborers.

1859. Ministers have been secured to labor a few months in Hayfield, Hebron and Clarence and vicinity; $97.00 appropriated to the work.

1860-2. A. A. Lewis missionary in Clarence and vicinity. Hebron supplied a part of time by pastors; $277.17 appropriated to the work.

1863-69. Pastors made occasional visits to the small churches. J. R. Irish was sustained at Cussewago about four years, and S. R. Wheeler between one and two at Hebron. About $850.00 raised. These were "seven years" of dearth of laborers. Churches dying and yet the Board unable to find men to supply them.

1870. O. U. Whitford employed several months laboring at Persia, Hebron, Cussewago, Hayfield and Clarence. About $300.00 raised for associational missions.

1871. O. U. Whitford employed a part of the year at Cussewago. W. D. Williams spent a few weeks at Clarence. J. L. Huffman, under the direction of the Associational Board, held a great revival at the Head of the Plank, as a result of which a branch of the Scio church was organized. T. L. Gardiner spent vacation at Hebron and supplied the Scio branch during school year. Branch of Richburg church organized on the Honeoye, where missionaries had labored this and the previous year. H. E. Babcock located as pastor at Hebron; $513.30 appropriated to associational missions.

1872. Gardiner, Huffman and Williams, students at Alfred, hold meetings in Potter and McKean counties, and as a result, two churches are organized; one at Oswayo and one on the Alleghany river. H. E. Babcock, missionary pastor on the field, with headquarters at Hebron. Scio helped to the amount of $150.00, to maintain J. L. Huffman. About $560.00 raised to support this work. Assisted Cussewago to support H. B. Lewis and Joel Green.

1873. J. L. Huffman holding revival meetings at Main

Settlement and Bells Run. H. E. Babcock spent a part of the year at Hebron. D. H. Davis and Horace Stillman labor in northern Pennsylvania. W. B. Gillette secured as general missionary in the Association. About $400.00 appropriated for the work.

1874. W. B. Gillette finishes his year as general missionary. O. D. Sherman and D. H. Davis labor during summer vacation in Pennsylvania. J. L. Huffman employed to labor in the Association the coming year, salary $700.00. Over $600.00 appropriated for the work.

1875. J. L. Huffman employed as general missionary eight months, and B. F. Rogers, six, with good results. Honeoye supplied by G. J. Crandall a part of the time; $415.08 appropriated to the work.

1876. James Summerbell employed six months as general missionary on Pennsylvania field with very gratifying results. H. P. Burdick has labored gratuitously at Cusseawago; $545.47 raised for the work.

1877. Eld. Summerbell holds revival meetings with the Scio and Honeoye branches, at which he reports 150 conversions. H. P. Burdick has given six months' labor to the Association; $239.28 raised for the work. Associational missions turned over to Seventh-day Baptist Missionary Board.

Summary: The Executive Board of the Association employed during these years over thirty different missionaries with terms of service ranging from a few weeks to over four years; six churches, or branch churches, were organized as a result; the small churches helped in the support of pastors; the Gospel preached throughout the bounds of the entire Association. and about seven thousand dollars reported raised to carry on this work. This does not include that raised by the Executive Board of the Association for foreign missions, which for several years equalled that for home work; or the funds paid direct to the denominational Boards by churches and individuals.

There was also for a few years a Jewish Missionary Society in the Association, but I find no definite record of its operations.

EDUCATION.

Though the Association as such has never had a school of its own founding or adoption, yet it was the Seventh-day Baptists in the Association, particularly in one of its churches (First Alfred), who founded and for twenty years maintained the institution which, in 1856, was selected by the denomination as its school of higher learning. It is the task of another to write the history of this institution, yet its influence in northern Pennsylvania and Western New York, before as well as after it became a denominational school, was immense, and must not be overlooked in considering the work and position of Seventh-day Baptists in this part of their vineyard. The intellectual status and educational standing has been elevated in a measure not thought of by the casual observer. With truth it has been said that "Allegany county and all southwestern New York owe more for the high standing in intellectual and moral reform to William C. Kenyon and his co-workers than to all other influences combined." The district and other public schools have been supplied with first class teachers Four times have Seventh-day Baptists been elected to serve as school commissioners in Allegany county. William C. Kenyon filled the office for a few months, but resigned on account of pressure of school duties at Alfred. Henry L. Jones and A. B. Cottrell served one term each, and O. M. Burdick two terms. President Kenyon's Grammer was quite universally used in the schools for a number of years, and Prof. H. C. Coon's Civil Government is accredited high merit. President Allen, in his day, was the most eminent scholar in western New York. Unsought, and to his surprise, the Regents of the State of New York, in 1873, conferred on him the degree of Doctor of Philosophy. His influence in the educational system is indicated in this incident, recorded in "Life and Sermons of Allen," page 60: "At one of the yearly meetings for the Regents and educators of the state, the teachers were thanking him [Dr. Walworth, head of the Regents] for some changes that had been made in the examination papers. Pointing to Mr. Allen's seat, he replied, 'Your thanks are due entirely to him and not to me.'"

The Association has from time to time adopted measures

to promote and encourage educational interests within the bounds of the Association and elsewhere. There are a number of instances on record when it raised money for various educational purposes. It formed, at one time, an Education Society, but there are no data to give an accurate estimate of the amount raised by either the Association, churches or individuals. One heroic effort which cannot be passed by was that of the Alfred people, just before the commencement of 1887, when they subscribed nearly forty thousand dollars to meet the indebtedness of Alfred University.

TEMPERANCE.

Here, too, it is impossible to give anything like a comprehensive statement of the work and influence of the people of the Association. From the first the churches took a decided stand against the use of intoxicating liquors, as a beverage, as the records show, disciplining those who were addicted to such practices. When the Association was organized, it passed strong resolutions favoring temperance, which have been repeated in various forms from session to session. The largest temperance vote has been in the towns where Seventh-day Baptist influence has been the greatest. Seventh-day Baptist women have been prominent in county Woman's Christian Temperance Unions, among whom may be mentioned Mrs. Mary L. Willard, of Belmont, for many years President of the Allegany county union; Miss Mary E. Bowler, of Little Genesee; Miss Adean Witter, of Nile; Mrs. G. W. Fries, of Friendship; Mrs. E. S. Bliss, Mrs. A. B. Kenyon, and Mrs. P. A. Burdick, of Alfred. Most, if not all, the pastors have, from time to time, lectured and preached on the subject of temperance, and several of them have been eminent in this line of work. Elder N. V. Hull, with his persuasive eloquence, and Dr. D. E. Maxson, with Elijah's fire, were in frequent demand as temperance lecturers. Dr. H. P. Burdick, radical and yet consistent, beginning in his youth and continuing until the present, has, it is thought, delivered as many temperance lectures as any man in the state, with an influence which eternity alone can measure. Dr. A. H. Lewis, during his residence in the Association, led for a time, the temperance reform force

of Allegany county. At one time he headed the county ticket as candidate for member of Assembly, and will be long remembered throughout the county for his temperance work. The lamented P. A. Burdick, once a victim of strong drink, became a temperance lecturer of national reputation, and secured two million signatures to the pledge. Many others have, during the history of our people in the Western Association, done valiant work for temperance. Among them mention ought to be made of Mr. G. H. Lyon and son Paul, of Bradford, Pa. Converts to the Sabbath and always lone Sabbath-keepers, civil engineers of ability, they have been among the foremost of that strong and unusually large and influential company in McKean county, Pa., who have waged war against the saloon. Aggressive to a fault even, they have spent much time and many hundred dollars in this fight.

CIVIL AND MILITARY AFFAIRS.

Christians make the best citizens. Seventh-day Baptist Christianity, requiring self-sacrifice for principle's sake, is particularly adapted to the producing of good citizens, and such it has done in the churches of the Western Association.

Not many great, not many wise have been called to high office, yet it ought to go on record, to be handed down to Seventh-day Baptists of the coming centuries, that our fathers, who composed these churches in the first century of their existence, were, in their day, the bone and sinew of the civil fabric and were respected as such.

The following persons have held official positions in the counties mentioned: Clark Crandall, of Alfred, was one of the earliest members of the state legislature from Steuben and Allegany counties. D. E. Maxson, D. D., then of Alfred, and W. W. Crandall, M. D., of Andover, served one term each as assemblyman from Allegany, and A. B. Cottrell, of Richburg, two terms. In Potter county, Pa., Dea. W. H. Hydorn, of the First Hebron church, was county treasurer, one term, and S. P. Reynolds sheriff, one term. Wm. R. Greenman, of the East Hebron church, was county commissioner, one term, and E. M. Eaton, M. D., of Ulysses, a non-resident

member of the Independence church, served one term in the Pennsylvania Legislature.

Only one church (Shiloh, near Meadville, Penn.) was formed prior to the War of 1812. It is recorded that a large number from this church participated in this conflict against the British, but no definite data are available. The settlement at Alfred was well commenced at this time, and it is recorded of them that a number went to the front, some never to return. Clark Crandall, who was afterward a member of the state legislature, served in this war as captain and rose to the rank of brigadier-general.

As early as 1843 the Association passed strong resolutions against slavery. In the agitation that followed for the next twenty years, our people took a prominent part, both privately and publicly, and when the Civil War finally came, they were among the first to enlist. Alfred University, as well as every church, was alive with patriotism. There were collected in the churches at home, hundreds of dollars' worth of provisions and other necessaries for hospitals and battle-field, and sent to the authorities to be there used.

In the minutes of the Association for 1866, is given, by churches, the names of Sabbath-keeping soldiers who served in the Union army. The list includes those from eleven churches, and I have secured that of another (First Alfred), making twelve of the seventeen churches in the Association at that time. The list, of itself, is full of pathetic interest, but cannot be given here. At the breaking out of the war these twelve churches reported 1,092 resident members, while 283 Sabbath-keeping soldiers were sent by them into the conflict for human liberty and the preservation of the Union. These were not all church members, but are reported as Sabbath-keepers in the communities of the several churches. From these figures it will be seen that the Western Association made as an offering to the Federal Government an enormous percentage of its membership.

PASTORS OF THE ASSOCIATION.

At the semi-centennial of the Western Association, Eld. Chas. A. Burdick read a biographical sketch of nearly every

deceased pastor of the association. This was a most valuable paper and was published in a pamphlet with the other semi-centennial papers. Space forbids an attempt of this kind in this sketch, but below is given a list of the pastors of the Association, the churches each has served and the date of pastorate. The dates, being taken largely from the annual reports, will not be accurate to months, but will indicate who have led our forces:

James Dunn—Shiloh, Crawford Co., Pa.

John Bliss—Fox, Clearfield Co., Pa.

Daniel Babcock, Richard Hull, Amos Satterlee—Alfred. Were never elected pastors but for many years performed many of the duties of a pastor.

John Green—Friendship, 1826-31.

W. B. Gillette—Friendship, 1832-39, 1874-81; Portville and West Genesee, 1873-74.

N. V. Hull—Clarence, 1833-46; First Alfred, 1846-81.

J. R. Irish—Alfred, 1839-45; Second Alfred, 1857-58; Cussewago and Hayfield, 1864-69.

Henry P. Green—First Genesee, 1835-48; Third Genesee, 1848-58.

Ray Green—Second Alfred, 1832-43; Scio (afterwards Willing), 1843-46; Persia, 1846.

Stillman Coon—Independence, 1835-40.

Job Tyler—Hayfield, some time before 1836-41.

David Clawson—Third Genesee, 1837.

Zuriel Campbell—Friendship, 1837-44; Richburg, 1845; Third Genesee, 1858-59.

James L. Scott—Richburg, 1841-44; First Genesee, 1846-47.

T. B. Brown—Hayfield, 1840-45; First Genesee, 1854-77.

Thos. E. Babcock—Persia, 1844-45; Richburg, 1846-47; Independence, 1847-55; Ulysses, 1850-51.

James H. Cochran—Second Alfred, 1840-45; 1847-48; Clarence, 1846.

Rowse Babcock—Hebron and Ulysses, 1845-46; Amity and Scio, 1848-51; Clarence and Darien and Cowelsville, 1852-53.

L. D. Ayers—Third Genesee, 1844-47.

A. A. F. Randolph—Friendship, 1843; Hayfield, 1846-51; Cussewago, 1855-59.

S. S. Griswold—First Genesee, 1843-45; Independence, 1845-48.

Leman Andrus—Pendleton, 1844-52; Richburg, 1853-67; Friendship, 1864-65.

Hiram Cornwall—Hartsville, 1847-49; Second Genesee, 1855.

James Bailey—First Genesee, 1848-53.

P. S. Crandall—Second Genesee, 1853.

Hiram W. Babcock—Hebron and Ulysses, 1852-55.

Joel C. West—Friendship, 1858-62; West Genesee, 1862-63.

J. Kenyon—Second Alfred, 1851-55; Independence, 1855-80; Scio, 1880; Andover, 1881-82.

H. P. Burdick—Hartsville, 1852-60, 1876; Portville and Shingle House, 1883-84.

L. M. Cottrell—Persia, 1853; Hebron Center and Oswayo, 1874-75; Stannard's Corners, 1876.

Chas. Rowley—Amity (now Scio), 1854-77.

Nathan Wardner—Second Alfred, 1859-66.

A. A. Lewis—Clarence, Pendleton and Darien and Cowelsville, 1860-61.

Chas. A. Burdick—Second Genesee, 1860-61; Portville, Bells Run, First Hebron and Hebron Centre, 1880-81; Friendship, 1882-86.

Wm. C. Kenyon—Hartsville, 1861-65.

Geo. J. Crandall—Third Genesee, 1865-68; Richburg, 1868-75.

L. A. Platts—Friendship, 1867-68; Hornellsville, 1887-89; Andover, 1892-96.

S. R. Wheeler—First Hebron, 1867-68.

J. Allen—Hartsville, 1868-69.

B. F. Rogers—Second Alfred, 1869; Friendship, 1872-73.

L. R. Swinney—Second Alfred, 1870-77.

Stephen Burdick—Third Genesee and Portville, 1870; Andover, 1897 to date; Scio, 1898-1900; Wellsville, 1899 to date.

D. K. Davis—Hartsville, 1870-74.

H. B. Lewis—Cussewago, 1871; Friendship, 1889-90.

H. E. Babcock—Hebron and Hebron Centre, 1871.

T. R. Williams—Andover, 1873-80; Hornellsville, 1878-80; First Alfred, 1883-92.

J. L. Huffman—Third Genesee and Portville, 1873-74.

James Summerbell—Richburg and Bells Run, 1876-82; Second Alfred, 1880-89.

U. M. Babcock—Hartsville, 1887, 1897; Scio, and Stannard's Corners, 1878.

W. H. Ernst—West Genesee and Portville, 1878-79.

A. H. Lewis—Second Alfred, 1878-79.

M. S. Wardner—First Genesee, 1880-81.

D. E. Maxson—Second Alfred, 1880-82; Hartsville, 1885-90.

I. L. Cottrell—Hartsville, 1880; Independence, 1881-83; Hartsville and Hornellsville, 1899 to date.

G. P. Kenyon—West Genesee, 1880-82; First Hebron and Hebron Centre, 1883-84; 1897-99; 1901 to date; Shingle House, 1885-96; Portville, 1891-96.

C. M. Lewis—First Alfred, 1882.

W. C. Titsworth—First Alfred, 1883-88.

J. E. N. Backus—Richburg, 1883-84; Independence, 1885-86.

E. A. Witter—Andover, 1884-86; West Genesee and Portville, 1886-87.

Geo. W. Burdick—First Genesee, 1883-93.
A. A. Place—Scio, 1883-94.
Perie F. Randolph—Hornellsville, 1885.
B. E. Fisk—Richburg, 1885-92.
E. H. Socwell—Andover, 1886-88.
L. C. Rogers—Elmira, 1886; Friendship, 1877-88; Second Alfred, 1890-94.
L. E. Livermore—Wellsville, 1886-88.
H. D. Clarke—Independence, 1887-92.
Joshua Clarke—Andover and Wellsville, 1889-93.
J. T. Davis—Hornellsville and Hartsville, 1890-93.
M. B. Kelly—Friendship, 1892-95; Hartsville, 1896; Hornellsville, 1896-98; Second Alfred, 1897-98.
B. C. Davis—First Alfred, 1893-95.
M. G. Stillman—Richburg, 1892-95.
S. S. Powell—First Genesee, 1894-98.
Geo. B. Shaw—Hartsville and Hornellsville, 1894-95; Friendship, 1896-97.
Henry L. Jones—Wellsville, 1894-96; Scio, 1895.
Madison Harry--Independence, 1894-95.
A. P. Ashurst—Second Alfred, 1895-96.
A. Lawrence—First Hebron and Hebron Centre, 1895; Richburg, 1896.
J. L. Gamble—First Alfred, 1896-99.
Wm. L. Burdick—Independence, 1896 to date.
W. D. Burdick—Friendship, 1897 to date.
O. S. Mills—Richburg, 1897-99.
J. G. Mahoney—Portville and Shingle House, 1898-99; Portville and Richburg, 1900-1901.
D. B. Coon—First Genesee, 1899 to date.
F. E. Peterson—Second Alfred, 1899 to date.
L. C. Randolph—First Alfred, 1900 to date.
Henry N. Jordan—Scio, 1901 to date.

MINISTERS WHOM THE CHURCHES OF THE WESTERN ASSOCIATION HAVE GIVEN TO THE DENOMINATION.

First Alfred—Daniel Babcock, Richard Hull, Spencer Sweet, Roy Green, Nathan V. Hull, Varnum Hull, O. P. Hull, Hamilton Hull, Jonathan Allen, P. S. Crandall Nathan Wardner, O. D. Sherman, J. G. Burdick, E. P. Saunders.
Second Alfred—Stephen Burdick, A. A. Lewis.
Friendship—Walter B. Gillette, A. A. F. Randolph, James L. Scott, T. L. Gardiner.
Independence—L. E. Livermore.
First Genesee—H. P. Greene.
Richburg—Rowse Babcock, I. L. Cottrell, G. M. Cottrell.

Clarence—James H. Cochran, T. R. Williams.
Persia—Russell G. Burdick, Oscar Babcock, Geo. C. Babcock, Thos. E. Babcock, Chas. P. Rood.
Scio—A. A. Place.
First Hebron—William L. Burdick.
Willing (formerly called Scio)—Charles Rowley.
Portville—S. L. Maxson.
Third Genesee—A. G. Crofoot.
Pendleton—Leman Andrus.
Hartsville—H. P. Burdick, Hiram Cornwell.
Wellsville—Henry L. Jones.

FOREIGN MISSIONARIES WHO HAVE BEEN SELECTED FROM THE WESTERN ASSOCIATION.

First Alfred—Nathan Wardner, Susie M. Burdick.
Independence—Olive (Forbes) Wardner, Lucy (Green) Randolph.
Friendship—Sarah (Gardiner) Davis.

LIST OF CHURCHES WITHIN THE PRESENT BOUNDS OF THE WESTERN ASSOCIATION.

NAME.	MEMBERSHIP BY DECADES.										ORGANIZED	DISORGANIZED
	1816	1826	1836	1846	1856	1866	1876	1886	1896	1902		
Shiloh, Crawford Co., Pa.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	about 1800	1829
First Alfred	87	200	188	455	399	423	499	550	564	602	1816	.....
Friendship	.....	26	131	146	104	125	128	142	161	150	1824	.....
Troupsburg	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1824	about 1835
Independence (First Organization)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1824	about 1829
Friendship (Present Organization)	.....	.....	40	133	147	164	185	146	121	115	1834	.....
Fox	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1827	1834
First Genesee (Cuba)	.....	.....	105	166	152	164	188	195	219	200	1827	.....
Richburg (Bolivar-Wirt)	.....	.....	36	47	68	72	135	126	69	60	1827	.....
Clarence (Pembroke-Darien)	.....	.....	62	216	44	.....	.....	.....	.....	.....	1828	1873
Hayfield	.....	.....	39	72	.....	8	.....	.....	.....	.....	1829	1862
Second Alfred	.....	.....	191	181	154	235	197	232	270	260	1831	.....
Persia (Perrysburg)	.....	.....	37	75	40	.....	.....	.....	.....	.....	1832	1858
Hebron	.....	.....	42	54	61	79	99	102	83	81	1834	.....
Scio (Amity)	.....	.....	40	24	25	22	32	31	28	28	1834	.....
Willing (Scio)	.....	.....	27	42	22	.....	.....	.....	.....	.....	1834	1861
Second Genesee	.....	.....	34	66	.....	.....	.....	.....	.....	.....	1834	1862
Portville	.....	.....	.....	.....	.....	36	67	58	60	65	1862	.....
Third Genesee (First Organization)	.....	.....	25	.....	.....	.....	.....	.....	.....	.....	1835	1843
Third Genesee (West Genesee) (Second Organization)	.....	.....	.....	27	53	55	67	48	22	14	1843	.....
Pendleton	.....	.....	.....	19	23	.....	.....	.....	.....	.....	1844	1873
Ulysses	.....	.....	.....	16	.....	.....	.....	.....	.....	.....	1845	1862
Hartsville	.....	.....	.....	.....	75	105	78	77	92	91	1849	.....
Darien and Cowelsville	.....	.....	.....	.....	33	.....	.....	.....	.....	.....	1851	1873
Cussewago	.....	.....	.....	.....	18	46	.....	.....	.....	.....	1853	1882
Wilson	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1855	1862
Honeoye Branch	.....	.....	.....	.....	.....	.....	16	.....	.....	.....	1870	1883
Andover	.....	.....	.....	.....	.....	.....	43	54	86	74	1871	.....
Alleghany River	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1871	about 1877
Hebron Centre	.....	.....	.....	.....	.....	.....	34	34	38	34	1871	.....
Scio Branch	.....	.....	.....	.....	.....	.....	18	.....	.....	.....	1871	1882
Oswayo	.....	.....	.....	.....	.....	.....	28	.....	.....	.....	1871	1880
Clarence and Pendleton	.....	.....	.....	.....	.....	.....	13	.....	.....	.....	1875	1883
Stannard's Corners	.....	.....	.....	.....	.....	.....	12	.....	.....	.....	1875	1880
Bells Run	.....	.....	.....	.....	.....	.....	15	.....	.....	.....	1876	1883
Hornellsville	.....	.....	.....	.....	.....	.....	.....	25	33	48	1877	.....
Elmira	.....	.....	.....	.....	.....	.....	.....	4	.....	.....	1883	1888
Shingle House	.....	.....	.....	.....	.....	.....	.....	41	28	27	1883	.....
Wellsville	.....	.....	.....	.....	.....	.....	.....	17	47	37	1885	.....
Hickernell	.....	.....	.....	.....	.....	.....	.....	.....	.....	18	1902	.....
Total	87	226	907	1736	1478	1524	1854	1872	1921	1904	.....	.....

TABLE SHOWING MODERATORS AND SECRETARIES OF THE WESTERN ASSOCIATION AND THE CHURCH WITH WHICH EACH ANNUAL SESSION HAS BEEN HELD.

YEAR.	CHURCH.	MODERATOR.	SECRETARY.
1836	Friendship	Stillman Coon	J. P. Livermore
1837	First Alfred	N. V. Hull	W. B. Gillette
1838	Clarence	Stillman Coon	J. H. Cochran
1839	First Genesee	N. V. Hull	J. R. Irish
1840	Persia	Daniel Babcock	Edwin Stillman
1841	FirstAlfred	N. V. Hull	Edwin Stillman
1842	Hayfield	A. A. F. Randolph	T. B. Brown
1843	First Alfred	J. H. Cochran	W. P. Langworthy
1844	First Genesee	N. V. Hull	Nathan Maxson
1845	Second Alfred	N. V. Hull	C. D. Langworthy
1846	Clarence	Leman Andrus	E. A. Green
1847	Independence	N. V. Hull	E. A. Green
1848	Richburg	Leman Andrus	T. E. Babcock
1849	First Alfred	N. V. Hull	E. A. Green
1850	Friendship	James Bailey	A. C. Burdick
1851	Second Alfred	J. B. Cottrell	E. A. Green
1852	First Alfred	J. Allen	A. C. Burdick
1853	Independence	James Bailey	E. A. Green
1854	First Alfred	D. E. Maxson	E. R. Clarke
1855	Richburg	J. Allen	E. A. Green
1856	Second Alfred	N. V. Hull	E. A. Green
1857	First Genesee	J. R. Irish	E. A. Green
1858	Cussewago	D. E. Maxson	E. A. Green
1859	Friendship	E. A. Green	D. E. Maxson
1860	Hartsville	D. E. Maxson	D. R. Stillman
1861	Third Genesee	D. R. Stillman	E. R. Clarke
1862	Independence	E. R. Clarke	E. A. Green
1863	First Alfred	Nathan Wardner	E. R. Clarke
1864	Richburg	E. R. Clarke	E. A. Green
1865	Second Alfred	D. R. Stillman	A. C. Burdick
1866	First Genesee	D. R. Stillman	A. C. Burdick
1867	Cussewago	N. V. Hull	A. C. Burdick
1868	Friendship	D. R. Stillman	L. A. Platts
1869	Independence	E. R. Clarke	Mark Sheppard
1870	Hartsville	B. F. Langworthy	Mark Sheppard
1871	First Alfred	J. Allen	L. R. Swinney
1872	Third Genesee	L. R. Swinney	D. R. Stillman
1873	Richburg	D. K. Davis	T. L. Gardiner
1874	Second Alfred	G. J. Crandall	J. L. Huffman
1875	First Genesee	B. F. Rogers	O. D. Sherman
1876	Friendship	O. D. Sherman	M. S. Wardner
1877	Independence	O. D. Sherman	U. M. Babcock
1878	First Alfred	A. H. Lewis	J. M. Mosher
1879	Richburg	T. R. Williams	M. S. Wardner
1880	Hartsville	M. S. Wardner	I. L. Cottrell
1881	Scio	Chas. A. Burdick	I. L. Cottrell
1882	Second Alfred	I. L. Cottrell	B. E. Fisk
1883	First Genesee	D. E. Maxson	S. L. Maxson
1884	First Alfred	Chas. A. Burdick	L. E. Livermore
1885	Friendship	H. C. Coon	J. E. N. Backus
1886	Independence	L. E. Livermore	J. E. N. Backus
1887	Richburg	E. R. Crandall	G. W. Lewis
1888	First Genesee	D. R. Stillman	G. W. Lewis
1889	Friendship	Daniel Whitford	G. W. Lewis
1890	Independence	H. L. Jones	J. A. Platts
1891	Second Alfred	D. R. Stillman	Wm. L. Burdick
1892	Genesee	Wm. L. Burdick	H. D. Clarke
1893	Friendship	L. C. Rogers	L. A. Platts
1894	Independence	L. C. Rogers	M. B. Kelly
1895	First Alfred	S. S. Powell	G. B. Shaw
1896	First Genesee	Wm. L. Burdick	E. B. Davis
1897	Second Alfred	H. P. Burdick	J. B. Whitford
1898	Friendship	U. M. Babcock	W. C. Whitford
1899	Independence	Chas. Stillman	L. C. Livermore
1900	First Genesee	I. L. Cottrell	Chas. Stillman
1901	Second Alfred	O. M. Burdick	Bertha E. Langworthy
1902	Friendship	L. C. Randolph	H. N. Jordan

THE NORTHWESTERN ASSOCIATION

REV. NATHAN WARDNER, D. D.

See *Biographical Sketches,* p. 1361.

THE NORTHWESTERN ASSOCIATION.

Rev. Lewis A. Platts, D. D.

At the 50th anniversary of the Northwestern Association held in Albion, Wis., in June, 1896, the late President William C. Whitford presented an able paper, giving a history of the body for the first half century of its existence. The present writer has made large use of that paper, which was published as part of the minutes of that year. In fact, he has used a considerable part of it as it was then published, changing some paragraphs to adapt them to present conditions, omitting others, adding an introduction and bringing the history down to the session of 1902.

The first Sabbath-keepers in the northwest were emigrants from Allegany county, New York, who settled on Du Lac Prairie, in the town of Milton, in 1838. They were principally the members of two families, that of Mr. Joseph Goodrich, and that of Mr. Henry B. Crandall. A few young people accompanied one or the other of these families, or came a few months later. Among these may be mentioned John W. Stillman and Mr. James Pierce. These pioneers assembled for worship in the house of Mr. Joseph Goodrich on the first Sabbath after their arrival. From that day to the present, such appointments have been regularly maintained. On the 12th of November, 1840, these Sabbath-keepers were

organized into a Seventh-day Baptist church, the first church of that faith west of Lake Michigan. It had fifty-two charter members, several of whom are still living, and two of whom have continued their membership unchanged until the present time.

In January, 1843, thirty Sabbath-keepers "living on the west side of Rock river," most of them members of the church of Milton, were organized into a church which was for a time known as "The Church in Dane County," and afterward as Albion. In December, 1845, seven members of the Milton church living on Bigfoot Prairie, in Walworth county, were organized into the church of Walworth.

About a year later a company of nine members of the Milton church were given letters to unite with the Walworth church, greatly strengthening and encouraging that body. Thus at the end of five years after the organization of the church at Milton, there were three Seventh-day churches in southern Wisconsin.

At a regular meeting held September 6, 1846, the church of Milton extended an invitation to the churches of Albion and Walworth to join with it in the formation of an Association, so that "the brethren from these different churches and settlements" might more effectively "worship God and unite their views and energies in his glorious cause." The initiative in this movement was taken by the Milton church with the feeling that, as the mother church in the "far west," the responsibility of unifying and strengthening these pioneer interests naturally devolved upon her.

In 1835 the General Conference had recommended that "all the Seventh-day Baptist churches then existing in the United States form themselves into three Associations." This was subsequently done, and the three bodies thus formed were designated, respectively, the Eastern, the Central, and the Western Associations; names by which they are still known. When the Wisconsin churches were formed, they were considered too far distant from western New York to be united with the Western Association. The only way, therefore, in which these churches could enjoy the privileges and benefits of associated life and work, and carry out their part

SEVENTH DAY BAPTIST CHURCH AT MILTON, WISCONSIN.

Interior and Exterior.

of the recommendation of the General Conference, was to form an Association by themselves.

A preliminary meeting in the interest of the proposed organization was held at the home of Elder Stillman Coon, situated at the place now known as Milton Junction. This meeting decided to call the Association for its first session with the Milton church, "on the Fifth-day of the week, before the second Sabbath in July, 1847, at 10 o'clock A. M., and to introduce the exercises with a discourse." It prepared a written constitution to be submitted to the Association for adoption at this regular session. The object of the organization, as stated, was "to promote, in general, an interest in the religion of the Bible, and in particular, the observance of the Seventh-day Sabbath, both within our borders and in the world" at large. Articles of this Constitution provided for annual meetings of the Association; statistical returns from the churches; the usual officers of such a body, with their duties clearly defined; the opportunity, when desired by any member, for a question under consideration to be decided by the churches represented, each church to be entitled to one vote; and for revision or amendment at any regular meeting. This constitution was laid before the three churches prior to the regular session of the Association, and their approval or disapproval of it was solicited. They promptly accepted it at their business meetings, as follows: Albion, February 21; Milton, May 2; and Walworth, June 18—all in 1847.

ASSOCIATION ORGANIZED.

According to the decision of the preliminary meeting, the first regular session of the Association was held in the old academy building at Milton, opening July 8, 1847. The discourses on Sabbath-day were presented in a beautiful grove at Rock River, a quarter of a mile east of the house of worship now belonging to the church at that place. Following these sermons was a season of exhortation. The organization was perfected by choosing Adin Burdick, of Albion, as moderator, and Abel D. Bond, of Milton, and Wm. M. Clarke, of Walworth, as clerks; and the acceptance of the constitution already described and slightly amended, and by the adop-

tion of a series of by-laws prepared at the session. This body was denominated "The Wisconsin Seventh-day Baptist Association." Eight delegates were present from Milton, six from Albion, and three from Walworth. Of these seventeen brethren not one now survives. Among these were Eld. Stillman Coon, Eld. Daniel Babcock, Eld. Zuriel Campbell, and Dea. Wm. P. Stillman, and as messengers from the Western Association, Eld. Thos. E. Babcock and Prof. Amos W. Coon. Eld. Julius M. Todd, then of Milton, was elected the recording secretary for the ensuing year; Eld. Zuriel Campbell, the pastor of the Milton church, the corresponding secretary; Duty J. Green, of Albion, the treasurer; and Wm. H. Redfield, of Walworth, the writer of the corresponding letter to the sister Associations. The reports from the churches showed that Milton had ninety-seven members, Albion seventy-nine, and Walworth fifteen—total, one hundred and ninety-one. The five ministers present delivered at least six very able sermons, three of them in succession on Sabbath-day, after 10 o'clock, A. M., with only an hour's intermission between the last two; and two of them on First-day, also in succession. It is said that the people heard gladly these discourses, though somewhat lengthy, as was the style in those days.

Much time was given to resolutions. It is interesting to note the subjects thus introduced at the beginning of this organization. They related to the interests of the Seventh-day Baptists, which have been prominently before them until the present time. The only exception was the question of American slavery, in reference to which it was declared that "it is the duty of every lover of God and of humanity to use all reasonable efforts for its immediate abolition." A most earnest support was accorded our denominational paper, the *Sabbath Recorder;* the work of our Tract Society in publishing and circulating Sabbath literature was commended; the high and decided ground in the cause of education taken by our people was justified by the demands of the "political, scientific, and religious" affairs of the country; the action of our general Missionary Society in sending two "brethren and their wives" to China to preach Christ to the

heathen, was warmly approved; and our churches were reminded of their duty to sustain this mission by liberal contributions, and to encourage it by their sympathies and their united prayers, especially in the concert held on the first Sabbath of each month for that purpose; and the need of "the cultivation of vital piety in our hearts" in order to teach and enforce in an effective way "the principles of which the gospel is the great embodiment," was strongly emphasized.

CHANGES IN THE CONSTITUTION AND THE RULES OF ORDER.

In 1849 the constitution was amended by substituting Northwestern in the place of Wisconsin, in the name of the Association. This was done with the expectation of receiving into membership the churches of our people organized afterwards in other states and territories in the West. In the following year the time of holding the annual sessions was changed from the first week in July to near the beginning of October; and this arrangement lasted until 1857, when the Association adjourned to meet on the Fifth-day of the week before the last Sabbath in June following. This order was generally maintained until 1893. In the previous year this body resolved to ask the other Associations to hold their sessions each a week earlier in May and June than then held, so that the sessions of the Western and Northwestern Associations might not come in collision, in point of time, with the Commencement Exercises of Alfred University and Milton College. This request was acceded to, and our sessions since have begun on Fifth-day before the third Sabbath in June.

By 1852 there was stricken out of the constitution the statement that it was one of the objects of the Association "to promote, in particular, the observance of the Seventh-day Sabbath within our borders and in the world;" and there was retained, in substance, that relating to the advancement of "the religion of the Bible," modifying it by saying, "as far as practicable." This comprehended, it was thought, all then necessary to be stated. The following provisions were added: The churches were required to report annually the statistics of their Sabbath schools and Bible classes; no amend-

ment to the constitution could be adopted, except by a two-thirds majority of the delegates present in a regular session; and the "one vote" to which each church was entitled, when a question before the body was to be decided by the churches represented, should be determined by a majority of the delegates of the churches present, respectively.

The constitution thus changed remained as such until 1877, when an almost total revision of it took place. It was somewhat longer and more explicit, and was drafted by Elder James Bailey, the chairman of the special committee appointed in that year for this purpose. The name became "The Seventh-day Baptist Northwestern Association," which "shall be composed of churches now composing it, and such other churches, holding the faith of the denomination, as may be admitted by a vote of the Association." Instead of the general purpose assigned to this body, as stated in the former constitution, the following article was inserted: "This Association may take such action as it may deem conducive to the interest of the churches entrusted to it as associated churches of Jesus Christ, by such means or agencies as they may select." Each church is entitled to be represented in any annual session of this body by "one delegate as a church, and one additional delegate for each twenty-five members, to be appointed by the church, either from its own membership or the membership of any (other) church of the Association." At the session of the Association held in Walworth in 1901, this provision was changed so as to read "two delegates as a church," and "two additional delegates for each twenty-five members," etc., thus doubling the number of delegates to which each church is entitled. The officers shall be a moderator, a clerk and his assistant, a corresponding secretary, an engrossing clerk, and a treasurer, besides certain executive committees. Among the duties assigned to the moderator in the old constitution, that of having "a casting vote in case of a tie," was very properly omitted in the new one; for the reason that he is a member of the Association and therefore has a right to vote on all questions considered in its sessions. "In all contested cases, each church shall be entitled to as many votes as it is entitled to dele-

CHURCH AT NORTH LOUP, NEBRASKA.

gates." Formerly matters of this sort could be decided by the churches having delegates present at the sessions, each church being entitled to only one vote. This aristocratic feature, unbecoming a body composed of delegates chosen mainly according to the membership of the churches, was stricken out. What had hitherto existed as facts, were included as new provisions; viz., "This Association shall be an advisory body only," and not interfere "with the independence of the churches composing it," and no church shall be excluded except "for a radical departure from the faith of the denomination."

By an amendment to the constitution in 1885, the moderator and the clerks were ordered to "be elected each year for the ensuing year," thus changing the practice which had existed from the beginning, of selecting these with the other officers and standing committees, at the opening of each session. In this same year the provision was added which authorized the Association to drop from its list any church, as being extinct, after it had been supplied for three successive years with blanks on which to report, and it had failed to do so in that time. In the constitution of 1877 it was provided that executive committees could be appointed, such "as may be deemed advisable for carrying on the work desired by the Association." This work had previously been done by such executive boards as the missionary, tract, and Sabbath school. In 1880 a special committee was formed to devise and report, at the opening of each session, a full program of the daily exercises of the Association, at that session. This practice was followed until 1889, when this committee, as well as all the old executive committees, was discontinued by the adoption of an amendment to the constitution, which rejected the appointment of these, and substituted in their place the regular officers of the Association, who, it was stated, "shall constitute the Executive Committee, whose duty shall be to prepare programs of the annual sessions, and to transact such business in behalf of the Association as may require action during the interim of the annual sessions." Still the Sabbath school executive board was continued as independent of the last named executive committee.

Almost from the first, dissatisfaction with the by-laws, or rules of order, was expressed. They were regarded as not complete and explicit enough to guide in the transaction of the business of the Association. In 1851 a committee, appointed at the previous session, reported a partial revision of these rules, which was accepted. But in 1855 a total new series was put into operation, being very similar to that adopted by the older Associations. It embraced full directions for the opening and further organization of each session; for the daily order of business; for defining the duties of the moderator and the decorum of all members of the Association; and for the transaction of certain forms of business. With several changes in the number and names of the standing committees—those on obituaries, and on the nomination of essayists, delegates to sister Associations, preacher of introductory sermon, being added in 1865—these rules of order remained in force up to 1891, when some important alterations occurred in the procedure of beginning and fully organizing an annual session, and in the list of the standing committees. There was added the report of the Executive Committee, and omitted the nomination and election of the moderator and the clerks of the Association in session, and the miscellaneous communications. The committee on nominations was required to name, in addition to the essayists, preachers, and delegates, the officers of the Association, the Sabbath School Board, and subsequently the Missionary Advisory Committee, and the custodian of the tract depository, for the ensuing year, who have since been elected by the adoption of the report of this committee; and there was dropped the Committee on Arrangements for Preaching, because its duties had been assigned to the new Executive Committee; and that on education was inadvertently omitted for three years, beginning in 1892. The remaining portions of the former scheme of rules were retained without any modification, except the omission of this one: "No person shall speak without having asked and obtained leave of the moderator;" and the insertion of another, that a member can absent himself from the business of the Association, when per-

mitted to do so on a motion. This would doubtless occur when the consent of the moderator could not be obtained.

ADMITTING CHURCHES AND DROPPING SOME FROM THE LIST.

The Association, composed in the beginning as has already been shown, of the churches at Milton, Albion, and Walworth, admitted six other churches into its membership by 1856, within the first ten years of its existence. Four of these, Christiana, later Utica (now extinct), Berlin, Dakota, and Rock River, are in Wisconsin; and two, Farmington and Southampton, are in Illinois. The smallest number of members in one of these was eleven; the largest, seventy-four; and the total, two hundred and five. The Farmington church disbanded in 1856, and was dropped by the Association; but it was reorganized in 1872, and again included in the list. It now numbers only three members, and holds no services. In the next decade, ending in 1866, ten churches were received: viz., Coloma and Edgerton, in Wisconsin; Farina, in Illinois; Welton and Carlton, in Iowa; Pardee (now Nortonville), in Kansas; and Wasioja (now Dodge Center), Trenton, Carlston, and Transit (now New Auburn), in Minnesota. Two of these churches had each a membership of twelve, the lowest; one, seventy-eight, the highest; and the total was two hundred and seventy-nine. Coloma was dropped in 1863, as having disbanded; but it was reorganized with five members in 1885, and restored to the list two years afterwards. Edgerton was omitted, because extinct.

In the third decade, ending in 1876, sixteen churches were admitted: Lima, Union, Adams and Marquette, in Wisconsin; Villa Ridge, Pleasant Hill, Stone Fort, Enon, Harrisburg and Raleigh, in southern Illinois; Ebenezer, in Tennesee; Brookfield, in Missouri; Dow Creek, in Kansas; Long Branch and North Loup, in Nebraska; and Alden in Minnesota. Three of these churches had each only six members; three each, eight; two, respectively forty-three and fifty-seven. Lima disbanded and was dropped. Alden was united in 1876 with the Carlston church, and was omitted in the record. Marquette was omitted in 1878, as having ceased to report itself; but it

was revived with nine members in 1890, and reappeared in the list in that year.

In the fourth decade, ending in 1886, eighteen churches were admitted: Cartwright (since changed to Auburn), Milton Junction and Wood Lake, in Wisconsin; Chicago in Illinois; Jackson Center in Ohio; Shepardsville in Kentucky; Mount Hecla in Texas; De Witt and Texarkana in Arkansas; Delaware and Providence in Missouri; Marion in Kansas; Orleans, Harvard and Walnut Creek, in Nebraska; Big Sioux in South Dakota; and Alden and Isanti in Minnesota. The lowest membership in three churches was respectively five and seven; the highest in two, one hundred and twenty-four and one hundred and sixty-five; and the total was four hundred and eighty-four. Alden was reconstituted in 1884 with nine members, and was again added that year to the list. The following churches were dropped as being extinct: Dakota, Carlston, Brookfield, Union, Dow Creek, Pleasant Hill, Adams, Ebenezer, and Mt. Hecla—nine in all. The Albion church withdrew in 1877 from the Association, and was not again represented in its sessions by letter or delegate until 1880. The report of the special committee appointed to consider the action of this church and to request it to reconsider its decision in the case, shows that it regarded the expenses and labor of maintaining the Association as burdensome and unnecessary, and that the General Conference was sufficiently able to care for all the interests centering in the churches.

In the last full decade, ending with the session of 1896, thirteen churches were received: Grantsburg in Wisconsin; Bethel in Illinois; Louisville in Kentucky; Rose Hill and Bulcher in Texas; Grand Junction in Iowa; Friend in Kansas; Farnam in Nebraska; Pleasant Grove in South Dakota; Boulder and Calhan in Colorado; Taney in Idaho; and Talent in Oregon. The smallest membership in one of these churches was three; the largest, twenty-seven; and the total, one hundred and fifty-four. The six churches in Texas, Arkansas, and Missouri were dismissed, to form with others the Southwestern Association; and ten were dropped as extinct or not reporting for at least three years; viz., Enon, Harrisburg,

CHURCH AT JACKSON CENTRE, OHIO.

Raleigh, Orleans, Harvard, Walnut Creek, Alden, Wood Lake, Taney and Friend.

In the period between 1896 and 1902, one church, that at Holgate, Ohio, has been received, with nine members. It has, however, been dropped from the list as it has failed to make the required reports. It is known that on account of some removals and some defections to the Adventists, the organization is no longer maintained. In June, 1901, the church at Utica, Wis., was formally disbanded, most of the members uniting with the churches of Albion, Milton Junction and Milton, where they now reside.

To the three churches that formed the nucleus of the Association, have been added sixty-four, and there have been dropped permanently from its list thirty of these. Its present number of churches, including the original three, is thirty-seven.

The whole number, sixty-seven, were established in sixteen western states; and the remainder extant, in eleven of these. Twenty-four churches are located in Wisconsin, Illinois, Iowa, and Minnesota, somewhat near each other. In five states, Tennessee, Missouri, Arkansas, Texas and Idaho, where the Association once had churches, at present it has none; in five states, Wisconsin, Illinois, Minnesota, Kansas and Nebraska, where it now has churches, it has lost nineteen; and in five states, Kentucky, Iowa, South Dakota, Colorado and Oregon, it retains all ever added to its list.

In accounting for this decrease of slightly over two-fifths of its churches, three principal causes should be considered: First, dissensions in a few of them; second, the smallness of the membership in a majority of them from the beginning; and third, the neglect of the stronger churches to continue efficient missionary work in most of them.

SOME OFFICERS OF THE ASSOCIATION.

It seems that the organization of the Association was due largely to the efforts of Elder Stillman Coon. He had a voice in the drawing and adoption of the first constitution and by-laws; he opened its first regular session with prayer, introduced leading motions for the transaction of business,

and preached one of the Sabbath morning discourses. In the first eighteen sessions he served five times as moderator. He had filled the same position in the first regular meeting of the Western Association in 1836. In one instance this body chose as this officer a person who was not a member of any of its churches; viz., Elder Lucius Crandall, a delegate from the Eastern Association. Elder Varnum Hull was corresponding secretary several times in the first ten years. Elder Thomas E. Babcock was, in the second decade and in quick succession, moderator, corresponding secretary, preacher of the introductory sermon, and delegate to sister Associations. Elder Darwin E. Maxson was usually elected to one or the other of the first two of these positions. Latterly, Elder Nathan Wardner and Elder Simeon H. Babcock have filled the first oftener than any other person. Elder Elston M. Dunn served in all positions except that of the engrossing clerk. Deacon Lester T. Rogers has held all of the offices except the preacher of the introductory sermon and delegate to other Associations; and since 1860 he has been most of the time the engrossing clerk, and performed its duties in a most acceptable manner. The records of the proceedings of this organization almost from the beginning have been procured by him and written out in an exceedingly neat, accurate and permanent form. Prior to 1877 Elder James C. Rogers was treasurer for several years; and since the following year, Dea. Wm. B. West has efficiently acted as such the greater share of the time. For a number of years past the selecting of moderator has been made from the younger men of the Association, and to some extent from the laymen. The appointment of the delegate to the sister Associations, as well as of the preachers of the introductory sermons, has been quite evenly distributed, usually among the pastors of our churches.

CHURCHES WITH WHICH ANNUAL SESSIONS HAVE BEEN HELD.

The first twelve sessions of the Association were held with five churches in Wisconsin; the thirteenth, with the Southampton in Illinois; the fifteenth, with the Welton in Iowa; the twenty-fifth, with the Farina in Illinois; the thirtieth, with the Dodge Center in Minnesota; the thirty-fourth with the

CHURCH AT BOULDER, COLORADO.

Jackson Center in Ohio; the thirty-seventh, with the Nortonville in Kansas; the fortieth, with the Carlton in Iowa; the forty-fifth, with the North Loup in Nebraska; and the fifty-first, with the New Auburn in Minnesota. Of the fifty-six sessions, two have been held in Nebraska, one in Kansas, two in Ohio, four in Minnesota, five in Iowa, nine in Illinois, and thirty-three in Wisconsin. Of the thirty-three sessions held in Wisconsin, Berlin and Milton Junction have each entertained the Association once, Rock River twice, Utica four times, Walworth eight, Albion seven, and Milton ten.

DISTRIBUTION AND MEMBERSHIP OF THE CHURCHES.

Within twenty-five years after the formation of this body, churches had been added to it in southern and central Wisconsin, in northern central and southern Illinois, in northern central Missouri, in eastern Iowa, Kansas, and Nebraska, and in southeastern Minnesota. They were thus grouped together in nine sections of the country, some of them hundreds of miles apart, and several of them in a single section not nearer than thirty to sixty miles of each other. In the last thirty-one years all of the churches have been located in a region stretching from Ohio and Kentucky to Colorado, Oregon, and including an area, not even embracing Oregon and Idaho, over twice the size of a territory that could be formed from the square miles within the limits of the five other Associations. In that time the number of churches has ranged from one-half to two-thirds as many as those belonging to the other Associations; and the number of communicants has been about one-half. At the first, as has been seen, the membership of our churches was one hundred and ninety-one; at the end of twenty-five years it was two thousand one hundred and forty-three; at the end of fifty years, it was two thousand seven hundred and two; and at the present time, it is two thousand seven hundred and one. Much the larger increase occurred, therefore, in the earlier history of the Association; and this was due chiefly to the more numerous arrivals from the eastern churches into the sections of the Northwest above mentioned.

OTHER ORGANIZATIONS OF OUR CHURCHES.

It was natural that these churches, in the process of organization and growth in pioneer settlements, and also widely separated in most cases from each other, should not be satisfied with a single general session of their own in a year, and one which could be attended by only a very small portion of its members. So, all through the history of the Association, movements have been inaugurated and maintained in holding stated quarterly, semi-annual, and annual meetings of churches located somewhat near each other, in sections within the bounds of the Association. In its very first session, it recommended "that quarterly meetings for religious worship" be sustained by the churches thus united together, and that the first "be holden with the church at Albion, commencing on the evening before the second Sabbath in October next, and then adjourned to such time and place as a majority of the brethren present shall think best." In the following year, 1848, the Association, in its annual session, ordered that these "Quarterly Meetings be recognized as meetings of this Association, and that they shall be competent to dispose of the reports of the Executive Committees" in charge of its missionary and tract operations. It further ordered these committees to "report quarterly" to these meetings. It seems that this arrangement was not satisfactory to these committees, as they appear to have preferred to make only yearly reports at the regular sessions of the Association; and so these quarterly gatherings were discontinued within three years.

Near the beginning of December, 1856, Rev. W. C. Whitford, then pastor of the Milton church, having learned of the failure just described, and believing that a similar effort could be sustained, and having in view the advancement of the spiritual interests and the strengthening of the fellowship of the churches in southern Wisconsin, asked the members of the Milton church to invite, in an informal way, the Utica, Albion, and Rock River churches to hold with it the first of a series of quarterly meetings for preaching by their pastors, and for prayer and religious conference by all their members in attendance. He soon visited Elders Zuriel Camp-

CHURCH AT NORTONVILLE, KANSAS.

bell and Russell G. Burdick, then supplying the Utica church, Elder Thomas E. Babcock, pastor of the Albion church, and Elder Varnum Hull, pastor of the Rock River church, and arranged with them to assist in forming the organization. Accordingly, such a meeting was held at Milton about the middle of the succeeding February, and the services were conducted on Sabbath and First-days. The Milton church was in the midst of an interesting revival work, which was well promoted by the brethren and sisters of the other churches present. Thence this body adjourned to convene with the Albion church, beginning its exercises on Sixth-day evening before the third Sabbath in May following; thence with the Rock River, and subsequently with the Utica churches. Before the close of 1857, the Walworth church, with Elder O. Perry Hull as pastor, joined this movement. The Edgerton church, on being constituted in 1859, did the same; and such was the case with the Milton Junction church in 1878. The Chicago church was received into membership in 1891. The Edgerton church became extinct six years after its formation. All these churches, except Chicago, have each in turn been favored with sessions of this quarterly meeting, thus existing now forty-five years. In all this time these gatherings have been the means of greatly quickening the religious life of all who have immediately felt their influence. They have also lessened misunderstandings in communities at rivalry in attempts to induce settlers to find homes in their midst, and to gain control of the general interests of the Association. They have furnished occasions, in several instances, for starting or increasing the revival spirit in their churches. This was notably the case at Milton in 1857, as already stated, and at Albion, Rock River, and Walworth in the following twelve months, when to these four churches, two hundred and seventy-two members were added. Usually, at these meetings, the executive board in charge of the missionary work in the earlier years of the Association, assembled and transacted its business. Collections of money to aid the work were taken up. Later, with them, the Sabbath school institutes, conducted by another board of the Association, were sometimes held.

Also in 1857, quarterly meetings, with four months between them, were established in central Wisconsin. The first session was held with the Berlin church, opening Sixth-day evening, January 9th, of that year, and continuing through the following two days. The pastor of the church, Elder Julius M. Todd, wrote, "The meeting has been a great benefit to us as a people." The second session convened with the Coloma society, on Burr Oak Prairie, and was well attended by the brethren and sisters from other localities. The church here was then constituted. Its missionary pastor, Rev. Hiram W. Babcock, reported that the interest felt by the congregation was so deep, it "was exhibited in a flow of tears." The third session, adjourned to the Dakota church, lasted three days. Elder George C. Babcock, then its preacher, said, "The Lord, we humbly trust, was with us to sanctify and bless." As a result of "the sermons, prayers, and exhortations" at that time, thirteen were soon baptized, and others were expected to follow their example. This church was strengthened by the addition of twenty-four members. These quarterly meetings were maintained until 1862. During the five years in which they were held, such evidence of the divine approval attended their exercises as the following: "The house of worship could not contain all who assembled. The preaching seemed to be in demonstration of the Spirit, and resulted in good to the household of faith, and awakening of the careless to a sense of their danger." On Feb. 7, 1873, the Berlin and Dakota churches revived the quarterly meeting, principally through the efforts of Elder Henry B. Lewis, then their missionary pastor. This organization, alternating its sessions between these churches, was continued somewhat irregularly at least five years. It was aided, at times, by the preaching of Elders James Bailey, Varnum Hull, and Nathan Wardner, from the southern Wisconsin churches.

In 1863 the Coloma church disbanded; and in 1881, the Dakota church had ceased to exist; and in 1884, the Berlin church reported only nine members, and was on the verge of extinction. By 1887, another missionary pastor was sent into central Wisconsin, to revive the exceedingly feeble interests

among our people there. On Oct. 24th of this year, the third quarterly meeting, composed then of the Berlin, Coloma, and Marquette churches, was established in connection with the first named church. By this time the Coloma church had been reconstituted, and the Marquette church had been formed twelve years before, but had taken little part in the work of the Association or at this meeting. Its next session was held with the Coloma, and the third with the Marquette church. On the last occasion, June 3, 1888, it was then changed to a semi-annual meeting. Ever since then, these churches have sustained this body and made it a source of renewed hope and spiritual improvement.

In 1866 the Association invited the churches within its bounds, not able to represent themselves separately by delegates, to send such through their quarterly meetings. In the following year the four churches in the Southwest, located in Missouri, Kansas, and Nebraska, and the four churches in the Northwest, located in Minnesota, were recommended by the Association to form themselves into organizations auxiliary to the Association. This was the reason urged: The effort "will bring our scattered churches more into connection with each other and with this Association." There resulted very soon the establishment of the yearly meeting of the former churches and the semi-annual meetings of the latter. In 1868, Elder Joel C. West, of the Trenton church, was received as a delegate from the last named meeting. In the following year, letters, instead of delegates, were sent by both of these bodies. The Association in 1870, in response to a communication from Elder Samuel R. Wheeler, pastor of the Nortonville church, authorized Elder Nathan Wardner to represent it at the next yearly meeting in the Southwest. By the next year, the annual meeting of the six churches in southern Illinois was organized, and Elder James Bailey, who had labored so self-sacrificingly among them, was appointed by the Association to appear in its behalf at this meeting; Elder Varnum Hull was a delegate at the same time to the southwestern meeting, and Elder J. E. N. Backus to the northwestern. Subsequently, for at least seven years, this interchange of correspondence and delegates between

these three meetings and the Association was maintained most of the time. In 1879, the Association urged its churches to be represented in all yearly meetings held within its limits. All these organizations have continued their operations to the present time, though they ceased some years since to hold, by letter or delegate, any immediate connection with this body. Generally they have furnished opportunities for Sabbath School Institutes and the Young People's Hours to be conducted with their sessions.

It should be noticed that, with the gatherings of the quarterly meeting of the southern Wisconsin churches, has been held the Wisconsin ministerial conference, which was organized at Albion, April 18, 1866, with Elder Joshua Clarke as chairman, and Elder A. B. Prentice as secretary. A constitution, prepared by Elder James Bailey, was adopted, stating that the conference should be "composed of Seventh-day Baptist ministers in good standing, and of other persons who contemplated entering the ministry;" and that its object should be "the improvement of its members by the discussion of religious doctrines in the form of essays, exegeses, and sermons, and by the examination of any question of practical interest to ministers in their work." Doctrinal subjects were to be treated in public, but criticisms on the style and manner of the delivery in the exercise should be presented only in private sessions of the members. The pastor of the church where this conference was held, acted as chairman. At the first session an introductory sermon was preached by Elder Stillman Coon, and the subject, "The Best Method of Presenting Truth," was suggested for discussion. The next two sessions were held quarterly at Rock River and Milton in 1866. In them sermons were delivered by Elder Darwin E. Maxson on the theme, "Is Permanency in the Pastoral Relation Best Calculated for Growth and Prosperity of a Church;" by Elder Joshua Clark on "Reciprocal Relation of Pastor and People;" and by Elder Varnum Hull on "The Distinction between the Moral and the Ceremonial Law." Subjects for essays were assigned Elder Hamilton Hull on "The Best System for the Management of the Finances of a Church;" Elder Hiram W. Babcock on "What

Constitutes the Initiatory Ceremony of Church Membership;" and Pres. Wm. C. Whitford on "The Philisophy of the Final Punishment of the Wicked." This organization was discontinued after three or four sessions.

Another was formed Nov. 25, 1877, at Rock River. It did not commit the mistake of the first in assembling apart, in time and place, from the quarterly meeting of these churches; and it took a permanency in the work by adopting a more practical constitution and by-laws, and by choosing and retaining generally for years its principal officers. Not only ministers, but laymen, and even women, became members; and all participated in presenting essays, exegeses, addresses, and criticisms. But these members were expected to be connected with churches composing the southern Wisconsin quarterly meeting. All the exercises should be public. But not until Aug. 31, 1879, at Milton, was this body fully organized. The sessions of this conference have usually been well attended, not only by its members, but by other brethren and sisters of the churches with which they have been held. The subjects presented and discussed have been numerous, too greatly so to be given even under leading heads; and they have helped to define and fix the religious views, and to suggest the practical religious duties of many persons. The latter sessions have been devoted to single topics, one to Missions, another to Education, etc.

RELATION TO THE OTHER ASSOCIATIONS.

Before this Association was organized, the Western, held at Independence, Allegany county, New York, June 23, 1847, having learned through Elder Daniel Babcock, who was present from Milton, Wisconsin, that such a body was proposed to be formed in the following month, sent delegates, whose names have already been mentioned, to meet with the representatives of our three churches, and to take part in their deliberations. A letter was also forwarded, which, with the delegates, was gladly received. In 1850 the Central Association in New York state chose Elder Varnum Hull as its delegate to the Northwestern. It was but natural that these Associations, the Western and the Central, should have a live-

ly interest in the work of the churches which then composed this body; the members of these churches had emigrated chiefly from localities within their bounds, as at Alfred and Brookfield, and in the vicinity of those towns. In 1852 Elder Lucius Crandall represented the Eastern Association, and he made a deep and lasting impression upon our people and some others who came into his presence. His sermon on the relation between the teachings of nature and the revelations of the gospel of Christ, delivered in a grove near Albion, were most instructive and convincing.

This Association at its first session reciprocated the friendly action of the Western Association so far as to adopt a corresponding letter to be presented at the next session of the latter, as well as at those of the Eastern and Central; but it did not send a delegate to participate in their proceedings until 1854, when Elder Amos W. Coon, then preaching for the Albion church, filled satisfactorily this position and made his report in the following year. This body has continued to be represented by letter ever since in the other Associations. In the succeeding eight years it sent only three delegates, and from 1863 it has missed only once in supplying each year, usually one, and sometimes two such messengers at the sessions of these sister bodies.

It would be interesting, if space permitted, to note, particularly from the beginning, this interchange of correspondence and delegation. The effect upon the churches of our Association has been salutary and permanent in promoting their spiritual interests. Some of them have protested, at times, against the expenditure of the money required in sending these delegates to bodies meeting at places so distant in the East and South; but careful and serious consideration, on their part, as to the influence of this arrangement upon the brethren appointed, and as to its reflex advantages upon the churches themselves, has repeatedly silenced all such complaints. It is not difficult to account for the noticeable fact, that twenty ministers, coming to us as delegates from the older Associations, were subsequently called and settled as pastors of our churches. Other prominent clergymen who were never, either as members or pastors, connected with any churches

of this body, have been welcomed as delegates from the other Associations, and have contributed great interest to its sessions. It is noticed that there have been a number of brethren whom this Association has contributed to good pastorates in the South and East, and who have not since returned to serve further in our own churches, but have represented here the other Associations. As a rule, all of these delegates appearing in our sessions have been made members of the Committee on Resolutions, and have thus introduced before this body for consideration, very many vital questions of a religious nature and of denominational interest.

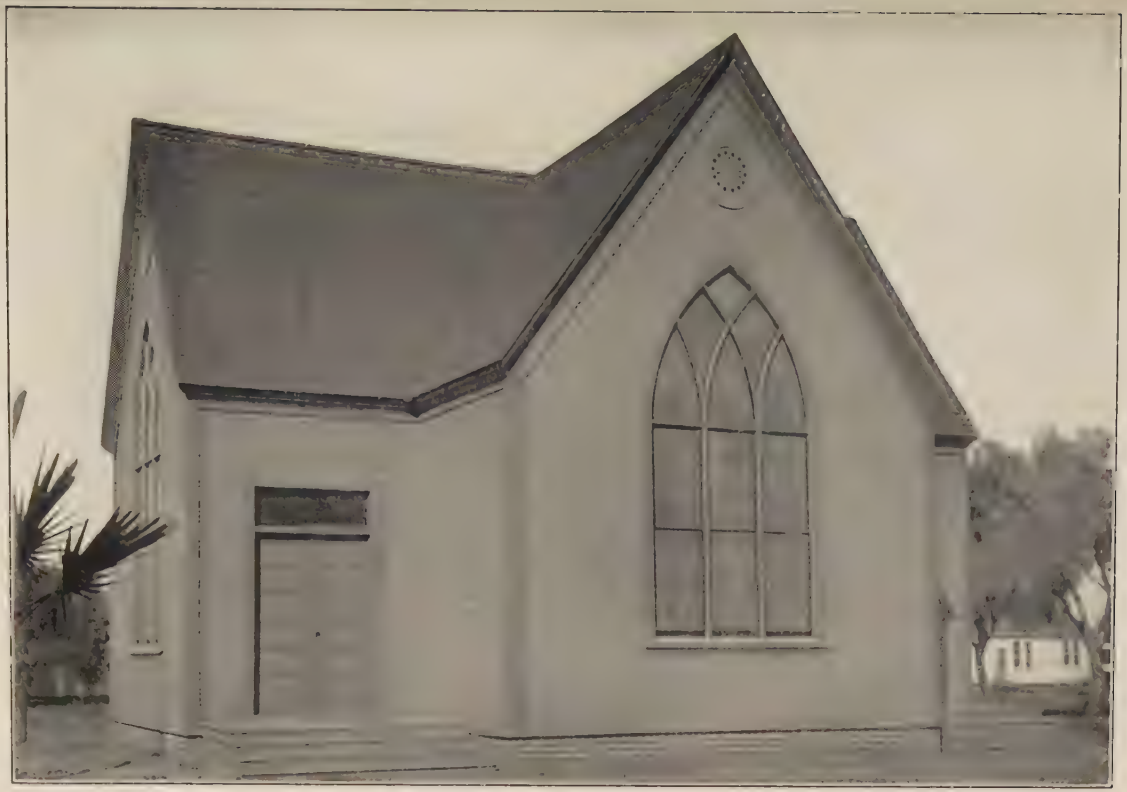
RELATION TO THE GENERAL CONFERENCE AND THE DENOMINATIONAL SOCIETIES.

The Association, in its third session at Walworth in 1849, applied by letter for admission as a member of the General Conference, held that year in Hopkinton, Rhode Island. It was received and placed on the same footing as the other Associations. It made also an attempt to be represented then by Elder Daniel Babcock as a delegate. A similar effort was put forth in 1851, to send Elder Stillman Coon the following year to the anniversaries of our benevolent societies, which convened at Plainfield, New Jersey. Neither of these brethren went. But in 1854 Elder Amos W. Coon was presented, in its behalf, at their sessions held at Little Genesee, New York. In the following year Elder O. Perry Hull was appointed to the session of the Conference called at Leonardsville, New York, but he did not attend. As to representation in that body, the Association formally approved, in 1870, of the position it had taken in the previous fifteen years, that its churches, and not the Association, should assume all the responsibility.

It promptly condemned, in 1869, a new constitution of the Conference, proposed the year before, and submitted to the churches for their rejection or ratification. It accepted the action of the Conference, which ordered in 1874 its own complete reorganization on the basis of another constitution then formed. It had given its approval of the new *exposé*

of faith adopted in 1880 by that body for the churches of the denomination. In 1872, in connection with the other Associations, it requested the Conference to authorize the execution of a plan, already matured, for raising that year at least one hundred thousand dollars as a memorial fund of the Seventh-day Baptists, for their existence in this country during two centuries; and recommended that the avails of this fund should be used to help principally our institutions of learning, and incidentally in other benevolent operations, according to the wishes of the contributors. It has always assented to the decisions and recommendations of the Conference in all respects, and carefully discussed the subjects presented by that body for consideration. It appointed, in 1884, a committee to urge upon "the coming Conference" the feasibility of establishing headquarters in the New Orleans Exposition, opened late that year, for the dissemination of our views as Sabbath-keepers among the people of the South and Southwest. This action doubtless suggested the successful efforts of our Tract Society and the Conference in the distribution of a large amount of our publications at the World's Fair in Chicago, and at the Southern Exposition in Atlanta, Georgia.

The Association has always maintained the closest relationship to all our benevolent operations. In its first session, it resolved to approve and support earnestly the *Sabbath Recorder* as the denominational organ, the work of the Tract Society in publishing and circulating Sabbath literature, the action of the Missionary Society in sending the four brothers and sisters to China to preach Christ to the heathen, the appointment of the monthly concert of prayer for the success of this mission, and the movement of our people in various places in taking "high and decided ground in the cause of education." The project of establishing missionary operations in Palestine on a new and untried scheme, was sanctioned by the Association in a subsequent session, and it voted to change the regulations of its Executive Board so that it could correspond and co-operate with the denominational Missionary Society in carrying on its enterprises in both the foreign and home fields. It has frequently welcomed the



CHURCH AT RIVERSIDE, CALIFORNIA.

agents of the Missionary and Tract Boards, and accorded them a prominent hearing in its sessions. As early as 1853, Elder Wm. M. Jones and wife, who had been separated from a mission on the island of Hayti because of their conversion to the Sabbath, and who had been selected by our people to labor in Palestine, were most cordially received as representing the former board. The same was the case in 1856 with Mrs. Olive B. Wardner, and in the following year with Elder Nathan Wardner, and in 1891 with Elder David H. Davis, and in 1896 with Miss Susie M. Burdick, and in 1901 with Dr. Rosa Palmborg, all returned missionaries from Shanghai, China. From 1855 to 1870, Elder George B. Utter, the editor of our principal paper, visited the Association four times, explaining the condition of our tract and publishing operations, and soliciting sympathy and aid for these causes. Subsequently Elders Arthur E. Main and Oscar U. Whitford, the corresponding secretaries of the general Missionary Society, have had charge of the missionary hour at different sessions, and thus aroused a stronger desire in our churches to be connected more fully with the work of that Society. After this Association had struggled heroically for twenty-eight years to help the feeble Sabbath-keeping communities in the West, and borne this burden most successfully by itself for a time and afterwards in union with the general Missionary Board, it finally was led to surrender this charge entirely into the hands of the latter. For nine years past it has chosen a missionary advisory committee to consult with this Board in regard to the needs of evangelistic work within its bounds, and especially in regard to the support of its small churches. Late in the seventies and early in the eighties it most earnestly requested this Board, once to resume, and repeatedly to increase effective operations in strengthening the destitute churches formerly under its care, and to give especial attention to the scattered Sabbath-keeping families and the new societies being formed in the Northwest. Since that time it has rejoiced to find its claims upon this Board more fully heeded and executed.

Since Elder Utter ceased to attend our sessions the subject of supporting our denominational publications has been

ably presented, at various times, by such agents of the Tract Board as Elder J. Bennett Clarke, then its corresponding secretary, Elder Lewis A. Platts, then the editor of the *Sabbath Recorder,* Elder Leander E. Livermore, then its Secretary, later the editor of the *Sabbath Recorder,* and Elder A. Herbert Lewis, senior editor of *The Evangel and Sabbath Outlook,* at the head of our Sabbath Reform movement, and now editor of the *Sabbath Recorder* and the *Sabbath of Christ.* When this Board had abandoned, in 1871 and 1877, all its operations in the Northwest, the Association called upon it to reoccupy the ground, and to prosecute thereon most vigorous work. In 1880 this body chose a committee to superintend for three or four years, in connection with this Board, meetings in a tent for the presentation of Sabbath truth in several northwestern states. About the same time it asked that a depository of works on the Sabbath, and other publications, be kept at some easily accessible place within its territory. In 1880 it suggested to this Board the utility of having prepared and published "awakening and religious tracts" for distribution among unrenewed persons outside of our Sabbath-keeping families. Beginning in 1865, Elder James Bailey, sometimes working for the Missionary Society, sometimes for the Tract Society, and sometimes on his own responsibility, performed a magnificent service for over twenty years, in the formation of churches and in the spread of the Sabbath doctrine at many points in central Wisconsin, southern Illinois, Missouri, Iowa, Kansas, Nebraska, Minnesota, and South Dakota. In his indefatigable and discreet efforts, this body gave him cheering and grateful recognition. By 1886 it heartily accepted the movement, originating within its bounds, to form an associational woman's committee, to operate finally with an executive board appointed by the General Conference in soliciting funds and in arousing a deeper interest for the missionary and tract work. It has, again and again, commended to its churches the decided action taken by the Conference, and particularly of our Education Society, in founding and sustaining the principal schools of our people, now three colleges and the theological seminary of Alfred University.

CHURCH AT DODGE CENTRE, MINNESOTA.

SABBATH SCHOOL AND BIBLE CLASS INSTRUCTION.

It was expected that the Association would early feel a deep interest in this work. The first church within its bounds originated from a society of twenty-two Sabbath-keepers, formed at Milton, Wisconsin, March 9, 1839, a year and eight months before the church at that place was organized. The principal feature of this society was a Bible Class, of which the whole company, young and old, were active members, and which met weekly on the Sabbath during this formative period. The churches at Albion and Walworth had, before the Association was established, committed themselves to the same instruction. The Milton church, on February 2, 1842, then the only Seventh-day Baptist church in the Northwest, voted that it highly approves of the support of the Bible Class, and that it recommends its members to endeavor to have their children attend to the study of the Scriptures.

The Association at its session of 1849 appointed, on the motion of Elder Julius M. Todd, a committee, of which he was made a member, with Elder Stillman Coon and Thomas Coon, "to mature a plan of Sabbath-school operation and to present the same to the several churches and societies in this Association." In the following year, when the Berlin church was admitted with Elder Todd as its pastor, it reported that it was conducting "a very interesting Sabbath-school, in which we hope to be instrumental in planting in the youthful mind that knowledge which will eventually lead the sinner to Christ." It is not surprising that this new church wrote, at the same time, "We would, with gratitude, acknowledge a precious work of grace in our little society during the past winter." In the next five years, the Association urged its churches to sustain sufficient Sabbath schools as "a means of grace to the young;" and it requested its churches, when not favored with preaching, to meet in Bible classes on the Sabbath. It received returns, which showed such instruction to be maintained in all its churches, and which gave, in compliance with an amendment to its constitution, the statistics of their Sabbath schools in respect to the names of the superintendents and the number of the scholars. Shortly afterwards

it declared that "the Sabbath-school is an institution to which our Churches must look hopefully for future accessions" to their membership; that they are "under most sacred obligations to sustain" such schools, and "to encourage them in every possible manner;" and that, in all its general meetings, "no pains should be spared" to strengthen "the schools of the Churches with which such meetings are held."

In 1863, in view of "the increasing interest" manifested in the Association in respect to this instruction, it recommended the employment of a Sabbath school missionary agent, for the purpose of visiting all its churches, in order to aid in improving their schools of this kind, to establish such where none existed, and "to organize and consolidate" this general work throughout its limits. In that year, in connection with the report of the addition of two hundred and eighty members to the churches, it was stated that "over five hundred children are being instructed in their Sabbath-schools." A resolution was passed in 1865, asserting, in a most emphatic manner, "That our future denominational success must depend greatly upon the early conversion of our children," and that "this end can most certainly be gained through the instrumentality of the Sabbath-school." Some of the ablest delegates from our churches and the other Associations advocated this resolution. A committee was then appointed to report on the best method of conducting such a school. Its chairman, Elder Varnum Hull, wrote to the Association, the following year, suggesting that "suitable persons" should be sent "to visit the several Churches, in order to awaken a deeper interest in their Sabbath-schools." This suggestion was approved by the Association, which voted that "we hail with joy the growing interest in these schools, indicated by the letters from the Churches."

In 1867 a Sabbath school convention was held immediately after the adjournment of this Association, and the Northwestern Sabbath school Association was formed, even to the adoption of a constitution, the election of officers, the sending out of three ministers to visit schools in our churches, and the selection of a program for the exercises at its annual meeting in connection with the next session of this Asso-

ciation. Elder Solomon Carpenter was the president; Elder Darwin E. Maxson, the corresponding secretary; and Deacon Lester T. Rogers, the recording secretary. In the succeeding two years, our churches reported their Sabbath school statistics to this new body. It adopted most vigorous resolutions, which called the attention of the General Conference to the demand for a denominational literature of a grade fitted to our Sabbath schools, recommending that those practise systematic contributions for benevolent purposes, deplored the neglect of training boys to sing acceptably in the schools, and favored the introduction of "such practical measures into our schools as will most effectively guard and protect the young from the influence and formation of the habits of using intoxicating drinks and tobacco."

This Sabbath school Association resigned, in 1869, its work into the hands of the general Association of the churches, and requested it "to appoint annually an Executive Sabbath-school Board, which shall have the supervision of the interest of the Sabbath-schools within its bounds, and which shall report annually to the Association." Such a Board was selected, consisting of eleven members, a majority of whom resided in Milton. It began at once to discharge vigorously the duties assigned it, by settling first upon "the general principles that should govern the organization and management of Sabbath-schools." It drafted a constitution embodying these principles, which was submitted by the Association to the several schools for their adoption. It prepared a circular to be sent to these schools, setting forth its views of the best methods of conducting them. It printed a blank report to be supplied all the schools, indicating the exact items on which it desired their statistics to be returned to the Association.

This Executive Board has, since 1869, been chosen annually, and has consisted of different members, varying in number, so as to be located sometimes in Minnesota, but usually in Southern Wisconsin. Under its direction the work of teaching the children, youth, and adults in our Sabbath-schools, has made wonderful advancement. It became, for twenty years, the chief interest fostered by the Association. Its aims were to increase the attendance upon these schools,

to induce all the churches to hold them through the entire year, and to furnish means for imparting in them a fuller and clearer knowledge of the Bible. These results were reached, in the main part, by organizing Sabbath-school conventions and institutes in connection with sessions of the Associations, quarterly, semi-annual, and annual meetings, as well as with the churches apart from these occasions. Up to 1887, this plan met with marked success; and in some years, five to seven such gatherings were held in various parts of the Northwest, and were conducted by members of the Board and others skilled in giving instruction in Sabbath-schools. During the past three or four years Elder H. D. Clarke visited several of the churches and schools in the interests of the Sabbath-school work. In 1881 George H. Babcock, of Plainfield, New Jersey, had charge of the associational institute. The denominational Sabbath-school Board has assisted in this work two or three times. Often a full scheme of the details under each subject to be considered, has been issued. The General Conference has been requested to provide a complete course of lessons on the Sabbath doctrine for our schools. A pledge was early given to help in supporting a suitable paper, like the *Sabbath Visitor,* published by our people for the children. For several years past, the general interest of the Association in sustaining what is called "the nursery of the Churches," has greatly decreased, and is now confined almost entirely to publishing the annual statistics of the schools, and to holding a Sabbath school hour at some of its sessions. The feeling is growing that this work should be transferred wholly to the care of the Sabbath school board chosen by the General Conference.

ASSOCIATIONAL TRACT WORK.

In the use of well-written and popular tracts on the Sabbath, this body has taken great interest from the start. It declared at its first session, that "future generations will call him blessed," who "interests himself in multiplying and circulating the publications of the American Sabbath Tract Society." At its second session a committee was appointed to devise an effective plan for "tract operations" in southern

CHURCH AND PARSONAGE AT FARINA, ILLINOIS.

Wisconsin. Eld. Julius M. Todd was the active member of this committee; and in compliance with their report, a Tract Board was formed with three directors and a general agent. Next year another Board was selected, and also a committee to solicit funds for the purchase of the desired tracts for gratuitous distribution. It should be observed in passing, that on this committee was Dr. Henry Clarke, of Walworth, who was associated, from 1821 to 1825, with Elders Wm. B. Maxson and Eli S. Bailey, in editing and publishing the first periodical of our people. The appointment of some one in each church to assist in raising these funds was recommended. Elder Stillman Coon was chosen the general agent of this Board, and continued in that position for several years. The suggestion was adopted that "a sort of depot" should be established "within the bounds of the Association," to keep on hand a "supply of tracts," and to facilitate their circulation. In First-day neighborhoods, not far distant from our earliest churches, considerable inquiry in respect to "the nature and perpetuity of God's holy Sabbath" was awakened at this time by lectures and our publications, and some converts secured. Subsequently until 1880, the Association repeatedly commended to the members of its churches all the papers, pamphlets, and books issued by the denomination; and in this way, it materially increased the subscriptions for these within its bounds. It has practiced, almost from the beginning, taking up collections of money at its sessions, and advised its churches to do the same on stated Sabbaths, to aid the general tract cause.

From 1880 to 1885 inclusive, the Association chose yearly an Auxiliary Tract Board, the president of which, during this time, was Elder Nathan Wardner; and the treasurer, Elder Simeon H. Babcock. The recording and corresponding secretary, for the last four years, was Deacon Lester T. Rogers. A majority of the Board resided in southern Wisconsin, and their operations were connected with those of the general Tract Board. The name given the first year to this organization was Tent Board, because it proposed to call the attention of people to the claims of God's law, in a tent moved from place to place within the Association. Funds to carry

on this enterprise were obtained from our larger churches by canvassing them. During the summer of 1881, Dr. Morton S. Wardner and Elder John T. Davis were employed to speak in the tent, and to distribute tracts on the subject of the Sabbath. They labored at Albert Lea and Alden, Minnesota, and at Traer and Garwin, Iowa, and aroused in them favorable interest in the cause. Numerous tracts were given away at other points in these two states. In the fall of that year an attempt was made to locate the tent in some village in southern Illinois, but Elder Davis, who was then in charge of it, was taken very ill; and Elder F. F. Johnson, his associate, did not feet himself competent to continue the effort. In the following summer, the tent was placed in the hands of Elder Samuel R. Wheeler, who was serving the general Missionary Board, and Elder L. D. Seager, then of Jackson Center, Ohio, who was engaged in the Auxiliary Tract Board. Kansas was selected as the field of labor, and the tent was erected at Marion, Florence, and Emporia in that state. Doubtless, as a result of their work, the church at Marion was organized in 1883. It was decided in the third year to prosecute further this movement under Elder Wheeler, but the Missionary Board came to the conclusion, that he could better advance their interests and the cause of Sabbath reform "by working independent of a tent." All efforts to secure other laborers failed, and this enterprise was suspended for that year, and finally abandoned; and the tent was returned, in the fall, to its owner, Dr. C. D. Potter, of Adams Center, New York, who had generously supplied it for the use of the Association. This Auxiliary Board was continued for the next two years, but it accomplished nothing beyond securing a small depository of our denominational tracts with Deacon Lester T. Rogers, at Milton Junction, Wisconsin. In the session of 1896, held at Albion, Wisconsin, this Association asked the Tract Society to formally establish a depository to be under the control and management of the Association. In the following year this was done, and the depository was located in the office of Deacon Wm. B. West at Milton Junction, Wisconsin, where it still remains, Deacon West hav-

ing been elected custodian from year to year, as already explained in this paper.

EDUCATIONAL INSTITUTIONS IN THE ASSOCIATION.

In 1844 an academy was started at Milton, chiefly through the generous and public-spirited efforts of the Hon. Joseph Goodrich. The principal engaged was Bethuel C. Church, who opened at Alfred, New York, just eight years before, a select school, the beginning of the university at that place. The academy was, at once, well attended by young men and women from various parts of the surrounding country, and the instruction given in it was of a superior character. At different times in the next six years, Professors Jonathan Allen and Amos W. Coon were, among others, at its head. In 1849 an academic school, doing excellent work, was established at Farmington, Ill., by Professor James Hill, who conducted it in a commodious brick building erected by himself. It enrolled in each of some terms about a hundred students; and, at the end of three years, it passed permanently under the control of the First-day people of that place. The Association adopted, in 1850, the reference to these two institutions found in the following comprehensive resolution, fit to adorn the action of any religious body:

"Next to the cultivation of the principles of piety in our hearts and in our churches, we should cherish a deep interest in the subject of education; so that we, as a denomination, may not only exhibit to the world a consistent and enlightened piety, but may exert that moral and social influence in our communities and in our country, which shall command the respect of our neighbors, and secure us from religious, social and political degradation; and we commend to the churches of this Association the schools at Milton, Wisconsin, and Farmington, Illinois, as worthy of their patronage."

In 1852 these academies were again mentioned as those in which the Association has "an immediate interest," as "prosperous," and as highly deserving "the patronage of the public." It reported in 1854, that it was "gratified to see the prevailing desire on the part of the young to avail themselves of the benefits of an advanced education, which (desire) manifests itself in the attendance of a goodly number at Milton."

In this last year, an academy was begun at Albion, under the authority of the Association, which first took action upon the subject two years previous, at a session held at that place. It then resolved that "an immediate, decided, and unanimous effort should be made for the erection of a suitable building at some eligible point in this State hereafter to be determined upon;" and for that purpose, it appointed "a Board of Education, so selected as to secure the most extensive interest and influence possible, who shall proceed immediately to raise funds, determine the plan of building, and transact all other business necessary for the accomplishment of such an object." Adin Burdick, Elder Varnum Hull, and A. P. Stillman were the committee to nominate this Board, consisting of ten members, who belonged to the five Wisconsin churches. The plan was to locate the school at that place which should contribute the most funds to the erection of the building. The only communities that could be expected to compete for the location were Albion and Milton. Into this rivalry, the brethren in Milton, who had, after founding the academy in their midst, sustained it during the previous years with great energy and sacrifice of means, refused to enter; and their two members of the Board declined to act. The action taken by the Association in 1852 and in 1854, while the plan for starting Albion Academy was being matured, shows that the reasonableness of this course was recognized and the course itself was approved. At its session of 1855, its Committee on Education, with Elder Varnum Hull for the chairman, stated in their report, which was adopted by the Association: "It is a cause of rejoicing, that we have already two Academies in successful operation; and that with the present year, measures have been taken, both at Milton and Albion, to enlarge the accommodations for the students." From that time onward to the present, the Milton school has been repeatedly mentioned by the Association with strong approval of its management and with an affectionate interest in those having it in charge and imparting its instruction.

From 1851 to 1858, the academy was under the principalship of Prof. A. C. Spicer who, with his wife, did vigorous and noble work. In 1854 Prof. Albert Whitford en-

tered the school as a teacher, and with some brief absence, has continued to render most efficient service until the present time. The late Rev. Wm. C. Whitford became principal of the Academy in 1858 and when the college was organized under a charter granted by the state legislature of Wisconsin in 1867, he was chosen president and filled the office with marked ability and devotion until his death, which occurred a few weeks before the Commencement of 1902. Mrs. Chloe Curtis Whitford, wife of Prof. Albert Whitford, and Mrs. Ruth Hemphill Whitford, wife of the president, each taught for a period of twenty-five years or more; and Miss Mary F. Bailey, Mrs. Jane C. Bond Morton, Mrs. Miranda Fenner Isham, and W. Frank Place have been prominent members of the faculty in past years. Its present faculty is Rev. W. C. Daland, president; Prof. Albert Whitford, Prof. W. D. Thomas, Prof. J. M. Stillman, Prof. E. B. Shaw, Prof. Ludwig Kumlein, Rev. L. A. Platts, Prof. Alfred E. Whitford, Mrs. L. A. Platts, and Mrs. Anna Whitford Crandall. The institution has furnished to the Association and to the denomination at large some of our ablest workers, and to Wisconsin and other states some of their most honored citizens.

Albion Academy began its work in 1854, under the general management of the Association, as already described. The late Rev. Thomas R. Williams, D. D., was principal and his wife was preceptress for seven years. The attendance of students increased, the faculties were enlarged and other teachers were added. Professor A. R. Cornwall succeeded to the principalship, in which he remained for about eighteen years. With him were associated a number of our own people among whom may be mentioned Professor Charles H. Thompson, Mrs. Eliza Potter Crandall, Mrs. Clarissa Livermore, and Rev. A. B. Prentice. After Professor Cornwall, the work of the academy was suspended for five or six years; but in 1885 it was reopened with Rev. S. L. Maxson as principal. After him came Professors Charles A. Clarke, D. E. Willard, and H. R. Edwards, until 1894, when the property and the entire control of the institution passed into the hands of First-day people. The grounds and buildings were

bought in 1901 by the Scandinavian Lutheran Synod of southern Wisconsin, and are being fitted up and equipped as a college under the management and control of that body. In the forty years of its previous history, it proved of inestimable advantage to the young people in its vicinity; and it supplied, to some of our churches and to the general public, a goodly number of graduates and other prominent students, who would have been also an honor to any other institution of like grade in our land.

Other academies within the Association have received also its fostering care. In 1857 the people of West Hallock, Illinois, expended $1,000 towards the erection of a building, in which such a school was held under different principals for a few years. At the same time, Big Foot Academy, at Walworth, Wisconsin, was started with an excellent corps of teachers. It has been under the instruction of such Seventh-day Baptists as Professors Daniel B. Maxson, Henry C. Coon, Albert R. Crandall, W. Frank Place, and Revs. W. C. Titsworth and L. E. Livermore. Some of its students are now accomplishing very superior work in our churches and among other people in this country. Its operations were often commended by the Association. In 1881 it was organized as a public high school under the laws of Wisconsin, and has, therefore, been taken out of the possession of its original managers. An academic building, with family accommodations, was put up in 1869, at Alden, Minnesota, by Deacon Henry Ernst; and in it a select school was kept for three or four years by his son, Rev. Wm. H. Ernst, and his daughter, now Mrs. Melinda Ernst Booth.

The Association has, at different times, uttered no uncertain voice on several educational subjects of general interest. It very early demanded that the young men seeking to enter "the gospel ministry," should acquire a careful and broad literary culture. It has declared that "our work as Sabbath reformers calls for the best intellectual culture and the highest attainments in all knowledge affecting Christ's Kingdom," and that our schools are "of vital importance to our success" as a people, and should therefore be patronized by them in preference to other institutions. It has admonished parents

to consider seriously the duty that they "owe to their children, to the churches, and to themselves, to urge our young people to seek the culture and training" offered in the colleges of our own people. It has acknowledged itself under Christian obligation to counsel strongly and affectionately the young men and women in our homes to obtain a liberal education of the most thorough character, in order to be more useful in the positions that will fall to them among ourselves and other people.

ASSOCIATIONAL MISSIONARY OPERATIONS.

The Rock County Seventh-day Baptist Foreign Missionary Society was formed Feb. 22, 1846, in the academy at Milton, by a few people of the place and vicinity, for the purpose of aiding our general "Missionary Association in establishing and sustaining foreign missions." This occurred nearly a year and a half before the Northwestern Association of churches was organized. This society adopted a constitution of nine articles; and selected Abel Bond as president, Abel D. Bond, secretary, Deacon Wm. P. Stillman, treasurer, and C. A. Osgood, Lewis G. Baldwin, Elder Julius M. Todd, and Jeremiah Davis, solicitors. The denomination was just then engaged in selecting and equipping our first foreign missionaries, and designating China as the field of their operations. For this object, funds were contributed and very cordial approval expressed.

The delegates from the churches attending the second session of our Association united together July 7, 1848, in forming another Missionary Society, to operate largely, if not entirely, in this western region. Elder Stillman Coon was made the president, and Wm. H. Redfield the secretary with six other officers, of which Elder Todd was the only one belonging to the older society. At the next session of this body a third missionary organization took the place of the latter society, and chose Dr. Henry Clarke its president, and B. Franklin Bond its secretary. It continued its existence only two years. Its second president was Elder Zuriel Campbell. He with seven other officers and forty brethren and sisters from the different churches constituted its membership. They

adopted a wider scope for their operations, taking in "the most destitute portions of our own beloved country, and also among the heathen."

This last society, holding a session at Utica, Wisconsin, in connection with the Association, Oct. 2, 1851, voted to transfer all business into the hands of the latter body, which it requested to "do the missionary labor" in the Northwest. This sacred trust was accordingly accepted, and an Executive Missionary Board of five members was appointed to have the immediate charge of all the interests involved in the transfer. This Board, chosen annually, and with varying number of members, was continued the next twenty-four years, and added, mainly by its foresight and efficient exertions, at least thirteen churches to the Association. Among these are not included the ten or twelve that Elder James Bailey, while belonging to some of our churches in this state, was the means of organizing and bringing into this body by his missionary and Sabbath reform work.

While the Association has always been firmly committed to the progress of the missionary work within its bounds, it has not been indifferent to the foreign interests of our people. It pledged itself in 1850 to assist in providing means for the erection of mission buildings in Shanghai. It once seriously entertained the purpose of supporting by itself a missionary in China; and it has urged its churches to select some young persons of promise and undoubted piety, to aid them in preparing for the foreign field. Its contributions to this work of the denomination have, more recently, been enlarged and made more satisfactory. But no cause has so deeply moved the sympathy of the Association and so enlisted its most earnest endeavors, as its own missionary labor, conducted, as we have seen, through twenty-eight years of its early history. It voted, in 1856, this to be "the leading interest under its immediate control." Even in the seven years before its formation, our first churches encouraged their ministers to perform such work in destitute communities near them and also somewhat remote. The annual reports of the Executive Board to the Association, usually containing very interesting extracts from the letters of its missionaries, were most attentively heard and discussed,

and published, in full, in its minutes. Considerable sums of money were secured some years from the churches to support its laborers. Near the close of the tenth year of its organization, when it had resolved to prosecute more vigorously its work, it was greatly cheered by receiving from the general Missionary Board a proposition to co-operate with it in carrying on missions in the West.

At first, itinerant missionaries were employed. Elders Stillman Coon and O. Perry Hull labored in southern and central Wisconsin; and Elder Amos W. Coon also, among "isolated Sabbath-keeping families" and "feeble Sabbath settlements." Elder Julius M. Todd, the earliest missionary pastor helped by our Executive Board, was so successful in his efforts at Berlin, Wisconsin, and in several localities in that vicinity, that the Association resolved, after mature reflection, to dispense almost wholly with peripatetic preachers, and to engage ministers settled in promising societies, and able also to speak in neighboring places. Occasionally afterwards, the chairman or the secretary of its Executive Board would be sent out for a few weeks on tours of observation among our weaker churches. But under the guidance of its new policy, the Association through its Board subsequently developed, most of the time in connection with the general Missionary Society, its operations on six fields within its bounds.

First, the central Wisconsin field. In it the churches organized and afterwards helped, were Berlin, Dakota, and Coloma. Besides Elder Todd, the following ministers, either for several months or years, supplied these churches, generally as pastors: George C. Babcock, Hiram W. Babcock, Russell G. Burdick, Charles A. Burdick, Varnum Hull, Lyman C. Jacobs, Charles M. Lewis, James C. Rogers, and Henry B. Lewis. Dakota has since disbanded, and the other churches have been greatly weakened by emigration of their members farther West.

Second, the Iowa field. In 1857 Elder Lewis A. Davis was settled as the missionary pastor of the Welton church, and he remained there in the service of the Executive Board for two years, when his church became self-supporting. He was succeeded by Elder Chas. A. Burdick, who was engaged also

on an associational mission in visiting scattered families of our own people of the state. In this work he organized the Carlton Garwin church. Other brethren assisted on the field, such as Elders Thos. E. Babcock, Varnum Hull, Charles M. Lewis, and Hiram P. Burdick.

Third, the Minnesota field. Elder Phineas S. Crandall began laboring here in October, 1858, and in a year he had organized the Dodge Center and Trenton churches. He was followed, up to 1875 in the former church, by such pastors as Elders O. Perry Hull, Joel C. West, Henry B. Lewis, and Zuriel Campbell; and in the latter, by Elders West and Ambrose C. Spicer. In the vicinity of Alden, Elder O. Perry Hull, as a missionary pastor, formed the Carlston church; and after five years of efficient work, his place was occupied by Elder David P. Curtis, for the same length of time. In 1864 Elder Benjamin F. Rogers constituted the New Auburn church, and preached faithfully also in other localities of that state for two years. He was succeeded by Elder Hiram W. Babcock, who remained in charge nearly ten years.

Fourth, the Kansas field. Only two churches in this state need to be noticed, the Nortonville and the Dow Creek. In the former, was employed Elder A. A. F. Randolph for five years after he had succeeded in establishing it; following him came Elder Samuel R. Wheeler, whose long service here and in adjacent regions has been highly appreciated. With the latter church, Elders Thos. E. Babcock and Hamilton Hull were connected for a brief time. In 1873 Elder Hiram P. Burdick performed very acceptable work in the two churches for two months, under the direction of our Executive Board.

Fifth, the Nebraska field. The Long Branch church enjoyed the evangelistic labors of Elders Thos. E. Babcock and Chas. M. Lewis, each for about a month, the former in 1863 and the latter in 1873, they reported to the Association. When the North Loup church was organized, in the year last mentioned, Elder Oscar Babcock was assisted as its pastor.

Sixth, the Missouri field. After Elder James Bailey had gathered a few families into the Brookfield church of this state in 1867, Eld. George C. Babcock was called to its pastorate which he faithfully held until it became extinct in 1883.

In addition to the above labors, it should be noticed that thorough revivals were effected in some churches in southern Wisconsin and northern central Illinois, by the preaching of Elders Chas. M. Lewis and Hiram P. Burdick, sent out by our Board.

The Association resolved June 25, 1875, to surrender all its own missionary operations, which had been its special crowning interest for so many years, into the hands of the general Missionary Society of our people. The movement to accomplish this end had been in progress among some members of our churches for the ten previous years, and had been signally defeated when brought to a vote in the sessions of this body.

WOMEN REPRESENTED IN THE ASSOCIATION.

The Minnesota churches at Trenton and Dodge Center sent, in 1863 and 1865, the first women delegates to the sessions of the Association. Churches in Wisconsin soon followed this example, and finally most of those in the other states. In 1867 Milton appointed nine lady delegates, and in 1870, twenty. In the latter year, thirty-one women were delegates from five churches. In every year since, prominent sisters have been thus in attendance, and usually taken some part in the proceedings.

In 1874 this body received a letter from the Women's Missionary Society of the Farina church, signed by its corresponding secretary, Mrs. Mary E. Rich, and addressed to the women belonging to the other churches. Its object in sending the communication was stated, to secure in the movement, "if possible, a general awakening of interest in the cause of Missions, and a concert of action" among them, "even while so widely scattered." The subject was referred to a special committee of three sisters, with Mrs. Lucy A. Backus as chairman, who reported that they "do most heartily approve of the plan of operation" thus proposed, and "would, therefore, recommend that the sisters of all the Churches in this Association organize and carry forward similar societies" to aid in concert such a "great and glorious cause." This committee was reappointed for the subsequent year, and Mrs Olive B.

Wardner and Mrs. Euphemia A. Whitford were added. Its next report showed that three other societies had been formed during the year, and that they had raised money for both missionary and Sabbath tract purposes. Though the committee was continued, no further work by it was brought to the notice of the Association. This matter seems to have remained in a dormant state until 1884 when Miss Mary F. Bailey, of Milton, united with others attending the session of our General Conference, in asking that body to appoint a Woman's Executive Board, with its principal officers located in some church, and its minor ones in the different Associations, with the view of enlisting "the women of the denomination" in a united effort "to raise funds for our various denominational enterprises." As an associational secretary of this Board, she called the attention of this body in 1886 to the "Women's Benevolent Societies" organized in different churches by this action of the General Conference. On request, the Association set apart a "woman's hour" in its session, to consider the interests thus presented. This arrangement became permanent, and the papers and speeches then furnished, usually by women, have been prepared, each year since, either by her as the corresponding secretary, or by the president or other members of the Executive Board, all of whom belonged to our churches. On the death of Miss Bailey in 1893, the Association adopted a memorial report, submitted by a committee of sisters, expressing a deep sense of their loss, and their gratitude to God for giving them "so many years of her devoted Christian life," and encouraging them by "her earnest, faithful example" in performing "her self-denying labors."

In the decade subsequent to 1884, Mrs. Harriet S. Clarke was a member of the Sabbath school Executive Board; also Mrs. Emma Landphere for one year, and Mrs. G. M. Cottrell for three years. Since that time Mrs. Mattie Babcock has been a member of the Board two years, and Miss Josie Higbee, four years. In that time, Miss Bailey served as chairman of obituary committee for two years, Mrs. Celestia J. Bliss for one year, and Mrs. Cottrell for two years. In 1894 Mrs. Clarke was appointed on the committee on resolutions, and in 1901 Mrs. A. S. Maxson served on the finance committee.

YOUNG PEOPLE'S SOCIETIES IN THE ASSOCIATION.

The Association recommended in 1886, that Christian Endeavor Societies be organized throughout its bounds, so that the "young people may be used as a great instrumentality in promoting the prosperity of its churches." Five years afterwards, it called upon all our pastors and other Christian leaders to encourage and aid their young men and women in such efforts. In 1889, the "Young People's Hour" at its sessions was formally assigned to these societies, in order that their work might be presented before the delegates and others. This hour has since been improved by them, generally under the leadership of the president of the Young People's Permanent Committee of the General Conference, or of the associational secretary of that committee. Annual reports of the statistics and the operations of the societies have been laid before the Association since 1894, with occasional omissions. The special duties of the members of these societies as related to the churches and the Association, have been carefully considered and defined. The societies have been urged to assist in "exciting greater interest in Sabbath reform work," and to "make more of an effort along the line of local mission work, each society, when possible, occupying some outpost" in such an enterprise.

AMERICAN SLAVERY, SECRET SOCIETIES, AND INTEMPERANCE.

On these subjects the Association has expressed its views in the most positive language. At its first session it declared, "We consider American Slavery a violation of the laws of God and the rights of man, and calculated to involve our nation in disgraceful feuds and wars;" and "it is the duty of every lover of God and humanity to use all reasonable efforts for its immediate abolition." In the session of 1853 the position was taken that the "support of slavery or the fugitive slave law" by one's vote is "a provoking sin," and legitimately a matter of discipline in the churches. This body reaffirmed, by the opening of the Civil War, its religious obligation to oppose the extension of slavery in the territories, and the existence of this "sum of all villainies" elsewhere in our country. During that

great struggle, it acknowledged that the calamities visited upon us must be recognized as the chastisement of God for our encouraging oppression. When the liberation of the slave was assured, it expressed profound thankfulness, that our country had been delivered from "the relic of barbarism," and it solemnly asserted that "as the recipients of blood-bought privileges, both civil and religious, we will henceforth strive to deserve and maintain inviolate the principles on which our institutions are founded." It felt admiration for "our noble soldier boys" on account of the sacrifices they endured in the work to "redeem our land from the curse of human bondage," and deep sympathy for "aching hearts at the loss of dear ones in the strife."

The Association announced, in its second session, its earnest disapproval of secret societies of whatever name. Six years afterwards it resolved that all such societies, in their character and influence, are inconsistent with the principles of Christianity; and it recommended that its churches discountenance all connection of their members with them. Subsequently, it reasserted that these societies are "entitled to no support from the children of God;" it warned "our young people against being deceived by their plausible pretensions, or drawn into their fellowship by the false hope of doing good;" and it urged its churches to "make membership in the Masonic Lodge a bar to membership" in the church.

The Association has, from its earliest session, repeatedly used strong and burning words against the well-known evils of intemperance. Its sentiments in support of the total abstinence cause were forcibly epitomized in a resolution adopted in 1884, in which it declared that the prevailing use of "all alcoholic beverages" is truly "an unmitigated curse and the gigantic crime of the age; and that parents, guardians, and all lovers of humanity should not only preach and pray, but vote against it; and, by every practicable means, persistently labor to rid the earth of this monster vice." The Association has also in most vigorous sentences, condemned the smoking and the chewing of tobacco and its production for market. It said in 1853, "We regard the use of tobacco as an injurious, disgusting, filthy, and

wasteful practice, and altogether inconsistent with the requirements of the Gospel;" and it affirmed thirty-two years afterwards, that the effects of this narcotic poison on the body and mind constitute "a fruitful cause of the lack of spiritual growth in our Church;" and that all their members should, "as a Christian duty," abandon immediately and forever, "the raising, selling, and using of tobacco in any form." In its session of 1895 it entreated every professor of religion, for the sake of Christ and the work of salvation and for the sake of his own purity of life and wholesome influence on others, to esteem it his sacred duty "to be clean from the tobacco habit."

MAINTENANCE AND PROPAGATION OF SABBATH TRUTH.

The Association, in a series of resolutions prior to 1852, enjoined upon the members of its churches to be awake to the necessity of securing from the state legislature full protection in the enjoyment of equal civil privileges with the other sects of the country. In that time Wisconsin guaranteed by law such protection to all observers of the Sabbath within its limits, and they felt great satisfaction in thus possessing their "liberties of conscience." Our ministers were requested to attend all Sabbath conventions held then by First-day people in this state, in order to prevent any hostile movement which might finally subject us to civil annoyances and the deprivation of our religious rights. Later, the Association stated that the effort of Sunday-keepers seeking to enforce by legislative enactments the observance of their day as Sabbath, must be regarded clearly as an attempt to unite church and state in the control and dictation of religious beliefs and practices, and, consequently, to incur the danger of arousing the hideous spirit of intolerance and persecution.

In one of its sessions the Association declared "We joyfully accept the Providence of God" that has made us witnesses in behalf of his holy Sabbath, and "appointed unto us the special work of saving for the church and for the world the Sabbath idea and the Sabbath practice." "So we are called upon," it said, "to thank God for the sacrifices we endure in sanctifying his day." It took the firm ground about fifteen years

since that a "better appreciation of the spiritual character of the Sabbath, and a more conscientious and strict observance" of the fourth commandment by our people are positively essential to our success in the prosecution of the Sabbath reform work. A most serious reproof is uttered against any tendency in western life to engage, on the Sabbath, in work that is not necessary, merciful, or religious. Removals to localities where Sabbath privileges cannot be regularly enjoyed by members of our churches, should be avoided. There is need of frequent renewal of our solemn pledges to give heroic and life-long devotion in seeking to restore the proper keeping of holy time by "the whole body of Christ." It has repeatedly asserted that the truth we hold demands, on our part, an active and aggressive movement exerted constantly against the prevailing errors of Sunday-keeping.

CULTIVATION OF VITAL PIETY.

At the very beginning the Association announced, as its bed-rock basis, the cultivation of vital godliness in our hearts, in order to teach and enforce successfully "those principles of which the Gospel of Christ is the embodiment." Prayer is deemed to be the most effectual means for the promotion of such holiness of life. As early as 1850, the ministering brethren were resolutely urged by the lay delegates present at that session, to teach from house to house, to make real pastoral visits, and to warn individuals, as Christ and the Apostles did, of their need of the forgiveness of their sins and daily growing in divine grace. Family worship is insisted upon strenuously. Obedience to God and the consequent uprightness in action is recognized as the fundamental element of success in all Christian work. In nourishing genuine piety, such practical duties as these are enjoined: Regular attendance upon Sabbath worship; constant attention to the well-being of the church to which one belongs; diligent study of God's word; faithful and discreet efforts to reclaim the backslidden and to convert the impenitent; thorough self-examination as in the sight of the Great Judge; stern subdual of the fleshly desires; habitual abandonment of all secret sins; and consistent striving to place the thoughts and emotions more fully under the guidance of

complete divine inspiration. To develop a deeper feeling of spirituality and a stronger sense of personal consecration, in the sessions of this body as far back as in 1852, and also in 1878, the call became urgent for more time of the Association to be given to warm-hearted preaching and devotional exercises, consisting of songs, prayer, and religious conference. This demand has grown with each returning session, and has been emphasized particularly by the spirit and exertions of the young people in attendance, so that the older brethren and sisters present have often been led to resolve at its close, that "we will, with renewed zeal, continue our suit at the throne of grace for a fresh anointing of the Holy Spirit, and for his blessing to rest on our humble efforts to promote his glory;" and, at the opening of another session, they have, with exceeding great joy, given "praise and thanksgiving to our Heavenly Father for the divine blessings that have attended the pastors, evangelists, missionaries," and other church members during the preceding year, in their labors for "the salvation of souls."

THE SOUTH-EASTERN ASSOCIATION.

CORLISS FITZ RANDOLPH.

See *Biographical Sketches*, p. 1361.

THE SOUTH-EASTERN ASSOCIATION.

Corliss Fitz Randolph, L. H. D.

WILLIAM DAVIS.

The history of the South-Eastern Association may very properly be said to have its inception in the birth of William Davis, who was born in Glamorganshire, Wales, in the year 1663. As he approached manhood, his parents, desiring to make a clergyman of him, sent him to Oxford University for his education. Here he came in contact with George Fox, the Quaker, and attached himself to the train of his followers.

He subsequently followed William Penn to America, where after a few years, he joined with George Keith in the revolt of the latter against Penn, and became a sort of Baptist-Quaker. Again, after the lapse of five years more, his views underwent further change, and he became the pastor of the Pennepek Baptist Church, near Philadelphia, after he had been baptized by immersion at the hands of the Rev. Thomas Chillingworth, pastor of the Baptist church in Cohansey (now Roadstown), New Jersey.

Because of his un-orthodox views touching the person of Christ, he was excommunicated from the Pennepek Church, in the year 1698. He shortly afterward came into contact with

1. For a fuller history of this group of churches, the reader is referred a work by the author of this paper, entitled *A History of Seventh Day Baptists in West Virginia.* xxviii and 504 pp. Published at Plainfield, New Jersey. 1905.

Abel Noble, of Upper Providence, near Philadelphia, and subsequently accepted the views of the latter regarding the Sabbath, and became a convert to the Sabbath of the Fourth Commandment.

His life, already eventful, rapidly became more and more so, for a period of several years. He published a small book or pamphlet, which ran through a second edition, written in defence of the views for which he was driven forth from the Pennepeck Church. He organized one or more Seventh Day Baptist churches, and meanwhile kept up a running fire in face of Keith and other former co-religionists.

The result of this contest was at least discouraging, and he removed to Rhode Island, where he became a member of the Westerly Seventh Day Baptist Church. Here he experienced entanglements with both the Westerly and the Newport churches, and, in consequence, returned to Pennsylvania about the year 1717.

After a lapse of some seventeen years, more or less, he once more removed his home to New England, and this time settled at Stonington, Connecticut, near his former home at Westerly, Rhode Island, and in the course of time effected a satisfactory adjustment of his difficulties with the Rhode Island churches.

William Davis was twice married, and had a large family of children, several, at least, of whom married in Rhode Island.

Not long after the year 1740, a number of Seventh Day Baptists emigrated from Westerly, Rhode Island, and Stonington, Connecticut, and formed a settlement at Manasquan, Monmouth County, New Jersey, near the Manasquan and Shark rivers.

Hither went William Davis, in company with a large number of his children, and here he died at the ripe age of eighty-two years, in the year 1745. Shortly before his death, there was organized at Manasquan, a Seventh Day Baptist church, of which he and several of his children were constituent members.

His tempestuous life was but the legitimate heritage of his Welsh birth, coupled with his environment. His end was

peaceful and uneventful. But his work ceased not with his death. He may fairly be called the father of the Shrewsbury Church, whence his followers and descendents scattered to the Piscataway and Shiloh churches in New Jersey, and crowded into the wilderness of Western Virginia, only to follow, from there, the borders of civilization further and further west, finally across the Rocky Mountains to the Pacific slope.

Seventh Day Baptist descendants of William Davis may be found in almost, if not quite, every state of the Union where Seventh Day Baptist churches are found. The churches of the South-Eastern Association all, with the single exception of the Salemville Church, at Salemville, Pennsylvania, are composed largely of the descendants of Wiliam Davis; and upon the roll of his posterity are to be found the names of upwards of twenty-five Seventh Day Baptist clergymen, including one missionary to China, as well as college professors and one college president.

Descendents of William Davis have held, with distinction, positions of honour and trust in almost every walk of life—public and private, business and professional, in war and in peace.

THE SHREWSBURY CHURCH.

The group of Sabbath-keepers who came to Monmouth County in the early '40's, in the eighteenth century, comprised largely of the children of William Davis and their families, had organized themselves into a church as early as the year 1745. This settlement, though possibly compact at first, soon spread over considerable territory, covering several square miles in extent, in the vicinity of the Manasquan and Shark rivers, as well as in the northern part of the county, at Clay Pit Creek.

These settlers engaged in various occupations. Some manufactured salt, others tilled their farms, while different trades were represented among them, as carpenter, shoemaker, cooper, and others.

Communication was kept up with the home church and friends at Westerly, Rhode Island. Ere long, they began to visit friends at Piscataway in Middlesex County.

Certain doctrinal questions disturbed the serenity of the church from time to time. That of feet-washing as an ordinance of the church was often to the front. That of open or close communion, at times occupied their attention, as well as various other similar questions.

Formal excommunication from the church was no ordinary affair, nor was it to be thought of lightly. On the contrary, it was accounted a public disgrace; and well might it be so considered. A formal letter of excommunication, known as the "Awful Sentence of Excommunication," was drawn up and read before the assembled multitude, at the regular service on Sabbath morning. One of these letters of excommunication, dated July 11, 1778, runs as follows:

WHEREAS, Joseph Auger, Elisabeth Auger, and Elisabeth Hampton, members of this church, having been under dealings by this church for some time on the account of breach of Sabbath, and have been cited to our church meeting sundry times, as can be made to appear by the records of this church, they having cast reproach on the authority of this church by not obeying the calls thereof, and still continue to live publicly in the breach of God's law, by Sabbath breaking, week after week; we therefore consulting the volume of God's Word, do look on it to be our abounding duty according to God's Word, to deliver such a one to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord Jesus, and likewise are exhorted by the same apostle: He that is an heretic after the first and second admonition reject; and our Blessed Lord gave this direction to the church of Christ, concerning one brother with another, [and] says thus: If thy brother trespass against thee, tell him his fault between thee and him alone, and if he hear thee, thou hast gained thy brother, and if he neglect to hear thee, take with thee 2 or 3 more, and if he neglect to hear them, tell it unto the church, and if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Which by consulting these things, we find that such persons after they are regularly proceeded against according to rule and the circumstance of the offenders or of the offender, I do therefore, in behalf of this Church and before this Congregation, in the name of the Lord Jesus Christ, deliver those persons mentioned before by name, to Satan according to the apostle's directions, so thereby depriving them of all the privileges of this Church as a church member, till God of His infinite mercy brings them to the light of his blessed truth in compliance with them. Amen. Which may God grant through Jesus Christ our Lord.

Personal and business differences among members of the church strained to the utmost its judicial and disciplinary powers, and crowded the pages of its records. Meanwhile the ranks of the membership were recruited from prominent First Day families living in the neighbourhood to which the emigrants from New England had come.

The church was without a house of worship for full thirty years. On the very eve of the Revolutionary War the church took steps to erect a suitable edifice for that purpose, but amid the turmoil of that dreadful conflict, the building was not completed for some three or four years. At the present writing, this structure, surviving all the vicissitudes of the century and a quarter of its eventful life, still exists, and serves as the very creditable house of worship of the Methodist Protestant Church of Glendola, only a few miles distant from Asbury Park, New Jersey, and is situated but a very short distance from its original site.

The War of Independence brought its trials to this church, in common with all others within the field of its operations. Some of its members were of Quaker descent, and looked upon war with great disfavor. This did not contribute to the peace of the church, particularly when several of its members, including its pastor, the Rev. Jacob Davis, enlisted and went away to the active field of service.

Moreover, the church was situated but a short distance from the scene of the Battle of Monmouth. Then, its close proximity to the "Pines," where lurked enemies of law and order, redskin and paleface alike, ready to rush out at any time for the sake of plunder for private gain added to its dangers. They were likewise near the coast, exposed to the depredatory military action of the enemy—the British army.

Though brave, loyal, and hopeful through all the magnificent, but bitter, struggle, the church suffered greatly, and the close of the war found its members impoverished from the effects of the long series of privations. Consequently, when a few years after its close, a stream of emigration set in from New England and New Jersey toward the West, the members of the Shrewsbury Church, many of them, were ready to join that throng.

Accordingly, on the 8th of August, 1789, the church voted to sell its meeting house, and put the proceeds into the treasury, preparatory to setting out to a new home.

Four weeks afterward, or on "September the 6th, 1789, then did the body of this church remove from Shrewsbury in order to settle in the State of Virginia. Names: Our Elder, Jacob Davis, with all his family; William Davis, senior; John Davis; Ephraim Maxson; Thomas Badcock [*sic*]; and Zebulon Maxson; and Benjamin Thorp; with all their families. And on the thirteenth of the same month, set out from the same place these brethren; viz., Simeon Maxson; William Davis, Junior; and William Maxson; with all their families."

The group which started first, appears to have stopped at Clay Pit Creek, in Middletown, for a farewell visit with such friends there as were not going to Virginia, and when joined at that place by the second group which started a week later from Shrewsbury, they all proceeded together on their journey.

Rev. Simeon Babcock, who was about five years of age at the time he accompanied his parents upon this journey, says there were "seven wagons in number." James Davis, who was sixteen years of age when the migration to Virginia took place, and who, also, was one of the company of travellers, says "The train consisted of fifteen wagons." Morgan Edwards, who visited Squan, November 18, 1789, a little more than two months after the departure of the emigrants, says "seventy-two souls" had gone. Still another member of the company, seventeen years of age at the time, says there were ten wagons with seventy souls. The church record shows that ten families started from Shrewsbury.

It is not only possible, but somewhat probable that the original company from Shrewsbury was augmented by recruits from Middletown, and from Piscataway. A daughter of the first William Davis lived at Piscataway, and from this place had started a movement westward, led by Samuel Fitz Randolph, before the Shrewsbury Church started. The different times of starting, as well as the possible several points of starting, make it possible for all the statements of eye wit-

nesses as to the number of wagons and the number of emigrants to be correct.

When the procession was ready to start, the people all assembled in a grove, where their pastor, Rev. Jacob Davis, preached a short farewell sermon for those left behind, after which the travellers partook of refreshments provided for them by their friends, and then started on their long tedious journey, extending more than four hundred miles westward.

The emigrants settled on White Day Creek in what is now Monongalia County, West Virginia. Here they tarried for two years or more, where William Davis died July 15, 1791.

The new settlers were disappointed, however, in their land, which, according to Morgan Edwards, was obtained through a man by the name of Reed.

The new comers from New Jersey had friends a few miles away across the Pennslyvania border, north of the Cheat River. Among them was Samuel Fitz Randolph, who had a short time before, purchased a tract of land lying on the waters of Ten Mile Creek, a branch of the West Fork of the Monongahela River, some fifty miles beyond White Day Creek. He persuaded the dissatisfied settlers at White Day Creek to go and inspect his new purchase, as well as other lands adjacent, consisting largely of five thousand acre tracts. As a result, the new settlers from Shrewsbury purchased farms and moved to this place, where was laid out the Village of New Salem, on the lands of Samuel Fitz Randolph.

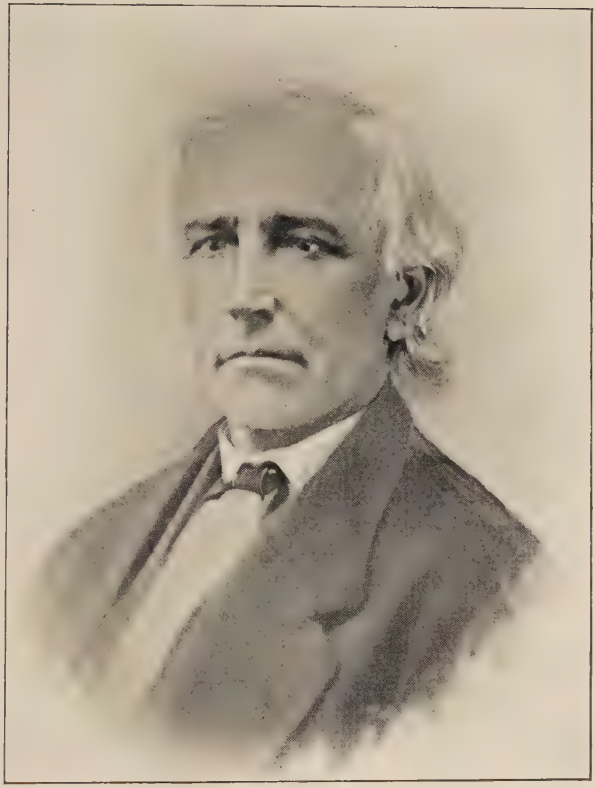
Samuel Fitz Randolph, himself a Seventh Day Baptist of Pilgrim descent, had formerly resided in the town of Piscataway, Middlesex County, New Jersey, where he was born in October, 1738. After service in the Revolutionary War as ensign in the Second Regiment of Militia of Sussex County, New Jersey, he had become interested in lands in Pennsylvania. This was probably due to the influence of Major Benjamin Stites of Redstone, Fayette County, Pennsylvania, who in the winter of 1786, visited New York, where Congress was at that time in session, for the purpose of purchasing a tract of land lying between the two Miamis in Ohio.

Sometime before the departure of the church from Shrewsbury, Samuel Fitz Randolph had purchased of Mary

Hodgson three hundred acres of land situated on Yellow Creek of Armstrong Township of Westmoreland County, Pennsylvania. This purchase was effected on the 16th of April, 1785, and the land lay a little to the north of what was known as the *Redstone Country*. On November 21, 1785, he purchased eight hundred acres of land to be selected by himself from a tract of five thousand acres owned by Robert Martin, situated in the town of Northumberland in the county of Northumberland, Pennsylvania. The Northumberland tract, from the description contained in the deed, evidently was entirely virgin forest; while upon the three hundred acres in the southwestern part of the state, had been built a dwelling house and several farm buildings, and the land was at least partly under cultivation. Here he went to make his home sometime between November 21, 1785, and November 26, 1790. At the time of his purchase of the land at New Salem, he was beyond question a resident of Fayette County, Pennsylvania.

The new settlers on Ten Mile Creek built for themselves a block-house within the limits of the present village of Salem, and protected themselves as best they could against unexpected attacks of the savages. They were, however, outside of the usual trails of the Indians, who seemed disposed to follow the larger water courses; and as Salem is at the crown of the water-shed which sends its waters on the one hand west directly into the Ohio, and on the other hand east into the waters of the Monongahela, it does not seem to have been threatened by large bodies of Indians, except on rare occasions.

Samuel Fitz Randolph laid out a part of his land purchased from Joseph and Catherine Swearingen into streets and lots in the form of a town. The town was somewhat in the form of a sort of truncated triangle, with its base to the west, and its apex to the eastward. The town contained five streets,—a main street running nearly east and west, with two others parallel to it, and two shorter streets at the west end of the town running parallel to each other and at right angles to the main street. The lots were divided into two classes: "in" lots and "out" lots, the former fronting on the streets, the lat-



JEPTHAH FITZ RANDOLPH.

See *Biographical Sketches*, p. 1361.

ter bordering on the boundaries of the town away from the streets.

The block-house was erected near the centre of the town. The church and graveyard were located on the hillside at the northern terminus of the longer cross-street, which was the further west, but a few rods distant from the home of the founder, Samuel Fitz Randolph.

Just why Samuel Fitz Randolph called this village *New Salem* is not wholly certain. There is a well defined tradition that it was so-called for *Salem,* in the southern part of New Jersey, with which Samuel Fitz Randolph, as well as some of the members of the Shrewsbury Church, may have been more or less intimately connected, on account of family ties; and the present writer is inclined to accept that as the true explanation, but conclusive documentary evidence in support of that theory is not available.[1]

Here in the town of New Salem, the new settlers made their homes for the purpose of security from the Indians. In the meantime, they selected and purchased farms in the vicinity which they cleared and tilled as best they could under the circumstances, since the necessity previously pointed out, for mutual protection from their red-faced foes, which required them when they went out to do their farm work, to go in groups of several each, working one another's farms in successive order, naturally militated greatly against the best interests of the crops.

As soon as they felt that it would be safe to do so, they moved to their farms. Then they began to extend the limits of their settlement over a larger range of country. The Middle Fork of Ten Mile Creek was occupied from its very head to its mouth at the West Fork River. Several of its tributaries, as well as Lamberts Run which flows into the West Fork a short distance further up the West Fork River towards Clarksburg, supplied homes for a number of the families of the new immigration.

1. There is a village by the name of New Salem in the township of Menallen, in Fayette County, Pennsylvania, which was laid out into a village of sixty lots on August 17, 1799, by David Arnold. Why it was called New Salem is not known. Ellis, *History of Fayette County, Pennsylvania,* p. 658.

Some passed west of New Salem to Long Run, Buckeye Run, Buckeye Fork, and Middle Island Creek down three or four miles below the site of the present town of West Union; then still further west across Arnolds Creek, to the North Fork of Hughes River, near the site of the present village of Pennsboro.

To the south of New Salem, they took their way up Pattersons Fork over to Greenbrier Run, and the head waters of Buckeye Creek; thence on to Meat House Fork, and beyond to the South Fork of Hughes River. To the north and northwest of New Salem, they penetrated the deep forests of Robinsons Fork and Flint Run.

Thus from the West Fork River at the mouth of Ten Mile Creek and Lamberts Run, there ran a chain of Seventh Day Baptist homes, practically unbroken, across a belt of country from two to ten miles in width and some forty miles in length, or more than half the distance from the West Fork of the Monongahela River to the Ohio River.

The settlement on the South Fork of Hughes River was detached, geographically, from this belt, but it covered several square miles.

On Elk Creek, which flows into the West Fork River at Clarksburg, was another settlement at what is now known as Quiet Dell, situated at a distance of some five miles from Clarksburg; and ten miles south of Clarksburg was the settlement on Lost Creek, which afterwards extended to Hackers Creek on the south and southeast of Lost Creek.

This stream of immigration brought with it the Davises, the Maxsons, the Babcocks, the Thorps, the Brands, and the Claytons, from the Shrewsbury church. They were either accompanied or followed by the Randolphs, from Piscataway, New Jersey; the Bonds, from Maryland and Pennsylvania; the Bees and Kelleys, from the vicinity of Salem, New Jersey; and the Suttons, the Lippincotts, the Van Horns, the Kennedys, the Williamses, the Loofboros, the Battens and others, from various points in New Jersey and Pennsylvania.

These people came into a goodly heritage. The surface formation of the country was hilly. It lay at an altitude of from some seven hundred feet, to about thirteen hundred feet

above the level of the sea. The ground was covered by an unbroken forest of heavy building timber of the best quality in great variety. The soil was fertile, and the mineral resources vast. Land could be had at from a few cents to a dollar or two an acre.

The new settlers purchased large farms ranging in size from two or three hundred to several thousands of acres. Samuel Fitz Randolph already held lands in Pennsylvania aggregating eleven hundred acres; and without disposing of them he made an initial purchase at New Salem of two hundred and sixty-six and a half acres. Three brothers, Nathan, Joseph and William Davis, purchased a tract of twenty thousand acres of land of the original patentee at the rate of twenty-three cents an acre. It was on a part of this purchase that the present town of West Union in Doddridge County was laid out.

The forests were soon converted into grazing lands upon which were produced fatted cattle that were the envy of the cattle markets of the large cities of the Atlantic seaboard. Gradually the timber markets opened up, and the forests of pine, oak, ash, and yellow poplar, with a fair sprinkling of black walnut and wild cherry were converted into valuable merchandise.

Then later, the boundless wealth of coal and oil was discovered, so that within the past decade there has been poured into the coffers of the farmers of this region a stream of money aggregating, literally, many millions of dollars, of which our Seventh Day Baptists friends have had a generous share, and, as a result, have become a most prosperous people.

THE WOODBRIDGETOWN CHURCH.

On November 8, 1789, there was formed a small Seventh Day Baptist church at Woodbridgetown, in Fayette county, Pennsylvania. The organization was completed on the 6th of June in the ensuing year, 1790.

This church was composed, for the most part, of Samuel Fitz Randolph and his wife, Margaret, together with a small number of friends who had followed them from their

former home at Piscataway, New Jersey, and a few converts to the Sabbath. It is doubtful if any of the members of the former Shrewsbury Church, from New Jersey, were ever members of the Woodbridgetown Church, though the pastor of the former was present and assisted in the organization of the latter church.

Rev. Samuel Woodbridge, whose name was given to the village of Woodbridgetown, was the pastor of the new church.

The church was never a large or strong one. It served as a sort of gateway to Western Virginia for early Seventh Day Baptist immigrants, and later for those who visited the churches there from the East and North, before railroads were built.

Besides Rev. Samuel Woodbridge, other ministers connected with the church were as follows: Rev. John Patterson, who subsequently served for a period as pastor of the New Salem Church; Rev. Enoch David lived here for a time, and during the year 1809, divided the pastoral care of the church with Rev. Samuel Woodbridge.

Lewis Sammons was licensed by the church to preach, but after some four years, was excommunicated for violation of the Fourth Commandment.

There is some reason to believe that James Dunn, a member of the church, who had been originally licensed by the Piscataway Church to preach, and whose license was probably recognized by the Woodbridgetown Church, was ordained by the latter church. But conclusive evidence of this is lacking from the records.

Among the ministers who visited the Woodbridgetown Church as missionaries, were Lewis A. Davis, Walter B. Gillette, Peter Davis, Joel Greene, Alexander Campbell, Stillman Coon, and Richard C. Bond.

Rev. Jacob Davis of the New Salem Church was a not infrequent visitor to this little church. It was on the occasion of such a visit in 1793, that he was stricken with a fatal illness and died and was buried at Woodbridgetown.

Rev. Samuel Woodbridge occasionally visited the New Salem Church to render ministerial aid. It is probable that

he visited the West Fork River and Lost Creek churches as well. He died July 15, 1814.

About 1795 the church erected a house of worship on a half acre of ground given for the purpose by Rev. Samuel Woodbridge. At his death he left a lot of six acres of ground adjoining the church lot for a parsonage.

In 1832 the church became a member of the Seventh Day Baptist General Conference. It was a constituent member of the South-Western Association, formed in 1839, and was admitted to membership in the Virginia Association in 1851.

Although the last entry in the record book is under date of August 1844, the church did not become extinct until several years afterward.

THE NEW SALEM CHURCH.

From the time the Shrewsbury Church left its old home in New Jersey, in September, 1789, until after its arrival at New Salem, Virginia, the church records are wholly silent, save for the death of William Davis, at White Day Creek, July 15, 1791.

The records begin anew as follows:

May the 13, 1792.

The Church met in conference at New Salem, where the Church, or part of them, is now embodied; this being the first opportunity of coming under regular discipline in church order since we left New Jersey.

Henceforth the church abandoned the name of "Shrewsbury," and was known, first as the "New Salem," and afterward as the "Salem," Church, its present name.

Not all the company that originally set out from New Jersey, came to New Salem. Death had claimed some on the way, and others had selected homes by the wayside. Some had settled on the West Fork of the Monongahela River, a little south of the mouth of Ten Mile Creek, where a small stream known as Lamberts Run enters the West Fork River, at a distance of less than twenty miles from New Salem.

As early as June 28, 1793, a request was presented to the New Salem Church by these settlers at the mouth of Lamberts

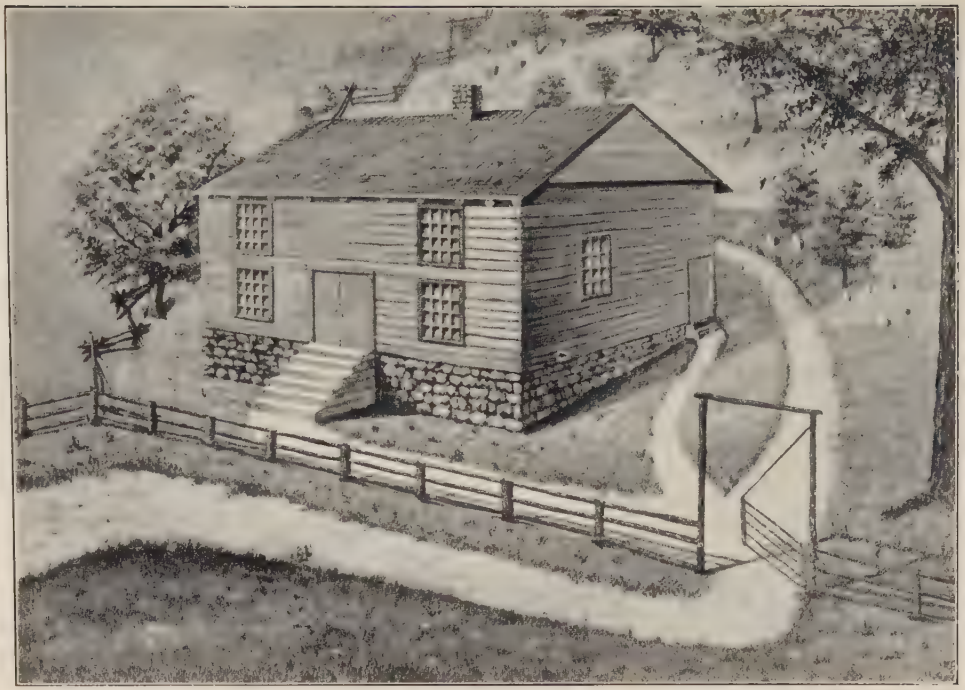
Run, to be organized into a separate church. This request was granted, and the West Fork River Church resulted, only to go crashing into oblivion a few years afterward, over the precipice of "open communion."

Soon after coming to its new home, the New Salem Church was called upon to mourn the loss of its beloved pastor, Rev. Jacob Davis, who, as previously stated, died at Woodbridgetown, Pennsylvania, July 17, 1793.

Rev. Isaac Morris soon joined the West Fork River Church. On March 8, 1795, by vote of the church, Rev. John Patterson became pastor of the New Salem Church. At short intervals, Joseph Davis, Mosher Maxson, and Zebulon Maxson were all licensed to preach; and in 1801, John Davis was ordained pastor by Rev. Samuel Woodbridge, of the Woodbridgetown Church, and Rev. John Patterson. Two years afterward, Rev. John Patterson was debarred from communion because of a lack of loyalty to the church.

Meantime the church was kept busily occupied in dealing with members who were summoned before the bar of the church for petty, as well as for more serious, breaches of church discipline, besides performing the functions of the court of a justice of the peace. Business differences were regularly taken to the church, and members whose opinions of their respective pugilistic powers led them astray, were threatened with the "Awful Sentence of Excommunication," which appears in the records as late as November, 1822.

The church quickly recognized the need of a house of worship in its new home, and soon took steps preparatory to building one. On June 13, 1795, the size and style of house were agreed upon, and a committee appointed to superintend its erection. Whether such a house was built or not does not appear from the records. At all events, on January 10, 1796, the church instructed the deacon to arrange for Thomas Babcock's house for a place of worship, and in case of failure to procure that, to obtain John Davis's. On August 9, 1801, the church voted to try to buy the house in which they met for worship, and offered fifty dollars ($50.00) for it. Either this offer was rejected, or the church, after a little reflection, preferred to build a new house, for a week later,



THE OLD LOG CHURCH AT NEW SALEM, VIRGINIA.

(See Page 840.)

on August 16, the church voted to build a meeting house on the lower side of the burying ground.

Upon their arrival at New Salem, the new settlers had erected their cabins about a block-house, which they built for their mutual protection, a common kind of defence on the frontier in those times, but soon after Wayne's victory over the Indians, at the Maumee, in 1794, all danger from the savages passed away, and the settlers began to scatter to Buckeye Creek, Buckeye Run, Flint Run, Middle Island Creek, Meat House Fork, Greenbrier Run, Cherry Camp, Halls Run, and other places, so that before many years had passed, the New Salem Church, in order to accommodate the various groups of its members, some of whom were situated several miles distant from New Salem, maintained church services at Middle Island (now West Union), on Greenbrier Run, and on Halls Run. At Middle Island and on Greenbrier Run, log meeting houses were built. Business meetings were held in all three places, in turn with the village of New Salem. It is probable that communion service was likewise held at all these places.

In the meantime, the Bonds from Cecil County, Maryland, had arrived and settled on Lost Creek and Hackers Creek. They were joined by other members of the New Salem Church, and in 1805, the Lost Creek Church was organized.

In 1831 the Middle Island Church was organized with twenty-nine members drawn from the membership of the New Salem Church, and others soon followed. This church was situated at Lewisport (now West Union), and included not only those who lived in that immediate vicinity, but those, also, who had settled on the Meat House Fork of Middle Island Creek. These settlers lived at a distance of from four to eight miles from Lewisport, and included the numerous Bee families, who with the Kelleys had come from near Salem, New Jersey.

Rev. Peter Davis, who had already been licensed to preach, was ordained in December, 1823, by Rev. John Davis and Rev. John Greene, who ordained Rev. Lewis A. Davis, likewise, on the 15th of January, following.

Rev. Peter Davis shared the pastorate along with Rev. John Davis. Rev. Lewis A. Davis engaged in missionary work, at first among the Virginia churches, and then among those in Ohio.

The church suffered about this time from internal disturbances, which affected the serenity of the church for many years. About the year 1825, the doctrinal views of Rev. Peter Davis gave offence to some, but upon official examination they were found to be orthodox. Again in 1834, Rev. Peter Davis and Ezekiel Bee pursued such a course, dictated by conscience as they declared, that it caused trouble for a season. In connection with this movement, the integrity of the organization of the church was threatened for a time. But this, too, was finally settled in a satisfactory manner.

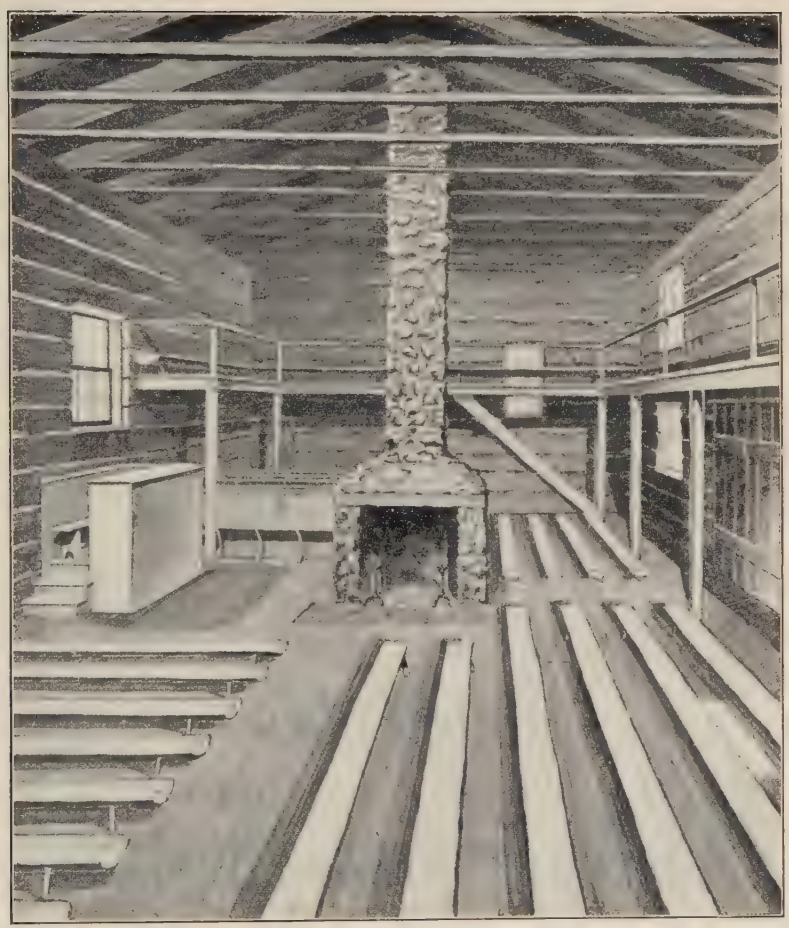
About this time the church was disturbed by some personal difficulties which caused trouble for a term of nearly fifteen years, but which were finally adjusted amicably.

Rev. John Davis, so long the pastor of the church, passed to his eternal reward, June 22, 1842, and Rev. Peter Davis, who for many years had performed the most of the duties of the pastor of the church, now assumed sole charge.

The old hewed log meeting house had undergone extensive repairs, and many alterations had been made. But it was dark, gloomy, and forbidding at best.

The business meetings and communion services were held at New Salem, but monthly meetings were held on Greenbrier Run, Meat House Fork, and Buckeye Run.

In 1850, Rev. Azor Estee began his labors among the churches in Western Virginia, and the New Salem Church received its share of his ministrations. In 1856, Rev. David Clawson came, and finally determined to make his home there permanently, devoting his time for the most part, to the needs of the New Salem and Lost Creek churches. But death soon claimed him, and he passed to his eternal reward March 6, 1860. His last resting place was chosen in the graveyard adjoining the Old Frame Meeting House at Lost Creek, where his grave is marked by a suitable monument, bearing a record of his earthly labours, erected by the New Salem and Lost Creek churches, jointly.



INTERIOR OF THE OLD LOG CHURCH AT NEW SALEM, VIRGINIA.

(See Page 840.)

About this time, Rev. Peter Davis, who was still the acknowledged pastor of the New Salem Church, declined to officiate at the communion service, which he held had been "fulfilled and had passed away," and for that reason was no longer binding. As a result, the communion service was omitted for a few times; but it was soon resumed, since the new doctrine, as held by the pastor, did not find favour with the church. After a year or two, however, the pastor, weighed down by the infirmities of advancing years, and still adhering to his newly-found views concerning the communion service, was relieved of his active duties. He received, nevertheless, a vote of respect, confidence, and esteem from the church, which he had served so long and so faithfully.

Thus harmlessly died away the last ripple of doctrinal excitement that disturbed the serenity of the church.

In 1858, a new house of worship had been completed, and a commendable spirit of activity in church work prevailed among the members of the church.

The first years of the second half of the nineteenth century had witnessed a wave of educational enthusiasm, which culminated in the West Union Academy, sweep over the church. When it subsided a few years afterward, and the West Union Academy was abandoned, several of the young people who had been students of the defunct academy, members of the New Salem Church, went away to Alfred Academy, now Alfred University, at Alfred, New York.

The Civil War soon followed, bringing in its wake ruin and subsequent depression, as the church was on the border over-lapped by the activities of both armies.

In 1866, Rev. Walter B. Gillette made his first visit to West Virginia as a missionary. His coming was a God-send to all the churches there, but especially so to the New Salem Church. In 1870, he again visited this field, and assisted in the organization of the Ritchie and Greenbrier churches, both of which drew from the membership of the New Salem Church. The Greenbrier Church was constituted almost wholly of members of the New Salem Church.

Rev. Charles A. Burdick came upon the West Virginia

field as a general missionary in October, 1870, soon after the close of the labours of Rev. Walter B. Gillette. He established his residence and headquarters at New Salem, and when a few years afterwards he engaged in educational work, the house of worship of the New Salem Church served as the building in which he conducted his select school at New Salem.

Ever since 1854, when he was called to serve the church as its assistant pastor, Rev. Samuel D. Davis had ministered to the church from time to time. Jacob Davis, Lewis F. Randolph, and Judson F. Randolph had been licensed to preach, and had participated in the pastoral work of the church. Jacob Davis and Lewis F. Randolph were both ordained and set apart to the work of the Gospel ministry, each after a satisfactory term of probation as a licentiate.

The church was sadly in need of a pastor who could give his entire time and strength to the work, but financial weakness was a strong barrier to such a plan. In April, 1876, however, Rev. Samuel D. Davis entered upon a term of service as pastor of the church, giving his entire time to the duties of his office, at a salary of four hundred dollars a year. This was the first time the church had ever employed a pastor, upon a stated salary, to give his entire time to church work. He served the church most satisfactorily in this manner, for a period of three years; but the church ran steadily behind in its finances. After the close of Rev. Samuel D. Davis's pastorate, Rev. Uri M. Babcock was engaged as pastor, four members making themselves personally responsible for his salary for one year. During the second year of his term of service, the finances of the church became so badly involved, that he resigned to accept a call to the pastorate of another church.

For a period of several years, now, the church struggled against a strong tide of discouragement. It was embarrassed because of strained relations with a sister church, occasioned by a series of unfortunate misunderstandings, which became the subject of consideration at the hands of the General Conference. Members living at a distance from New Salem removed their membership to churches nearer home. Among these was the faithful clerk of the church, Franklin F. Ran-

THE NEW SALEM CHURCH: FRAME BUILDING.

(1857-1900.)

dolph, who had kept the records for a period of twenty-eight years, and who in storm and sunshine alike, the mountainous roads often all but impassable, had ridden on horseback, or, as was often necessary, had traveled on foot from his home ten miles away at New Milton, to attend the business meetings of the church.

But the dawn of a brighter day was at hand. Again the interest of the Seventh Day Baptists in West Virginia in education was becoming aroused, and the long-cherished plan of establishing a denominational school at Salem began to take definite shape; with the result that in the spring of 1889, Salem Academy, soon afterward changed to Salem College, was opened under the temporary leadership of Rev. John L. Huffman, who was at that time serving the New Salem Church as its pastor. A president was soon obtained for the college, in the person of Rev. Sanford L. Maxson, the principal of Albion Academy, at Albion, Wisconsin.

In 1890, Rev. Theodore L. Gardiner became pastor of the church, which soon afterward entered upon a period of unprecedented prosperity.

During the year 1891-1892, the church became a corporate body, for the first time in its history, its legal business having been done previously by a board of trustees appointed by the courts.

The first of August, 1902, finds the church with a new brick house of worship of modern design, and a well-appointed parsonage with commodious grounds; the church itself prospering spiritually and financially under the efficient leadership of its zealous pastor, Rev. Ellis A. Witter.

The New Salem Church became a member of the General Conference in the year 1808, and of the Western Association in 1838. It was a constituent member of the South-Western Association, which was finally organized in 1839, and was an active member of the Virginia Association, after the South-Western Association was separated into the Ohio and Virginia associations, in 1850. When the Virginia Association was dissolved in 1855, the New Salem and Lost Creek churches both made application for membership in the Eastern Association in 1856. These applications were finally granted, al-

though they were regarded with some suspicion on account of slavery.

The New Salem Church took the initial step in the organization of the South-Eastern Association, at Lost Creek, in January, 1872.

After the arrival of the church at its new home at New Salem in Western Virginia, it reverted to the plan originally followed in New Jersey, of holding its meetings for worship and business in the homes of its members.

On the 12th of April, 1795, the church considered the propriety of erecting a house of worship. On the 10th of May, following, it was determined to build a meeting-house in the following autumn. Two months afterward, in June, it was determined to build a house, twenty-four feet long by twenty feet wide, and that a foundation should be laid for galleries. The meeting house was to be covered with a cabin roof, and the deacons were instructed to keep a strict account of every man's work, so that each one should do an equal part.

Whether this house was never completed, or whether it was destroyed by fire soon after its completion, does not appear from the records. At all events, we find that on January 10, 1796, the deacons of the church were instructed to try to obtain permission to use the house of Thomas Babcock for worship, and in the event of failure to secure that, the house of John Davis was to be used for that purpose.

On August 9, 1801, the church voted to try to buy the house in which meetings were held, and voted to pay fifty dollars ($50.00) for the house and lot.

A week afterward, August 16th, the church voted to build a meeting house on the burying ground, twenty-eight feet long by twenty-two feet in width, with galleries.

On the 19th of May, 1820, Nathan Davis and Jesse Davis were appointed to wait upon the venerable founder of the village of New Salem, Samuel Fitz Randolph, and get the deeds for the meeting-house and graveyard lots.

This meeting-house was built of hewed logs. In the middle was a chimney with a double fireplace to supply heat. The crevices between the logs were filled with sticks and clay mortar. After it had been completely renovated, in 1839, and

CHURCH AT SALEM, WEST VIRGINIA.

Present Structure.

at least three new windows and one new door added, it was described by Rev. Thomas E. Babcock, who visited it in 1853, as follows:

> The Meeting House is an ancient looking structure of hewed logs. There is a gallery in it, which, however, seems to have fallen into disuse. The gloomy aspect of the house is, perhaps, too true an index to the condition of the church. It is a sad picture, to see a church that has stood the vicissitudes of more than a century, feebly struggling for existence.

This building was used until 1857, when a new frame building was begun, and was completed in the following year. After more than forty years' service, this structure gave way to the present brick edifice, which was completed in 1901.

As the people began to go out from New Salem soon after its settlement, to make their homes at various other points in the surrounding country, they formed other little settlements, ranging in distance from three or four miles, to ten or twelve miles, from New Salem and the meet-house. These little groups found it practically impossible to attend church at New Salem with any regularity, and consequently began to hold Sabbath services in their own settlements, using the homes of various ones of their number as meeting places.

In the early days, such services were held at Lewisport (now West Union), and on Greenbrier Run, Halls Run, and Lamberts Run. In the course of time, stated meetings of the church were held at these places.

As these settlements grew, they began to feel the need of houses of worship in their midst, and the need was met in some places by the erection of meeting-houses which were the property of the church.

The first of these meeting-houses to be built was at Lewisport, where three brothers, Nathan, Joseph, and William Davis had purchased twenty thousand (20,000) acres of land and settled for their homes. Here upon a little bluff, only a stone's throw from the very verge of the banks of Middle Island Creek, a rude log meeting-house was erected, and a graveyard established upon the lands of Joseph Davis. This was probably built some time during the first decade of the

nineteenth century, and was doubtless a crude affair of round, unhewed logs, with a cabin roof. After a few years, this gave way to another log structure, which too had fallen into decay, not many years after the first quarter of the century had passed.

After the organization of the Middle Island Church at Lewisport was finally consummated in 1832, the New Salem Church relinquished all claim to the property in favour of the Middle Island Church.

Another meeting-house was built on Greenbrier Run. This was a very small building of hewed logs, with a cabin roof; and a chimney, with an open fieplace in the northeast corner of the single room of the interior. The New Salem Church formally relinquished all claim to this property in favor of the Greenbrier Church, in the year 1880.

Although the church voted to hold meetings on Halls Run as early as November 11, 1804, there is no record of any meeting-house ever having been erected there.

The church maintained services at different other places, some, at least, of which were as follows: Meat House Fork of Middle Island Creek, at the present location of the Middle Island Church; Buckeye Run; Long Run; and Flint Run.

At all these outlying stations where the New Salem Church maintained services, with the exception of Lewisport and Greenbrier Run, dwelling houses and schoolhouses were, for the most part, used as places of meeting for worship.

There is no record of any action on the part of the church to provide its pastor with a home at any time during its sojourn of nearly half a century in New Jersey, and after it came to New Salem, it was not until the year 1891 that it erected a commodious, comfortable parsonage.

Besides those previously mentioned, the following have served as pastor of the church: Rev. Samuel D. Davis, Rev. David Clawson, Rev. Jacob Davis, Rev. Uri M. Babcock, Rev. Sanford L. Maxson, Rev. Theodore L. Gardiner, Rev. John L. Huffman, Rev. George W. Lewis, Rev. Ellis A. Witter.

The office of Ruling Elder was recognized in the church

as early as November 11, 1798, and was not abolished until August 16, 1822.

Among the more prominent of those who have served the church as deacons, are Lodowick Hughes Davis, Jepthah Fitz Randolph, and Lloyd Fitz Randolph.

The clerk of longest service is Franklin Fitz Randolph, who filled that office continuously for twenty-eight years.

THE WEST FORK RIVER CHURCH.

The records of this church have long since disappeared. The only documentary sources of information now available are the records of the New Salem Church; a single letter addressed to the General Conference under the date of July 23, 1808, by the hand of Thomas Maxson, clerk of the church; and the reply of the General Conference to the church.

The West Fork River Church was located at or near the mouth of Lamberts Run, a small stream which flows into the West Fork of the Monongahela River from the west, some six or eight miles north of Clarksburg, and but a short distance south of the junction of Ten Mile Creek with the West Fork of the Monongahela River. Here there settled Thomas Maxson, a prosperous farmer from Shrewsbury, New Jersey. He rapidly improved his farm, built a brick dwelling house with brick out-buildings, and gathered around him a small company, consisting of his son Timothy, with his wife, Anna; William Vanhorn, and his wife, Virginia, and perhaps others.

On June 25, 1793, these settlers presented a petition to the New Salem Church to send delegates to attend the organization of a church on the West Fork of the Monongahela. The petition was granted and Isaac Morris and Ephraim Maxson were sent as such delegates, and the organization was effected with a membership of five souls.

The membership, which was never large, had in 1808 increased to a total enrollment of sixteen, since the organization of the church, of whom one had been excommunicated, two dismissed to other churches, and one deceased, leaving an actual membership at that time of but twelve. Although

they then had hope of growth, the church soon went into a decline and gradually became extinct.

The doctrine of open communion obtained a firm foothold in this church, to the great grief of its sister churches. This practice was made the occasion of a lengthy communication of censure from the General Conference, when the church applied for membership in that body in 1808.

So far as the present writer has been able to ascertain, the West Fork River Church is the only one of this group of churches in which the doctrine of open, or free, communion ever obtained a footing firm enough to menace its integrity.

The West Fork River Church, doubtless, carried its practice of open communion to a much greater length than merely admitting their First Day friends to the communion service and inviting them to participate in the Lord's Supper. This, undoubtedly, opened the way to a much closer affiliation with members of non-Sabbath-keeping churches.

It is somewhat doubtful, however, if Benedict's statement to the effect that First Day Baptists were admitted to membership, is correct; as the source of his information, probably, was the foregoing correspondence, published at that time in the minutes of the Seventh Day Baptist General Conference.

The West Fork River Church now rapidly declined, and in a short time those who had not left the Sabbath, had become members of the Losk Creek Church.

THE LOST CREEK CHURCH.

The Lost Creek Church, organized October 27, 1805, was formed of a group of Seventh Day Baptists who settled on Lost Creek, and the neighbouring streams of Hackers Creek and Elk Creek, early in the nineteenth century.

In the early part of its history, the church was made up, for the most part, of the Bonds, who had come from Cecil county, Maryland, and the Van Horns, Williamses, and others, who had embraced the Sabbath in the southwestern part of Pennsylvania, through the influence of the Woodbridgetown Seventh Day Baptist Church. These were joined by other

families from time to time, from New Salem, and from Woodbridgetown, as well as from points in Maryland and New Jersey. Among these were the Huffmans, Loofboros, Forsythes, and others.

In July, 1806, the church decided to build a meeting-house, but the exact location was not determined upon until November 29, 1807. The building appears to have been completed in December, 1809.

Rev. John Davis was pastor, not only of the New Salem Church, but of the Lost Creek Church as well.

Early in 1811, the meeting-house was burned down by accident, and the church decided to build again; this time on the land of William Van Horn, who agreed to make the church a deed for a lot of one acre.

In 1815, some trouble arose between Rev. John Davis on the one hand, and various members of the church on the other. This continued to agitate the church at irregular intervals for a period of some fifteen years, and at times it interfered materially with its spiritual welfare. This was finally adjusted in a manner apparently satisfactory to all parties concerned.

As early as in September, 1815, a question arose about free communion with the First Day Baptists. Two years afterward, the question came into the foreground again, but at neither time did the church take action favouring free communion.

Early in the year 1821 a controversy waged over Calvinism, a question which divided the church into two opposing factions. The controversy continued until a business meeting of the church held April 29, following, which was attended by Rev. John Davis and Deacon John Bright, both of the Cohansey (Shiloh), New Jersey, Church. These two brethren were requested by the church to take the question in controversy under consideration, and advise the church what course to pursue.

They decided upon new articles of faith, which they submitted to the church on December 2, following. The report was acceptable to all, and on the 30th of the same month,

the new articles of faith were adopted and signed by the members of the church.

For some eleven or twelve years, William Williams had occupied the attention of the church, to a greater or less extent. He had been licensed to preach, but soon gave offence to the church. He continued to preach, however, with greater or less regularity, until in March, 1830, when a question arose as to whether he should be ordained, or whether he should continue to preach as a licentiate. The latter course was decided upon at that time, and again in January, 1831, the church declined to ordain him.

Williams now became an issue, and that question together with others soon created a division in the church. A small minority, in face of the strong opposition of the rest of the church, vigorously advocated a change in the polity of the church, so that on June 20, 1831, "after mature deliberation, for the sake of harmony and to obviate a difficulty under which we have long laboured, and for other reasons, a large majority submitted to the requisition of the minority, and granted their request."

This concession did not avail, however, and the minority, under the leadership of Williams, seceded from the church, seized the meeting-house, and organized the *Second Seventh Day Baptist Church of Lost Creek*.

The new church at once ordained Williams, and in September, 1834, applied for admission to the General Conference.

The General Conference referred the application to a committee for investigation. This committee rendered a report at the following annual session of the General Conference, which was adopted, impugning the motives prompting the organization of the new church, and recommending that the request for membership be refused.

The new church was left in quiet possession of the old meeting-house, the old church holding services, first at the home of one of its members, and afterwards at a schoolhouse.

Under the sagacious leadership of Rev. Joel Greene, who was on a visit to Virginia at that time, it was decided to build a new meeting-house; and on July 23, 1832, the church took formal action to that effect, voting "to build a frame meeting-

CHURCH AT LOST CREEK, WEST VIRGINIA.

(Present Building.)

house at the old burying ground on Mr. Bassel's premises." This is the building that for many years was known in all that region of country round about as the "Frame Church." Of its erection, Rev. Joel Greene relates as follows:

> This was done with [such] unanimity, liberality, and celerity, as to do honour to the church and disarm opposition. In a short time, the larger portion of the dissenters retraced their steps, resumed their walk with the church, and the community rejoiced in a rather extensive revival of religion, bringing increased strength to the church, and benefit to the cause of religion generally.

These were days of stormy trial for the church, nevertheless. The new church continued its existence with a handful of members for several years. Finally becoming weary, themselves, of the division and consequent strife, on April 10, 1835, they presented a petition to the old church praying for admission to that church. The petition was rejected, and the new church gradually died away.

About this time the church became involved in certain difficulties with the New Salem Church, which in the end were adjusted amicably.

On December 9, 1849, Rev. Azor Estee and his wife were received into membership from the church at Petersburgh, New York. He had come upon the field in the capacity of a general missionary among the churches in Virginia, and when some six months afterward the establishment of an academy among these churches came to be seriously considered, under the leadership of William F. Randolph and Rev. Azor Estee, the Lost Creek Church pledged its moral and financial support to the enterprise.

On March 13, 1857, Lewis Bond and his wife were received into the membership of the church. They were the two remaining members of the North Fork of Hughes River Church, in which Lewis Bond had been ordained a deacon and licensed to preach. He was received into the Lost Creek Church upon the same footing he occupied as a member of the North Fork of Hughes River Church.

On the same day, Naomi Kildow, formerly a member of the defunct Woodbridgetown Church, and a descendant of

Rev. Enoch David, was made a member of the Lost Creek Church.

Also upon this date action was taken preparatory to securing the services of Rev. David Clawson as pastor of the church.

On September 10, 1858, a committee was appointed to confer with a like committee from the New Salem Church for the purpose of making the arrangements necessary to secure Rev. David Clawson as the pastor of the two churches jointly. The negotiations were successful, and the new pastor entered upon his duties with enthusiasm. His promising career was soon cut short by his death, which occurred March 8, 1860, just as the Civil War began to throw its blighting shadow over the Lost Creek Church, in common with all the other Virginia churches.

Upon the death of Rev. David Clawson, Rev. Samuel D. Davis, who had been first licensed to preach in 1841, at the age of seventeen years, and ordained in 1850, was again called to the pastorate of the church. He accepted the call and continued as pastor, assisted from time to time by Rev. Jacob Davis and Lewis F. Randolph, until the first of January, 1869, when he resigned of his own free will on account of ill health, and relinquished the work for a short time.

In the year 1870 the church undertook the erection of a new house of worship, to be built of brick. This was carried through to a successful accomplishment, and the Lost Creek Church was provided with the best house of worship of any of the churches of the South-Eastern Association, and one of the best to be found at that time in central West Virginia.

At the end of the year 1874, Rev. Samuel D. Davis finally resigned the pastorate of the church, and was succeeded by Rev. Charles A. Burdick, who for several years had been engaged in missionary work in West Virginia.

Charles A. Burdick was followed, successively, by Lucius R. Swinney, John L. Huffman, Lely D. Seager, William L. Burdick, and Mazzina G. Stillman.

In October, 1880, the church purchased a parsonage,

and in 1887, for a second time, the church lost its house of worship by fire. The loss was promptly repaired.

With the establishment of Salem College in 1889, the Lost Creek Church began to suffer a decline in its resident membership, several families moving away to Salem in order to give their children the advantage offered by the new school. The church, however, is in a flourishing condition at the present time, and the outlook for its future prosperity and usefulness is bright.

From the very beginning of its existence up to within a a few years of the date of this writing, the Lost Creek Church has maintained a preaching station at Quiet Dell, situated on Elk Creek, some ten miles from Clarksburg, and about an equal distance from Lost Creek Station.

This was the home of Abel Bond, Sr. His home was the first stopping place of missionaries sent to Virginia from the north and east, as they came on horseback up the West Fork River from the Woodbridgetown church.

Here were entertained Rev. Amos R. Wells, from Hopkinton, Rhode Island; Rev. John Davis and Deacon John Bright, of Shiloh, New Jersey; Rev. John Greene, from DeRuyter, New York; Rev. Alexander Campbell, of DeRuyter, New York, and others. Here a home was built in the corner of the yard of Abel Bond for the use of Alexander Campbell and his family upon their second visit to this field.

In later years the most spirited member of the Lost Creek Church at Quiet Dell was Dudley Hughes Davis. He interested himself greatly in church work, and was superintendent for several years of a flourishing Sabbath School at Quiet Dell. But physical infirmities overtook him which prevented his taking part in public meetings, and the interests at Quiet Dell languished, and have finally almost wholly died out, from deaths and removals.

Other important interests of the church have been for a great many years on Hackers Creek, where another one of the Bond families located, some ten or twelve miles away from Lost Creek Station. The interests there are represented at the present time by the family of Boothe Bond and his brother, Levi D. Bond.

In the year 1808, the Lost Creek Church became a member of the General Confernce along with the New Salem Church. In 1837 it was admitted to membership in the Western Association.

When the South-Western Association was organized in 1839 the Lost Creek Church was one of the constituent members of that body, and when the Virginia Association was constituted in 1851, the Lost Creek Church was a constituent member of that body, likewise.

After the dissolution of the Virginia Association, the Lost Creek Church, along with the New Salem Church, became a member of the Eastern Association, in 1856, where its presence precipitated a rancorous discussion on the subject of *Slavery*. In 1858 the Lost Creek Church withdrew from the Eastern Association.

When the South-Eastern Association was constituted in 1872 the Lost Creek Church was one of the most prominent factors in that organization; a position it has maintained to the present time.

THE MIDDLE ISLAND CHURCH.

The Middle Island Church, when originally organized, was situated at Lewisport, now a part of the village of West Union, in Doddridge county, on Middle Island Creek.

Here the new Salem Church had erected a house of worship for the use of several families living in that vicinity who were members of that church. A graveyard had been established in a plot of ground adjoining the church yard.

A preliminary organization of a separate church was effected as early as August 19, 1831; but a permanent organization was not completed until July 15, 1832, under the direction of Rev. John Davis and Rev. Joel Greene, the latter a missionary on a visit to the Virginia churches.

In the short space of four months, however, grave internal dissensions developed, which crippled the church for many years. This trouble, as well as many other domestic difficulties of this group of churches, grew out of the inability of many of its members to differentiate clearly between the civil statute and ecclesiastical law.

Here also appeared some of the doctrinal ripples which had already ruffled the surface of the serenity of the New Salem Church, and which were finally to mass themselves into mighty, angry billows and dash another church of the group to chaotic destruction upon the ugly, deceptive, barren reefs of empty ceremonialism, chilling formality, and revolting literalism.

The Middle Island Church made little effort to provide itself with a suitable church edifice. At one time a move was made to obtain the property there, by gift, of the house and lot owned by the New Salem Church; but the want of domestic peace in the Middle Island Church seems to have deterred the mother church from complying with this request for many years.

Subsequently Nathan Davis offered to give the church a site for a house of worship in the newly-established village of West Union, laid out on his lands, but the offer was rejected.

Ezekiel Bee appears to have been the only pastor the church had during the first thirty-four years of its history. He did not become associated with the church, however, until 1845, and his connection with it lasted but a few years. The church was dependent largely upon the ministrations of the pastor of the New Salem Church, or of such home missionaries as came upon the Virginia field.

In August, 1866, a meeting was held for the purpose of resuscitating the church, which for several years had rested in a state of apparent hopeless inactivity.

Several members of the church still lived at or near West Union, and retained their membership in the Middle Island Church, until the organization of the West Union Church, in 1888, when such of them as were still living, became constituent members of that church.

The majority of the members of the Middle Island Church, however, lived at New Milton, on the Meat House Fork of Middle Island Creek, some seven miles above West Union. There also lived at New Milton several families which still retained their membership with the mother church at New Salem. These together with the members of the Middle Is-

land Church, and other Sabbath-keepers residing in that vicinity, had maintained worship on the Sabbath for several years, meeting sometimes in private houses, sometimes in schoolhouses, and sometimes in the Township Hall. Many of these families were several miles apart, and lived on Red Lick Run, Wolf Pen Run, Sugar Camp Run, and Lick Run, besides the main stream of Meat House Fork, into which the others flowed.

These people all united in building a house of worship for their common use, near the banks of the Meat House Fork of Middle Island Creek, at the mouth of Sugar Camp Run, on the line dividing the farms of Jepthah F. Randolph and Amaziah Bee, both of whom contributed land for the site of the new meeting-house.

The Middle Island Church held its first business meeting in the new building on the Sixth Day of the week, September 5, 1867. At this meeting James B. Davis who had previously been appointed a committee for that purpose, presented an *exposé* of faith, which was adopted. This meeting was also marked by the report of a council which met that day to pass upon the qualifications of James B. Davis, who had been called to ordination by the church. The council recommended his ordination.

The church was now fairly launched upon its new period of existence, which dates from the very middle of its period of seventy years of history embraced in this book. The tides of the fortune of the church during the second period have ebbed and flowed, but the church has maintained a continuous active life.

For the first twenty years of this second period of its existence, Rev. James Ball Davis was its leading spirit. After his removal to Salem in 1889, Franklin F. Randolph, by virtue of his position as moderator of the church, besides the well recognized elements of his personal character as a wise counsellor, became the most influential leader of the church.

Besides Rev. James Ball Davis, the following have served as pastors of the church since its re-organization: Rev. Hiram P. Burdick, Rev. Marcus E. Martin, Rev. David W. Leath.

Rev. James B. Davis, from the time of the re-organization

of the church, up to the day of his removal from the bounds of the church in 1890, preached once a month and conducted Quarterly Meetings in the absence of any one else to officiate, whether he was pastor or not.

Amaziah Bee, a licentiate member of the church, also from the date of the re-organization for a period of some twenty years, or until failing health forbade his continuing longer, preached for the church as often as once a month. He often supplied some preaching station besides.

At various times the church has maintained preaching stations on Long Run, Bear Fork of Cove Creek (now Conings), Hughes Fork of Buckeye Creek, and Lick Run.

The Middle Island Church became a member of the General Conference in 1832. It was one of the constituent members of the Virginia Association in 1851, and of the South-Eastern Association in 1872.

NORTH FORK OF HUGHES RIVER CHURCH.

Doubtless the records of the North Fork of Hughes River Church were never more than extremely meagre; and whatever there may have been have long since disappeared from view and been forgotten.

This church centres around the history of one man, Lewis Bond, who was born in Cecil county, Maryland, February 16, 1780. In 1813 he removed to Western Virginia and settled on the head waters of the North Fork of Hughes River, about five miles above the present village of Toll Gate, which is a few miles west of the present village of West Union in Doddridge County, and not far from the present village of Pennsboro in Ritchie County.

Here Lewis Bond was visited by the missionaries sent to Western Virginia by the Missionary Board in its early operations.

As a result of one of the visits of Alexander Campbell in 1833, a church was organized here in that year, consisting of some eight or nine members, of whom four were Lewis Bond and his wife, and his son Ethelbert and his wife. The remaining members of the church were in all probability other members of Lewis Bond's family.

Lewis Bond was appointed deacon and ordained to that office. He was also licensed to preach, and served for many years as the pastor of the church. His son Ethelbert D. Bond was the clerk of the church.

In 1837, the church became a member of the Western Association, which had been but recently organized, at its annual session held with the church at Alfred, New York, in June of that year. At that time the North Fork of Hughes River Church consisted of nine members and for the past year had neither increased nor decreased in membership. In its communication to the Western Association requesting membership in that body, the church said, "We desire your prayers for us, a small branch, that we may extend as the watered tree, far and wide."

By virtue of its membership in the Western Association, the North Fork of Hughes River Church became a member of the General Conference. But there is no record of the church ever having reported directly to Conference.

When the South-Western Association was organized in 1839 the North Fork of Hughes River Church was one of its constituent members, and its deacon and pastor, Lewis Bond, presided as moderator at the first annual session of that association. He was also honoured with the appointment as delegate from that association to the next annual session of the Western Association.

The church had become extinct before the formation of the Virginia Association in 1851.

THE SOUTH FORK OF HUGHES RIVER, OR PINE GROVE, CHURCH.

This church originally composed wholly of the members of two families who were converts to the Sabbath, sprang into existence through the labours of Rev. Alexander Campbell, who had visited Lewis Bond on the North Fork of Hughes River, not far from the present village of Pennsboro. While there Alexander Campbell held a series of revival meetings, and as a result there were some conversions to the Sabbath. After his departure to Quiet Dell, one of the preaching stations of the Lost Creek Church, a local clergyman by the name of Tichnell, of the Methodist Episcopal Church, challenged any

one who would to discuss the Sabbath question publicly, Contrary to the Reverend Mr. Tichnell's expectation, Alexander Campbell returned and accepted the challenge. The debate was attended by a large audience, many of them coming from a distance of several miles. Among the throng were those who embraced the Sabbath and were organized into the South Fork of Hughes River Seventh Day Baptist Church.

For a period of five years the church no more than held its own. On May 7, 1839, Asa Bee was received into membership, and soon afterward assumed the leadership of the church. Others joined the church, some, like Asa Bee, coming from other Seventh Day Baptist churches; and others, like the original members, were converts to the Sabbath.

For the first thirty-four years of the history of the church, its records, never very full, are extremely meagre. From June 17, 1860, to February 12, 1868, no record whatever appears. For many years the proceedings of the business meetings of the church were kept a profound secret, and members who violated this secrecy were subjected to severe discipline.

Many perplexing questions arose respecting doctrine and church polity. These questions involved articles of diet and manner of dress as well as church control of family government and discipline. In short here an attempt was made to apply the provisions of the Mosaic law governing the domestic life of the early Hebrews to American Seventh Day Baptists, in the middle of the nineteenth century of the Christian Era, irrespective of the changed conditions of modern civilization and radically different racial instinct, to say nothing of the profound differences between the Christian and Hebrew religions. The result, as might have been expected, was a grotesque failure.

For the greater part of the period of its existence, the church was under the leadership of Asa Bee and his brother Ezekiel, both of whom were men of marked mental ability and of sincerity of purpose, but who were possessed of many half-crazy ideas of Biblical interpretation, which were bounteously fruitful of discord.

In 1870 this spirit of dissension resulted in a split in the South Fork of Hughes River Church, and the organization of

the Ritchie Church. This precipitated a life and death struggle between the two opposing churches. The Ritchie Church received recognition at the hands of the Seventh Day Baptist General Conference, as well as at the hands of the South-Eastern Seventh-day Baptist Association, when the latter was organized in 1871.

The mother church steadily lost ground, and when after a decade had passed after the organization of the Ritchie Church, the Pine Grove Church (as the South Fork of Hughes River Church came to be called), gave one of its members permission to distribute among its membership, tracts containing the doctrines of the Seventh Day Adventists, its doom was sealed. Two years afterward, on February 22, 1883, ten members were excommunicated for affiliating with the Seventh Day Adventists; and the book of records of the South Fork of Hughes River, or Pine Grove, Church passing into the hands of one of the excommunicated members, was closed forever, although a few more meetings were held before the final absorption of the remaining scant membership into the Ritchie Church.

This church, in its effort to promote simplicity of life, placed a premium upon lack of personal adornment and beauty, and almost upon discomfort. Dress, particularly that of the women, was made after certain uniform patterns, approved if not prescribed, by the old men of the church. The result was attire often so ungainly and grotesque as not only to make the wearers objects of ridicule, but to incite them to rebellion against ecclesiastical authority as well, so that they were often excommunicated from the church for violating the rules of prescribed fashion in dress as laid down by the councils of the church. This one thing, perhaps more than anything else, retarded the growth and prosperity of the church.

Rules for dress in which the dead must be clothed, even to minute directions as to the style of the coffin and the material of which it was to be constructed, were established.

In the event of marriage, the *trousseau* of the bride and the dress of the groom were described in the code of the church. Both were to be arrayed in white, all except their shoes or

boots. The bride should not wear a cap, nor any other article of ornament.

Certain rules relating to courtship were prescribed and insisted upon by the church, with the result that infractions of them were the subject of frequent disciplinary action by the church.

Parental control of children was transferred to the church, and on many an occasion, the church was called upon to consider the complaints of parents concerning unruly sons and daughters.

In their effort to follow the mandates of the Mosaic law, the flesh of swine as food, was placed under ban. Mutton and beef tallow took the place of lard in cooking. A few of the more well-to-do used olive oil. This practice caused the church to be known, for many years, far and near, by the derisive name of the of the "Hog Church."

If a father died, his family was committed to the care of the church, and his property to the supervision of its elders.[1]

"Investigating meetings" were frequently held. These lasted continuously from early in the morning until late in the afternoon, the people coming and going constantly; some for purposes of consultation, others for refreshments, and others for the performance of duties at home. Subjects of all kinds were discussed, from women's underwear to doctrines of eternal damnation and endless happiness.

Great stress was laid upon the word *peculiar* in the following and similar passages from the Bible:

"The Lord hath chosen thee to be a *peculiar* people unto himself, above all the nations that are upon the earth." Deut. 14:2.

"And the Lord hath avouched thee this day to be his *peculiar* people." Deut. 26:18.

"But ye are a chosen generation, a royal priesthood, a holy nation, a *peculiar* people." 1 Peter II., 9.

By *peculiar,* they understood that something bizarre, grotesque, or odd was meant.

To the idea of a *peculiar* people, they added the many warnings of the Bible against mingling with the world. The

1. This brief statement concerning the distinctive tenets of faith and practice of this church is based upon personal statements made to the present writer, by former members of this church.

result was that, in their minds, God's chosen *peculiar* people must in no sense identify themselves with the world, even in that which pertained to food and clothing, and other habits of life common to everybody.

These strange doctrines of the South Fork of Hughes River Church were not only extremely Puritanical,—ultra-Puritanical,—but formal Puritanism, at that, gone grotesquely mad, without a single redeeming trait of spirituality.

The South Fork of Hughes River Church was one of the constituent members of the South-Eastern Association at the organization of that association in 1839; and when the South-Western Association was divided into the Ohio, and Virginia associations, the South Fork of Hughes River Church became a constituent member of the Virginia Association at its organizaton in 1851.

When the South-Eastern Association was organized in 1872, the South Fork of Hughes River Church did not apply for membership.

The church was deeply grieved at the threatened rupture which finally led to the organization of the Ritchie Church, and attempted to reconcile the aggrieved members who were active in the new movement, but without avail. After several abortive efforts to effect a union after the organization of the Ritchie Church, and subsequent tentative efforts to obtain recognition at the hands of the South-Eastern Association, finally, in 1883, the church made formal application for membership in the Association.

The Association replied, stating three conditions upon which the application would be granted, the essential one of which was that the church should agree to effect a consolidation with the Ritchie Church at an early date.

The conditions were accepted, and in the following February the union was formally consummated.

Almost a full year previous to the final consolidation, however, a large number of the prominent members of the Pine Grove Church deserted that church and affiliated themselves with the Seventh Day Adventists, who had recently organized a church in that vicinity.

May 13, 1887, there was presented to the Ritchie Church a

communication purporting to come from the Pine Grove Church. The Ritchie Church declined to consider the letter, as the Pine Grove Church had passed out of existence more than three years before that date.

Again, about two years afterwards, Marcus E. Martin organized a church designed to be a sort of successor to the Pine Grove Church, and seized the house of worship, which had belonged to the Pine Grove Church. The move proved abortive, however.

The remaining members of the Pine Grove Church, who were now members of the Ritchie Church, met and held a business meeting on October 24, 1897, for the purpose of complying with the laws of the state of West Virginia, in making a legal transfer to the Ritchie Church of the real estate that had been the property of the Pine Grove Church. This was literally the last meeting of the Pine Grove Church, and on the 7th of October, 1898, a report was made to the Ritchie Church, that the real estate of the Pine Grove Church had been legally transferred to the Ritchie Church, in testimony whereof a deed duly executed and recorded in the office of the Clerk of Ritchie County was presented to the meeting, and the union was finally complete.

The South Fork of Hughes River Church became a member of the General Conference by virtue of its membership in the South-Western Association, in 1839. On account of the doctrinal differences between this church and the other churches of the denomination, however, it gradually drifted away from the General Conference, and for a good many years before its final dissolution, it had really withdrawn from fellowship with, not only the General Conference, but all other Seventh Day Baptist organizations.

Rev. Peter Davis, who baptized the constituent members and organized them into a church, visited them from time to time as often as his duties with the New Salem Church and the distance of the new church from his home on Greenbrier Run would permit. Other ministers also visited the church from time to time. Of these, Asa Bee, and his brother Ezekiel Bee, were doubtless the most frequent visitors.

Asa Bee, who had previously moved into the neighbour-

hood, was received into this church, May 7, 1839. On January 24, 1842, he was called to the pastorate of the church. He accepted the call for a period of six months. On the 29th of the following August, he was elected pastor for an indefinite period, and served in that capacity until his death. He was generally known as "The Elder," and is constantly called by that name in the records of the church.

On March 22, 1857, the church granted Asa Bee the privilege of inviting Ezekiel Bee, at that time living on Meat House Fork of Middle Isand Creek, but who expected to locate, in the near future, within the bounds of the South Fork of Hughes River Church, to labour with the church at such times as might be most expedient.

June 21, 1868, Ezekiel Bee became the pastor of the church, and remained the real leader of the church until its extinction, although Marcus E. Martin, his son-in-law, and Alpheus A. Meredith, both shared the duties of the pastorate, for a short time each.

For many years after its organization, the church held its meetings for worship and business alike in private houses, the homes of its members.

In 1851 the erection of a house of worship was begun. This was completed in less than two years, and was designed for use as a schoolhouse as well as for public worship. A second house was completed in 1880.

The meeting-house and graveyard of the Pine Grove Church passed into the possession of the Ritchie Church after the consolidation of the two churches.

As previously set forth the first meeting-house erected by the church was designed for use as a schoolhouse, as well as a house of worship. This of course antedated the public free school system, which was not inaugurated here until after the events of the Civil War had separated West Virginia from the Old Dominion.

The school was under the strict management of the church, and at times, at least, members of the church were commanded by that body to prepare themselves for teaching at some specified future time.

The records of the church show the names of upwards of

one hundred and thirty members during the half century of its tempestuous existence.

THE RITCHIE CHURCH.

This church, originally composed, in large part, of dissatisfied members of the old South Fork of Hughes River, or Pine Grove, Church, was organized by a council composed of eighteen delegates from the New Salem, Lost Creek, and Middle Island churches, including one—Rev. Walter B. Gillette—from the Seventh Day Baptist Missionary Society, and five of the disaffected members of the Pine Grove Church.

The constituent members numbered twenty-six, of whom eleven were from the membership of the Pine Grove Church.

At the outset the newly organized Ritchie Church clearly perceived the significance of the step they had taken, and lost no time in taking the preliminary measures necessary for providing themselves with a house of worship. On the 22d of October, 1870, a committee was appointed to select a suitable site, and erect upon it a house of worship.

Although the committee appears to have moved with great caution, it was not long before dissatisfaction developed which cast a blighting shadow upon the church for a long time. Finally, however, a site was selected, and a house of worship erected which, although it was in use for several years previous to that time, was not finally completed until April, 1881.

In August, 1896, the church purchased a dwelling house for the use of its pastor.

As a result of the consolidation of the Pine Grove Church with the Ritchie Church, the latter came into possession of the house of worship formerly owned by the mother church.

Rev. James B. Davis served as the first pastor of the church. Others who have served as pastor, are the following: Rev. Jacob Davis, Rev. Lewis F. Randolph, Rev. Samuel D. Davis, Rev. Calvert W. Threlkeld, Rev. Henry B. Lewis, Rev. Lely D. Seager, and Rev. Riley G. Davis.

When Experience F. Randolph (subsequently Rev. Perie R. Burdick), publicly announced her decision to enter the gospel ministry, the Ritchie Church, of which she was a mem-

ber at that time, expressed its smypathy with her determination and urged her courageously to follow out the course she had chosen.

The Ritchie Church was a constituent member of the South-Eastern Association at its organization in 1872. It was received into the General Conference at the annual session of the latter body held with the church at Adams Centre, New York, in September, 1871.

THE GREENBRIER CHURCH.

At the request of the New Salem Church, delegates from her sister churches met her own delegates on Greenbrier Run, on September 23, 1870, to consider the propriety of organizing, upon their petition, a group of the members of the New Salem Church living in that neighbourhood, into a church.

After due deliberation, the council agreed that there ought to be a church on Greenbrier Run, and voted to proceed with the work of organizing in the afternoon of the same day, when the organization was effected with forty-six constituent members.

At the request of the New Salem Church Lewis F. Randolph, after passing a satisfactory examination at the hands of the council, was ordained to the work of the gospel ministry, Rev. Walter B. Gillette preaching the ordination sermon the following day—Sabbath.

These meetings of the council were held in the old log meeting-house erected on Greenbrier Run by the New Salem Church for the use of its members in that vicinity.

Of all the churches in Western Virginia organized wholly or in part from the membership of the New Salem Church, there has been none toward which the New Salem Church has ever shown a more tender, affectionate regard.

Greenbrier was the home of Rev. Peter Davis and his son-in-law, Rev. Jacob Davis; the former of whom had been for so many years the beloved pastor of the mother church. The latter who had been for some years the pastor of the New Salem Church, and who continued to minister to its spiritual wants, was held in no less high regard. The relation now, therefore, between the two churches was less that between

REV. PERIE R. BURDICK.
née Experience Fitz Randolph.
See *Biographical Sketches*, p. 1361.

sisters, than that between mother and daughter. Indeed, for many years, the later relationship was openly avowed,—a relationship which inured to the good of both churches, who entertained none but the best feelings for each other. They rejoiced in each other's prosperity, and shared the cup of sadness and sorrow, each with the other.

The Greenbrier Church was a constituent member of the South-Eastern Association at its organization in 1872; and it became a member of the General Conference in September, 1872.

Immediately upon the organization of the Greenbrier Church, the New Salem Church, which had many years before provided a house of worship on Greenbrier Run for the use of such of its members as lived in that vicinity, offered this house and lot to the new church. This offer was gratefully accepted, but owing to certain legal technicalities, the title did not pass to the Greenbrier Church until several years afterward.

This house was used by the Greenbrier Church until the erection of a new one which was completed in 1880.

Rev. Jacob Davis was the first pastor of the new church. He and Rev. Lewis F. Randolph both served in this capacity at more or less regular intervals until 1885, when Rev. Samuel D. Davis became pastor for one year. Others who have served as pastor are Rev. Hiram P. Burdick, Rev. Marcus E. Martin, Rev. Riley G. Davis, Rev. David W. Leath, and Rev. Darwin C. Lippincott.

THE WEST FORK, OR ROANOKE, CHURCH.

This church was organized January 19, 1872, by a council convened by order of the newly-organized South-Eastern Association, which had just met with the church at Lost Creek. The members of the new church were nearly, if not quite, all from the membership of the Lost Creek Church, and lived at too remote a distance to attend church conveniently, with regularity, at Lost Creek, and for whose convenience the Lost Creek Church had recently erected a suitable house of worship.

The church became a member of the South-Eastern Association in June following its organization; and of the General Conference in the ensuing September.

Rev. Samuel D. Davis was the first pastor. Others who have served as such are Rev. Lewis F. Randolph, Rev. Marcus E. Martin, and Rev. Mazzini G. Stillman.

In November, 1882, the name of the church was changed from the Seventh Day Baptist Church of the West Fork River to the Roanoke Seventh Day Baptist Church, to correspond with the name of the post office newly-established there.

THE BEAR FORK, OR CONINGS, CHURCH.

This church was organized October 21, 1881, by a council called for the purpose, and comprised members of the Ritchie Church living on the Bear Fork of Cove Creek, in Gilmer County, at a considerable distance from the Ritchie Church.

It was first called the Bear Fork Seventh-day Baptist Church, but by vote of the church on July 27, 1882, the name was changed to that of the Conings Seventh Day Baptist Church.

This church became a member of the South-Eastern Association in 1882, and of the General Conference as early as 1889.

At first the church met in a schoolhouse for worship, as well as for business meetings, but in 1883 it erected a house of worship of its own.

Rev. Marcus E. Martin was the first pastor. Others who have served as pastor are Rev. Orpheus S. Mills, Rev. Lely D. Seager, and Rev. Riley G. Davis. Rev. Samuel D. Davis visited it at intervals of three or four months for a year or more, at one time. Rev. James B. Davis also visited the church occasionally.

THE SALEMVILLE CHURCH.

This is an off-shoot of the German Seventh Day Baptist Church at Salemville, Pennsylvania. The latter, in turn, is an off-shoot of the celebrated German Seventh Day Baptist settlement at Ephrata, Pennsylvania.

The German Seventh Day Baptist Church of Salemville, which Rev. Walter B. Gillette had previously visited, entered into correspondence with the South-Eastern Association almost

ENGLISH SEVENTH DAY BAPTIST CHURCH AND PARSONAGE
AT SALEMVILLE, PENNSYLVANIA.

immediately upon the organization of the latter body, and kept in touch with their English-speaking brethren until, because of certain differences of opinion, fourteen members seceded from the mother church and organized the Salemville Seventh Day Baptist Church, December 23, 1885. Rev. Samuel D. Davis was present and assisted in the organization.*

The Salemville Church became a member of the South-Eastern Association in May, 1886, and of the General Conference in September following.

At first, meetings were held in the homes of the members, but subsequently a suitable house of worship was erected and dedicated, September 29, 1886.

Rev. George B. Kagarise was the first pastor, and served in that capacity until his death on September 10, 1893. Others who have served as pastors are Rev. Samuel D. Davis, Rev. Lely D. Seager, Rev. Darwin C. Lippincott, and Rev. David W. Leath.

THE COPEN CHURCH.

The Copen Church was organized November 12, 1887, by a council which met in response to a petition presented to the churches of the South-Eastern Association, by a group of Seventh Day Baptists living on Copen Run in Braxton County, West Virginia.

Originally the church comprised fourteen members, and three more were added subsequently.

The church was admitted to membership in the South-Eastern Association in May, 1888, and in the General Conference in September of the same year.

The only pastor of the church was Rev. Samuel D. Davis.

Soon after the organization of the church, disintegrating influences set in, and the activity of the church continued but a short time. It has not reported to the General Conference since 1890, although its existence was recognized by the South-Eastern Association as late as 1896.

*For a more extended narrative of the origin of this church, the reader is referred to a subsequent chapter of this volume, entitled, *German Seventh Day Baptists*, by the present writer.

THE WEST UNION CHURCH.

This church was organized September 29, 1888, in response to a request from the group of Seventh Day Baptists living in and near West Union, Doddridge County, West Virginia.

The church was organized with fifteen constituent members. Nineteen others were added during the history of the church.

A schoolhouse was used as a house of worship. A building lot was secured for the purpose, and steps were taken toward the erection of a suitable church edifice upon it, but for various reasons progress was at first retarded and then hopelessly delayed.

The church held its last business meeting April 13, 1894.

The church was without a pastor until April, 1890, when Rev. Marcus E. Martin accepted a call to that office and served until the end of the year 1892, when Rev. Samuel D. Davis accepted a call to visit the church once a month during the following year.

The West Union Church became a member of the South-Eastern Association in May, 1889, and of the General Conference in the ensuing August.

Some of the families composing the membership of the church moved away about this time and left the organization too weak to sustain itself. The most of the membership, accordingly, were transferred to other churches, principally the New Salem and Middle Island churches.

The lot purchased upon which to erect a house of worship was sold by order of the Circuit Court of Doddridge County, and the proceeds applied toward the liquidation of the debts of the church.

It is a cause of sincere regret that the West Union Church, the second, and it may almost fairly be called the third, attempt to establish a Seventh Day Baptist church at West Union, should result in so signal a failure.

West Union, like Salem, is one of those strategic points which give strength, stability, and character to any religious

denomination, and especially to one whose test of fealty is as critical as that of the Seventh Day Baptists.

The village of West Union was laid out on the lands of Captain Nathan Davis, a soldier of the War of 1812, and an influential member of the New Salem Church.

He exerted his influence to the utmost to have the Middle Island Church erect a house of worship in West Union at the time that village was established by act of the General Assembly of Virginia, in 1845, offering to contribute generously for that purpose; but without avail. Afterward the West Union Academy was established at West Union, but it was short-lived, and when the Middle Island Church was finally resuscitated and re-organized, it had to be removed to New Milton, several miles away, in order to keep it alive.

THE BLACK LICK CHURCH.

In response to a request from members of the New Salem, Greenbrier, West Union, and Middle Island churches residing in the vicinity of Black Lick Run, near Long Run Station, in Doddridge county, a council composed of delegates from the New Salem, Lost Creek, Greenbrier, Middle Island, Ritchie, and West Union churches, met January 20, 1894, to consider the feasibility of organizing a Seventh Day Baptist church at that place.

After a general discussion of the question in hand, it was voted to organize a church. Accordingly a constitution, articles of faith and practice, and a covenant were adopted.

On the following morning the organization of the church was completed with a constituent membership numbering thirty-four.

The church became a member of the South-Eastern Association in May, 1894, and of the General Conference in September, following.

The Black Lick Church after its organization united with the Baptist church in the same neighbourhood in building a house of worship on the Buckeye Fork of Middle Island Creek, at the mouth of Black Lick Run. This building the Black Lick Church continues to use.

The church had no settled pastor until April, 1897, when

Rev. Marcus E. Martin was called to the pastorate of the church, and continued to serve in that capacity for two years.

On the 14th of July, 1899, the Black Lick Church united with the Middle Island and Greenbrier churches in calling Rev. David W. Leath, who was already upon the field, to the pastorate of the three churches, his term of service to date from May 1, 1899. He served the three churches in this manner for two years, and was succeeded by Rev. Darwin C. Lippincott, who entered upon his duties May 1, 1901.

THE SOUTH-WESTERN ASSOCIATION.

At its annual session in September, 1835, the Seventh Day Baptist General Conference adopted a plan for the reorganization of the General Conference whereby the several churches of the denomination were divided into associations, according to their geographical distribution. The churches were to report directly to these associations, and the associations, in turn, to the General Conference.

In accordance with this plan the churches in Western Virginia were included in the territory covered by the Western Association. Accordingly at the annual session of the Western Association, held with the Second Alfred Church, at Alfred, New York, in June, 1837, the Lost Creek and North Fork of Hughes River churches in Virginia, made application for membership in that body, and were duly accepted. The New Salem Church sent an application also, but it arrived too late for action at that session of the association. However, at the next annual session of the association, held with the church at Clarence, Erie county, New York, in June, 1838, the request was formally presented, and granted.

Before the next annual meeting of the Western Association, the churches of Western Virginia, South-western Pennsylvania, and the state of Ohio, had organized themselves into the South-Western Association, which upon application, was admitted into the General Conference, at its annual session, held with the First Brookfield Church, at Brookfield, New York, in September, 1839. Joel Greene and James H. Cochran represented the South-Western Association at this session of the General Conference.

This organization was the outgrowth of a convention of Seventh Day Baptist churches of Ohio and Virginia, held at Lost Creek, Virginia, February 23, 1839, apparently under the leadership of Rev. Joel Greene, who at that time was engaged in missionary labour among the churches of Western Virginia.

It was designed that the annual sessions should alternate between the Virginia and Ohio groups of churches. The first two sessions were held in Virginia, and the next two in Ohio. Thereafter they alternated annually, until the separation of the original body into the Ohio and Virginia associations.

During some of its early sessions discord within a part of the Ohio churches, caused by the temperance question, occupied the attention of the association.

At the third annual session Bethuel C. Church was ordained to the gospel ministry. The following year, Richard C. Bond was ordained.

At the fifth annual session the internal troubles of the New Salem church were presented, and not finally adjusted until two years afterward.

Sabbath Reform was made prominent in the fifth and seventh annual sessions, and Missionary interests in the sixth, eighth, ninth, tenth, and eleventh.

Strong temperance ground was often taken.

The twelfth annual session vigorously condemned war.

The great distance lying between the two groups of churches, in Virginia and Ohio, seriously retarded the work of the association, and as early as 1844, action was taken contemplating a change in the organization of the association, whereby there would be two bodies instead of one. The churches were loth to consider this proposition with favour, however, owing to the close bond of intimacy existing among them. It was much like sundering the ties of a family, as practically all the other churches of the association were offshoots of the New Salem Church.

Time served but to accentuate the disadvantages under which they laboured, and despite their desire to avoid a separation if possible, it was finally decided in 1850 that there should be two associations instead of one—the Virginia and the Ohio associations.

THE VIRGINIA ASSOCIATION.

The Virginia Association was formally organized April 14, 1851, and met for its first annual session in the ensuing September.

This association was destined to be short-lived, however. Discord was soon introduced, and after a very few years sapped the life of the new organization.

The minutes of this association for the last two years of its life are not to be found. They were probably destroyed when the organization was dissolved, owing to their very unpleasant character.

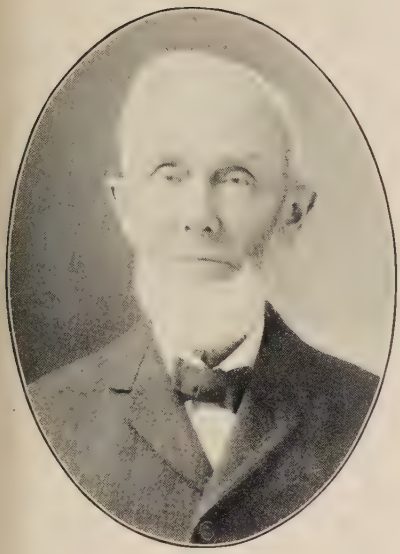
The meetings of the last session of the association became so stormy that it was generally agreed that they should not be held in a house of worship. The body accordingly met for its last meeting in the barn of William Kennedy, one of the deacons of the Lost Creek Church.

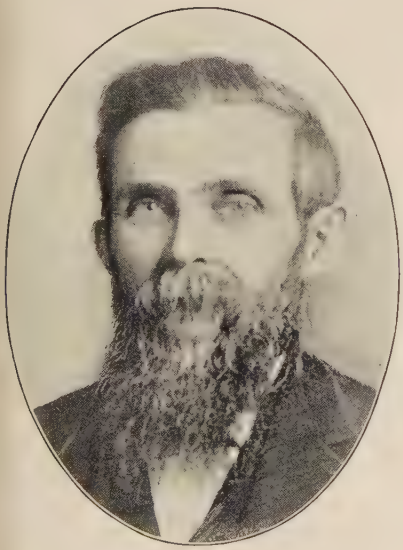
THE EASTERN ASSOCIATION.

At the annual session of the Eastern Association held in Shiloh, New Jersey, in May, 1856, Rev. Samuel D. Davis appeared as delegate from the New Salem and Lost Creek churches of Virginia, bearing a petition from those churches for admission into the Eastern Association.

This request was granted after a spirited discussion of the relation of these churches to slavery, only one dissenting vote being cast, that of Alfred B. Burdick. At its next annual session the Eastern Association addressed a communication to the Lost Creek Church upon the subject of slavery; whereupon that church severed its relations with the association. The Lost Creek Church remained without connection with any association until the organization of the South-Eastern Association in 1872.

The New Salem Church, while not formally severing its connection with the Eastern Association, maintained an attitude of silence after the withdrawal of the Lost Creek Church from that association, making no report after 1858 until 1867, when it resumed its annual reports. The revived relation continued until after the organization of the South-Eastern Association, when it amicably severed its relations with the Eastern





GROUP OF LAY WORKERS IN THE SOUTHEASTERN ASSOCIATION.

Franklin Fitz Randolph.
Preston Fitz Randolph.
William Fitz Randolph.
Ephraim Bee.

See *Biographical Sketches*, p. 1361.

Association and became a potent factor in the new organization.

None of the other Virginia (now West Virginia) churches formed an associational connection from the time of the dissolution of the old Virginia Association until the organization of the South-Eastern Association, which all the churches in West Virginia joined, except the old South Fork of Hughes River Church, then known as Pine Grove Church.

THE SOUTH-EASTERN ASSOCIATION.

Once more the old mother church—the Salem Church—took the initiative, and in response to her summons a council met at New Salem, August 20, 1871, and tentatively adopted a constitution for a new association, which with slight changes, was subsequently accepted by the churches, and the South-Eastern Association was finally organized at Lost Creek, on the Second Day of the week, January 15, 1872, on the day following the dedication of the new brick house of worship of the Lost Creek Church.

The association instructed its corresponding secretary to open communication with the church at Jackson Centre, Ohio, inviting it to become a member of the association; and with the German Seventh Day Baptists at New Enterprise, Pennsylvania, with a similar purpose, if it should be found that they were in doctrinal harmony with the association.

The Jackson Centre Church accepted the invitation and joined the association in 1874. The German Seventh Day Baptists did not become identified with the association until after the organization of the Salemville Church in 1885.

At the first session, held with the Middle Island Church, at New Milton, the introductory sermon was preached by Rev. Samuel D. Davis. Rev. Charles A. Burdick presided as moderator. The recording secretaries were Preston F. Randolph and Franklin F. Randolph. The corresponding secretary was Moses H. Davis. Rev. George E. Tomlinson appeared as delegate from the Eastern and Central Associations, and Rev. Darius K. Davis was present as delegate from the Western and North-Western Associations. These delegates

were warmly welcomed, and formally invited to participate in the deliberations of the body.

Rev. Lewis F. Randolph had been appointed a delegate to represent the South-Eastern Association at the other associations whose sessions had already been held, but he was prevented from doing so on account of illness in his family.

It may be noted in this connection that Rev. George E. Tomlinson made a profound and lasting impression not only upon our own people, but upon those of other denominations as well, so that on the occasion of his untimely death, four years afterward, expressions of grief and sympathy were called forth from a number of the prominent members of the Methodist Episcopal Church, a neighbour of the Middle Island Church, at New Milton.

The new organization was beset with none of the difficulties of its predecessors. Doctrinal questions were carefully avoided. Members of the Pine Grove Church (the only Seventh Day Baptist church in West Virginia not a member of the association) were treated with great courtesy when they visited the association, as they often did. And when that church finally applied for membership in the association, in 1883, the issue was lovingly, but firmly, met, and the church bowed its acceptance of the conditions imposed.

Through a long period of financial depression, and the consequent lack of ability to obtain an adequate supply of pastors among the churches of this association, its annual gatherings were treated with a seriousness of purpose not easily attainable under more prosperous material conditions.

Here the interest of the people was quickened along all lines of denominational and religious work, those of the Sabbath School, and education receiving special attention.

The Sabbath Schools, so effectively organized and so firmly grounded through the laborious, painstaking care of Rev. Charles A. Burdick, renewed their vigour annually through meetings of the association, and the Sabbath School institutes conducted under its auspices.

In the association was heard the constant cry of the people for improved school facilities of a denominational char-

acter. Here, finally, was the rallying point of the movement which culminated in Salem College.

Among the leading lay-spirits of the earlier history of the organization, and to whose earnest, faithful labours was largely due the success of its entire history down to the present time, were Jepthah F. Randolph, Lodowick H. Davis, Moses H. Davis, Franklin F. Randolph, and Preston F. Randolph. These men had all had a thorough training in ecclesiastical polity as applied to existing conditions; all had been through the fires of the tribulations of the earlier history of these churches; and all had acquired a cautious conservatism, which poised, with amazing exactness, the spirit of enthusiastic progress, and jealous, faithful loyalty of them all. To such an extent did they enjoy the confidence of the churches of the association that it is safe to venture the assertion that no move of importance was made during the first ten years of the history of the organization without the approval, at least, of a majority of this group of workers. The hand of Death claimed a part of them, and those who were left, as the years sped by, let the mantle of their activity fall upon younger shoulders.

Among the clergy, in the earlier years, were Samuel D. Davis and Charles A. Burdick, both deeply interested in the success of the new movement. They were ably seconded by Jacob Davis, James B. Davis, and Lewis F. Randolph.

These pioneers built thoughtfully, carefully, wisely, well. They built for the future, for posterity,—for their children, and for their children's children.

The South-Eastern Association, unlike its predecessors—the old South-Western and the Virginia associations—was built upon a substantial foundation laid below the quicksands of doctrinal discussions, and church embroilments and feuds, and with loving hands and loyal hearts placed firmly upon the deep-seated rock of spiritual truth which has been the cornerstone of Seventh Day Baptist faith and hope for centuries.

As a legitimate result, denominational spirit has been fostered and developed, community of interest accentuated, and structural solidarity effected and maintained.

The number (five) of churches originally composing the association, has, from time to time, been increased by seven

in all; viz., Roanoke (West Fork); Jackson Centre, Ohio; Conings (Bear Fork); Salemville; Copen; West Union; and Black Lick. Of these, the Jackson Centre Church, for reasons of convenience to itself, has become a member of the North-Western Association; and the West Union and Copen churches have become extinct. The others all preserve their identity, and the most of them maintain a state of normal activity.

Not only that, but the original churches have grown, not merely in numbers, but in organization and power, both spiritual and material.

The greatest result accomplished by the association has been the establishing and maintaining of Salem College, whose history is discussed elsewhere in this book.

The South-Eastern Association has before it a most promising future; and it likewise has the ability and desire to fulfill its promise.

MISSIONARY WORK.

Although situated at a remote distance from other Seventh Day Baptist churches, the new settlers in Virginia struggled hard to keep in close touch with the rest of the denomination.

In the year 1808, Rev. John Davis attended the annual session of the General Conference held with the church at Hopkinton, Rhode Island, as the representative of both the New Salem and Lost Creek churches, and had expected to attend the annual session of the General Conference at the same place three years afterward, but his plans changed, upon his determination to remove to the state of Ohio.

In the spring of 1817, Manning Dunn, a licentiate member of the Piscataway Church, made a visit to the Virginia churches.

At the annual session of the General Conference held with the church at Hopkinton, Rhode Island, in September, 1817, a plan for missionary work to be undertaken under the general direction of the General Conference was submitted which was adopted the following year, at the annual session held with the church at Berlin, New York, in September. A board of managers was elected. Rev. William Satterlee, Rev. Amos R.

Wells, and Rev. William B. Maxson were recommended by the General Conference to be employed to do missionary work for the following year. To Rev. Amos R. Wells was assigned the task of making a missionary journey to New Jersey, Pennsylvania, Western Virginia, and Ohio.

He made his first visit to the Virginia field in the following winter, (1818-19), accompanied by Rev. Samuel Davis, of the church at Salem, New Jersey. There appears to be no record of this visit, further than some general references to it in the report by Rev. Amos R. Wells, of his second visit a few months afterward, in the summer of 1819.

On his second visit, Rev. Amos R. Wells was unaccompanied. He reached Lost Creek about the 10th of July. Since his visit the preceding winter, he says, "the Lord has been carrying on his good work in a manner, before this, unknown in these parts, particularly within the bounds of the New Salem Church."

Here he spent some three weeks in faithful missionary labour, and in the early part of August, he regretfully pursued his journey toward the Mad River Church in Ohio. After remaining there as long as he felt that he had time to remain, he returned, contrary to his previous plans, through Virginia. He conducted more meetings, after which several candidates for baptism presented themselves. In all he baptized thirty-five persons in Harrison County, Virginia, during this visit.

On the 23d of May, 1820, for a third time Rev. Amos R. Wells again set his face toward Western Virginia, as, doubtless not without purpose, he remarks in his journal of this tour, "to go forth facing a frowning world, and a tempting Devil."

He further says:

> With considerable difficulty, and much fatigue, I arrived at Brother Abel Bond's, in Harrison County, Virginia, the Sixth Day [of the week], it being the 25th of August. I staid in this county nine days, in which time I travelled upwards of one hundred miles, attended a Methodist camp-meeting two days, and one church meeting, tried to preach ten times, baptized two persons, and administered the communion.

On his way to Virginia, he had gone through New York State, visiting among other churches, those at Petersburg,

DeRuyter, Scott (where he assisted William B. Maxson to organize a Seventh Day Baptist church), and Alfred. He also visited French Creek in Pennsylvania, and from that point he started on the 7th of August on his way to Virginia accompanied by "a young man by the name of Cornwall * * * who wished to travel on account of his health." His companion not only visited Virginia with him, but also accompanied him to New Jersey.

On the 4th of September, he set out for the Salem and Shiloh churches in New Jersey, where he arrived on the ninth day, after travelling three hundred and forty miles in dry hot weather, on horseback. After spending a week there, he proceeded to Piscataway in order to attend the annual session of the General Conference.

On the 2d of April, 1821, Rev. John Davis, pastor of the church at Shiloh, New Jersey, accompanied by John Bright, a deacon of the same church, set out for a missionary tour through Pennsylvania, Virginia, Ohio, and Indiana.

Like the missionaries who had preceded him, Rev. John Davis visited the old Woodbridgetown Church, which for several years had been so sadly on the decline that it was at a very low ebb. Here he preached three times, besides twice on Georges Creek, and once at New Geneva on the Monongahela River, at the mouth of Georges Creek. On the 20th of the month he arrived at Abel Bond's. For the next eight or nine days he visited within the bounds of the Lost Creek Church. He preached nine times, and baptized four individuals.

He next went to New Salem, and spent the same length of time with that church, preaching an equal number of times, but he records no baptisms there.

Both churches expressed gratitude that missionaries had been sent among them, and hoped that the practice would continue.

On the 7th of May, he set forward on his journey to Ohio and Indiana, still accompanied by Deacon Bright, where he was to visit former members of the Shiloh and Piscataway churches. They did not return by way of Virginia.

During their visit with the Lost Creek Church, Rev. John Davis and Deacon John Bright were invited to sit in judgment

upon the articles of faith of that church, as the church was divided at that time upon the doctrine of Calvinism. They rendered a report, after taking a due length of time to consider the questions at issue, which was read at a business meeting of the Lost Creek Church on December 2, 1821. The report gave satisfaction to all.

On December 6, 1821, Rev. John Greene started from his home at DeRuyter, New York, on a missionary tour through the western parts of New York, and in the states of Pennsylvania and Virginia. He reached Woodbridgetown on the 12th of January, where he stopped at Isaac Griffin's, whose wife was a Seventh Day Baptist. Here he remained for two days, and preached once.

Despite the extremely unpropitious weather, he started on the 15th of the month for Abel Bond's, where he arrived the next day. After a day's rest, in company with Rev. John Davis, whose home was near that of Abel Bond, and Levi Bond, he started for New Salem, eighteen miles distant, where he was warmly greeted. Here he stayed for ten days, visiting the widely scattered membership of that church, and preaching twelve times.

On the 28th of January, he returned to Lost Creek, where he remained for eight days, visiting from house to house, and preaching nine times, besides baptizing one person.

Both the New Salem and Lost Creek churches were greatly pleased at this coming of Rev. John Greene, and prayed that the visits of missionaries might continue.

On the 6th of February, he set out on his return trip home. He first proceeded to Woodbridgetown, where he remained three days, during which time, he visited the members of the church, and preached four times. On February 11, he departed from that place.

On the 9th of November, 1821, almost a full month before Rev. John Greene had set out on his tour on which he visited Virginia, Rev. Amos R. Wells had once more set out on a missionary tour, on which he was to visit the churches of New Jersey, Pennsylvania, Virginia, Ohio, Indiana, and New York State.

On the 12th of February following, he reached Isaac

Griffin's, near Woodbridgetown, only to learn that Rev. John Greene had finally departed on his way home that morning.

Rev. Amos R. Wells remained over night at Mr. Griffin's, and the next day proceeded on his journey, at that time planning to return by way of Woodbridgetown. He arrived at the home of Abel Bond on February 14.

He remained with the Lost Creek and New Salem churches about a month and a half. He found the people "as they had ever been, very kind." A good fraternal spirit existed in the churches, which were apparently in a flourishing condition.

Rev. Amos R. Wells attended thirty-nine meetings in Virginia, and received two new members into the Lost Creek Church, who had previously been baptized.

As heretofore stated, Rev. Amos R. Wells had originally intended to return by way of Woodbridgetown, and thence go to New York State. But after reaching Virginia, and carefully considering everything, he decided to visit the Mad River Church in Ohio, whence he was prevailed upon to go on to Indiana. And on the 2d of April, in company with Jacob Maxson, he proceeded on his journey.

Again on the 18th of November, 1823, Rev. John Greene set out from his home at DeRuyter, New York, on a missionary tour through the western part of New York, and through Pennsylvania and Virginia.

On the 12th of December, 1823, he arrived at John Dunaway's, near Woodbridgetown, Pennsylvania. Here he remained until the 16th of December, when he resumed his journey to Virginia. He reached Abel Bond's on the following day. Here he found a call to go to Middle Island, one of the settlements within the bounds of the New Salem Church, to assist in the ordination of Peter Davis to the work of the gospel ministry. Accordingly, on the 19th of December, in company with several members of the Lost Creek Church, he set out for Middle Island, or Lewisport (now West Union). He preached on the Sabbath; and on the following day, he assisted in the ordination service.

Rev. John Greene continued for some time in this region labouring within the bounds of the Lost Creek and New Salem

churches. On the 15th of January he assisted in the ordination of Lewis A. Davis to the work of the gospel ministry.

After having laboured in this region for a period of thirty-two days, and preached forty times, Rev. John Greene started from Abel Bond's on his return trip, on the 19th of January, followed by the blessings and prayers of the Virginia people. On the 21st, he arrived at Isaac Griffin's where he remained for three days, and preached three times, and then proceeded homeward.

At its annual meeting held with the Piscataway Church, October, 1828, the Missionary Society voted to employ Rev. Joel Greene for the entire year following, and directed that he spend three months of this time in the states of Virginia, Indiana, and Ohio, and at French Creek, Pennsylvania. His report the following year shows that he travelled for ten months and two days, but does not state whether he visited Virginia or not.

The Missionary Society at its annual meeting held with the church at Alfred, New York, in September, 1830, adopted a report of its committee on arrangements, recommending the employment of a missionary for six months of the ensuing year in the vicinities, respectively, of Hayfield and Woodbridgetown, Pennsylvania, and Lost Creek and New Salem, Virginia; and Rev. William B. Maxson was appointed to occupy that field. But at the annual meeting of the society, held with the church at Petersburg, New York, the following year, in September, 1831, Rev. William B. Maxson reported that he had not performed the labour assigned him. Then the Society voted to send a missionary to that field for four months of the following year.

At the next annual meeting of the Missionary Society, held with the church at Brookfield, New York, in September, 1832, Rev. Joel Greene presented a report showing that he had laboured upon the Virginia field for four months and a half.

At the annual meeting of the Missionary Society, held with the church at Shiloh, New Jersey, in September, 1833, the executive committee reported that during the preceding year the committee had sent Rev. Alexander Campbell to Virginia as a missionary for a term of six months; and that

his work had been so successful, and the solicitations of the Virginia people for his return so insistent, that the committee had re-appointed him indefinitely, subject to the approval of the society. And although the last report from him showed that he was in rather feeble health, the committee had not seen fit to recall him. Before the next annual session of the society, however, he had finished his labours on the Virginia field.

For his first visit to Virginia, Rev. Alexander Campbell started from his home at DeRuyter some time during the fall of 1832. When he reached Uniontown, Pennsylvania, he stopped at the home of Colonel Oliphant, whose wife was a daughter of Rev. Samuel Woodbridge, and was herself a member of the Woodbridgetown Church.

After a visit at Woodbridgetown, he proceeded to Abel Bond's, at Quiet Dell. He at once began active labours with the Lost Creek Church, which he found in a state of discouragement. Here he introduced with great success, the "conference meetings," which have been so widely known among the Virginia churches ever since.

After about seven weeks of unceasing activity at Lost Creek, he went to Greenbrier, where the New Salem Church had one of its meeting houses, and where the pastor of the church, Rev. Peter Davis, lived. He arrived there late in the afternoon of the Sixth Day of the week, and on the following day, began a series of meetings on Greenbrier Run.

While on this visit, he made a trip to Ohio, going as far as Woodsfield, the county seat of Monroe County. On this trip he preached five times.

After his return from Ohio, he spent some time again on Greenbrier Run and at New Salem, after which he proceeded to Lost Creek. Early in March, he left the home of Abel Bond on his homeward journey, accompanied for several miles by Abel Bond and others. He reached home early in April.

In a short time he received notice from the Missionary Board of another appointment to the Virginia field, and requesting that he proceed to the field at his early convenience. He reached Abel Bond's about the first of July, 1833, four months after he had started for home from his first visit.

Abel Bond had built a house in his own door yard for the missionary, who on this visit was accompanied by his wife and a five-year-old son. His second coming was received with great joy, and he was given a princely reception by the Virginia people. He remained until the late autumn, labouring with the Lost Creek and New Salem churches, and going in all directions to preach wherever the numerous calls led him.

During one of these trips to Virginia, he went to visit Lewis Bond, who lived on the North Fork of Hughes River, not far from the present village of Pennsboro. Here he held some meetings, and organized the North Fork of Hughes River Church, of seven members, composed of Lewis Bond and his family, and possibly two or three converts to the Sabbath. Here also occurred a debate on the question of the day of the Sabbath, between Alexander Campbell and a clergyman of the Methodist Episcopal church, Tichnell by name. As the outcome of this debate, two families by the name of Lowther and Starkey embraced the Sabbath, and were organized into the South Fork of Hughes River Church.

Many of the meetings conducted by Alexander Campbell during the summer of 1834, were held in groves, the meeting houses being too small to accommodate the crowds which attended. Some of these meetings continuing several days, took on something of the character of the camp meetings of that time.

In the late fall, he again bade Virginia farewell, and returned to his home in DeRuyter, New York. But his works he left behind him, and half a century afterward, when he returned to the scene of his former labours, for a short visit as a delegate to the South-Eastern, Association, the memory of him and his mission of years long gone by revived with an irresistible power, and profoundly impressed those of his former acquaintances who yet remained, as well as their children, and the children of the multitudes of his friends passed away, but who had left their oft-repeated story of the marvelous work of this venerable missionary behind, as a sacred heritage to those who should come after them.

The executive committee of the Missionary Society, at

the annual meeting of the society, held with the church at DeRuyter, New York, in September, 1834, reported that Rev. Alexander Campbell had finished his labours on the Virginia field, and recommended that a missionary be stationed at Lost Creek for the following year. The report of the committee was adopted. The executive committee secured the services of Rev. Stillman Coon, of Independence, New York, to visit the Virginia field. At the next annual session of the society, he reported that he had been engaged in missionary work six months and four days, during the preceding year,. The most, if not all, of this time was undoubtedly spent in Virginia. One of the most important features of his work on this mission was the assistance he rendered Rev. Joel Greene, who had been sent to Virginia by the General Conference, in order, if possible, to bring about an amicable settlement of certain difficulties that existed in the New Salem Church, and to look into the circumstances attending the organization of the Second Seventh Day Baptist Church of Lost Creek, and the regularity of the ordination of William Williams of that church to the gospel ministry.

At the annual meeting of the Missionary Society held with the church at Hopkinton, Rhode Island, in September, 1835, the executive committee was instructed to obtain the services of Rev. Lewis A. Davis for the Virginia field. For several years past Lewis A. Davis had been employed by the society as a missionary in Ohio and Indiana, and had rendered satisfactory service there. He declined the appointment to the Virginia field, however, and the executive committee employed Rev. John Davis of the New Salem Church to perform what labour he could in the short time given him after the receipt of his notification.

During the next three years Rev. Joel Greene appears to have been upon the Virginia field, more or less of the time. In 1839, he assisted in organizing the South-Western Association at Lost Creek, and was one of the delegates from that association to the General Conference, at its annual session at Brookfield, New York, September, 1839.

Late in the summer or early in the fall of 1839, James Bailey, then a young man of about twenty-six years of age,

made a journey from his home in New York State to Virginia, for his health. On his way thither, he was ordained at Scott, New York, at the request of the Missionary Society. He remained in Virginia for about a year, and did considerable missionary work during his stay.

The report of the Board of Managers of the Missionary Association, submitted to the association at its annual session held with the church at Plainfield, New Jersey, in May, 1845, shows that at some time during the preceding year, Rev. Azor Estee had made a short visit to the Virginia field, and that during the year just closing, Richard C. Bond had held an "itinerancy" upon this field.

About the year 1849, Rev. Azor Estee returned to Virginia at the solicitation of the New Salem and Lost Creek churches, to become the pastor of the two churches jointly. But in the end he gave the most of his time and energy to the promotion of the interests of the West Union Academy, until his return to his home in Petersburgh, New York.

About the year 1858, Rev. David Clawson came to this field, but was little more than settled as the pastor of the Lost Creek and New Salem churches, and fairly started in his work, when he was removed by the hand of death.

In 1866, Rev. Walter B. Gillette made a visit to the churches of West Virginia, under the auspices of the American Missionary Association.

In April, 1870, accompanied by his wife, he made another trip to West Virginia, under the auspices of the Missionary Board, or Board of Managers of the Seventh Day Baptist Missionary Society, remaining upon the field for a period of six months. During this summer, he visited generally within the bounds of the churches, which were situated in Harrison, Doddridge, and Ritchie counties, besides visiting a number of lone Sabbath-keepers in Upshur and Gilmer counties. He assisted in the organization of the Ritchie and Greenbrier churches, and the ordination of Lewis F. Randolph, a licentiate of the New Salem Church, to the gospel ministry.

In October, 1870, Rev. Charles A. Burdick, who had previously accepted a call from the Missionary Board to go to West Virginia, arrived upon the field, and at once entered

upon active work. He purchased a home and soon settled down to a firm steady tread, and in less than a year, the initial steps had been taken for the organization of an association of the churches in that state. He devoted himself largely to the fundamental interests of the field with a view to obtaining permanency of results. He strove to bring about improved methods of church order and business, to improve the quality of church music, and to establish a higher standard for the Sabbath Schools. He closed his labours under the auspices of the Missionary Board on the 20th of November, 1874, and devoted himself to a strong personal effort to meet the needs prevalent in the association for higher education.

In response to a call from the Missionary Board, Rev. Charles M. Lewis visited the West Virginia field for missionary work, beginning about the first of March, 1875. He remained in West Virginia until about the 20th of May following.

He visited this field again, beginning work on the 29th of October, 1875, and closing April 20, 1876. Since his second visit the Missionary Board has, upon different occasions, sent evangelists into West Virginia for work. In the spring of 1896, Rev. Edward B. Saunders made his first visit to West Virginia as an evangelist. The second was made in September, 1897, and the third in the summer of 1899. In the spring, summer, and fall of 1901, Rev. Judson G. Burdick spent about eight months in evangelistic work upon this field.

For many years past the Missionary Board has wisely done all it could to encourage individual churches to employ pastors, sometimes a group of two or three churches employing one pastor jointly. To this end the Missionary Board has contributed liberally. In fact the Lost Creek Church is the only existing church of the South-Eastern Association which has not received assistance in this way.

The pastors, missionary and others, of West Virginia have done a great deal of evangelistic work during the past quarter of a century. Rev. Samuel D. Davis, who has served several of the churches as a missionary pastor, has also done a great deal of general missionary work, but his personal relationship with all the churches in this Association has

long been such that his missionary work has been, after all, pastoral work of the best sort.

SABBATH REFORM.

Sabbath Reform work in Western Virginia received its greatest impetus at the time of Rev. Alexander Campbell's missionary tours among the churches there. As related elsewhere, the organization of the South Fork of Hughes River Church was due to a debate upon the Sabbath question, between Rev. Alexander Campbell and a local Methodist Episcopal clergyman. As a result of the debate, there were several converts to the Sabbath, who were the constituent members of that church.

Although the South Fork of Hughes River Church ceased to exist as a church at the time it was merged into the Ritchie Church, it must not be forgotten that many other Seventh Day Baptist churches have received accessions to their membership, respectively, from the group of converts to the Sabbath, of whom the church was originally composed.

In the winter of 1868, Rev. Abram Herbert Lewis, travelling agent of the American Sabbath Tract Society, visited West Virginia. He reached Lost Creek on the 20th of February. After assisting for a week in a revival meeting which he found in progress there, he went to the South Fork of Hughes River, where he remained another week. He then returned to Lost Creek, by way of New Milton, where he stopped four days, reaching Lost Creek on the 10th of March. Here he remained a few days, and on the 16th proceeded to Clarksburg, where he lectured on the Sabbath question for three evenings in the county court house. He then returned to Lost Creek, and on the 20th went to New Salem, where he remained until the 23d, when he passed on to West Union, and lectured upon the Sabbath in the county court house of Doddridge County on the evenings of the 23d and 24th. On the 25th of March, he left for home. During the whole of this visit he was engaged in preaching or lecturing, speaking often upon the Sabbath question. At other times, he spoke upon temperance, always upon some theme of general interest. He scattered Sabbath literature freely wherever he went.

This visit was highly appreciated by the West Virginia people, and in response to their request, he returned to West Virginia, arriving at Lost Creek on the 10th of July. He remained upon this field until the 1st of September. During this time he conducted forty-four public services, and distributed about seventy-five thousand pages of Sabbath tracts.

Not the least part of the good service rendered by this labour was the restoration of good feeling on the part of the West Virginia people toward their brethren of the North and East after the rancour engendered by the slavery question.

In the spring of 1873, Rev. James Bailey spent about two months in West Virginia, just preceding the annual session of the South-Eastern Association, in the interest of Sabbath Reform, under the auspices of the American Sabbath Tract Society. He lectured twelve times upon the Sabbath question, besides preaching several sermons. He was assisted by Rev. Samuel D. Davis of the Lost Creek Church.

He was admirably equipped for such work in this particular field, for a year's residence in Western Virginia when a young man, had given him a personal acquaintance with the people there that was of great value to him now.

At the time of the first annual meeting of the South-Eastern Association with the Middle Island Church, at New Milton, in 1872, there was considerable interest manifested in the Sabbath question, and arrangements were made for Rev. George E. Tomlinson, who was present as the delegate from the Eastern Association, to speak upon that subject at the schoolhouse of Hunters Fork of Buckeye Creek, where a large, appreciative audience composed almost wholly of non-Sabbath-keepers greeted him.

Beginning in the latter part of August, 1890, Rev. J. Bennett Clarke, then in the service of the American Sabbath Tract Society, spent some time in West Virginia, in the interest of the work in which the society was at that time engaged. He was not merely promoting Sabbath Reform by lecturing and distributing tracts among non-Sabbath-keepers, so much as he was striving to arouse in Seventh Day Baptists an interest in Sabbath Reform to such an extent that they

would support adequately the aggressive work in which the society was engaged.

If the work done in Sabbath Reform in Western Virginia seems meagre as to efforts as well as results, it is because other phases of denominational work have been accentuated out of their relative proportion, rather than that Sabbath Reform has been neglected or ignored.

The emphasis placed upon evangelistic labour, and the magnitude of its results, have always carried with them the idea of Sabbath Reform as well, and the inequality of results is due there, as elsewhere, to problems inherent in the subject of Sabbath Reform, not found in evangelistic work, pure and simple.

SABBATH SCHOOLS.

Probably the first of the churches to begin Sabbath School work was that of the South Fork of Hughes River Church, afterward popularly known as the Pine Grove Church. Comparatively early in its history, it organized a Sabbath School for the study of special topics of the Bible. This was probably as early as 1842.

Sabbath Schools did not become very general, however, until the latter part of the '60's. Preston F. Randolph was the most active of the pioneer workers in the Sabbath School movement in West Virginia. In connection with his work of teaching private "select" schools, after his return from Alfred University, he organized and conducted Sabbath Schools, and at the same time, he did much to introduce music into the Sabbath School as well as church services.

When Rev. Charles A. Burdick came upon that field as a missionary, he strongly seconded the efforts already making for better Sabbath Schools. He instituted a number of classes in normal methods for Sabbath Schools, and organized Sabbath School teachers' meetings.

Soon after his arrival, two or three Sabbath School institutes were held at New Salem and Lost Creek, a part of which, at least, were attended by Rev. Lewis A. Platts, and Deacon Isaac D. Titsworth, both of the Piscataway church in New

Jersey, and both of whom were experienced workers in the Sabbath School.

Sabbath School institutes were conducted by a committee of the South-Eastern Association, until a very recent date. Rev. Lucius R. Swinney, the pastor of the Lost Creek Church for several years, and Dudley H. Davis, of Quiet Dell, were two spirited Sabbath School workers, and contributed generously of valuable time to the success of the institutes thus held, in various parts of the association.

Except in a very few instances, the churches have exercised little direct control over their respective Sabbath Schools, from the time of their organization, originally, down to the present time. The latter have been, to all intents and purposes, wholly independent organizations within the former; but the churches have fostered the Sabbath Schools as the surest and most natural means of promoting the growth of the church.

The South Fork of Hughes River (Pine Grove) Church, doubtless, was an exception to the general rule. For although its records contain very little about its Sabbath School, it is equally true that, in order to maintain the greatest possible degree of secrecy concerning the business affairs of the church, much, even, of its more important proceedings was never recorded. Moreover, the close supervision it exercised, not only over all its church affairs, but over its individual members as well, is convincing evidence of its direct government of its Sabbath School.

EDUCATION.

The first serious effort made to establish a Seventh Day Baptist school in Western Virginia was that which resulted in the West Union Academy.

This academy, incorporated by special act of the legislature of the State of Virginia, under date of April 16, 1852, was located at West Union, in Doddridge County.

A suitable building was erected, and every energy was bent to equip it properly. But a train of discouraging circumstances interfered with its prosperity, and in 1856 the prop-

erty was disposed of and the school had soon passed wholly into history.

The initial move in the actual physical establishment of this school was the purchase of a lot of ground on which stood a small building already used for school purposes. This purchase was effected by private parties upon their own responsibility, but with the full confidence and hope that it would be taken over by the corporation when one should be formed.

The history of the school was of a spasmodic character. It is probable that after the original building was purchased by Dr. Ethelbert D. Bond, John S. Davis and Samuel Preston F. Randolph, it was not used for school purposes until the arrival of Stephen Thomas West Potter from Scott, New York, who had been secured through the efforts of Rev. Azor Estee.

Mr. Potter taught two terms of school during the winter of 1850-51, and the following spring. At the close of the second term, he left and did not return. During the summer of 1851, Miss Esther F. Randolph, daughter of William F. Randolph, one of the trustees of the academy, taught a term of seventeen weeks.

In the following autumn (1851), Rev. Azor Estee opened school in the new building. This was probably the most prosperous year of the life of the institution. It was not only well patronized by the people of the town, regardless of denominational affiliation, but students came from a large number of Seventh Day Baptist families located at New Milton, Greenbrier, New Salem, and various other localities within the bounds of the Seventh Day Baptist churches of Virginia.

Apparently, a term was taught the following summer (1852), by Ezra F. Randolph, a brother of Miss Esther F. Randolph, who had taught in the summer of 1851. During the year 1852-53, the school seems to have been taught by two brothers, Benoni Israel and Robert Alexander Jeffrey, sons of Joseph Jeffrey, one of the trustees of the academy.

In the meantime, William F. Randolph had been appointed corresponding secretary, and instructed to open correspondence to secure a suitable teacher for the school. As a result of his efforts, Daniel Maxson Burdick of Little Gene-

see, New York, was secured and was upon the ground by the 20th of June, 1853. As he arrived later than he had expected, he found a school already in progress in the village in the county court house, taught by a Baptist clergyman. The trustees, nevertheless, tendered him the academy, rent free, and he opened a school with some twenty pupils, with a promise of about seventy for the following term. He was, however, called home by sickness in his family, and although he promised to return, he found on his arrival at home that it would be impossible for him to do so, and so abandoned the enterprise. This was undoubtedly the last tangible effort of the trustees to conduct a denominational school in the buildings.

Apparently from the time of Daniel Maxson Burdick's departure in the late summer or autumn of 1853, there was no school conducted in the buildings, as it was hoped he would return, until the first of the following June, when the property was rented to one H. T. Hays, who continued to hold possession until June 6, 1855, paying a rent of forty dollars ($40.00) a year. Hays was not a Seventh Day Baptist, and probably conducted a subscription (select) school for the benefit of the children of the village. The buildings then appear to have stood idle until the 8th day of August, 1856, when the entire property was sold and passed into the possession of Isaiah Bee, who taught two terms of school in the academy, when it ceased to be used for school purposes. During the Civil War it was used as a hospital by the Union Army.

The academy was organized and established mainly through the joint efforts of Rev. Azor Estee and William F. Randolph, the latter of whom was its largest stockholder and its leading spirit throughout the entire period of its active history.

The fundamental weakness of the West Union Academy was the fact that while it was undertaken as a denominational school for which there was a crying need, it was also undertaken as a financial enterprise, which was expected to pay liberal dividends to the stockholders. When these financial hopes were not fulfilled and the real character of the situation

dawned upon the promoters of the enterprise, they become disappointed and discouraged. Those who could have supported it as a philanthropic institution, refused to do so, and those who would have done so, were unable.

Nevertheless, the West Union Academy was by no means wholly a failure. Of its students, there went later to Alfred, New York, to attend Alfred Academy and University, five of the children of William F. Randolph; viz., Preston, Esther, Judson, Jethro, and Silas; together with their cousins Franklin, son of Jepthah F. Randolph; and Darius King, son of Eliona Davis; besides Andrew Judson, son of Dr. Lathrop R. Charter, a leading surgeon and physician of Doddridge County. Neither Dr. Lathrop R. Charter nor his son, Andrew Judson, was a Seventh Day Baptist.

The first named of these, Preston F. Randolph, afterward became the most potent educational factor which has ever appeared in the counties of Harrison, Doddridge, and Ritchie, of West Virginia. After several years experience in teaching select and public ungraded schools, he attempted to establish an academy at New Salem. With the assistance of Rev. Charles A. Burdick, who was at that time labouring among the churches of West Virginia, under the auspices of the Seventh Day Baptist Missionary Society, and others, he succeeded in obtaining from the legislature of the State of West Virginia, a charter for an independent school district at New Salem, with the privilege of establishing an academy. A graded course of study was prepared for the new school, which was aided financially by the Peabody Educational Fund, then recently established for the aid of education in the South. Until a suitable school building could be erected, the New Salem Seventh Day Baptist church was, on two different occasions, used for that purpose. Of the school thus established, Preston F. Randolph had charge for several terms.

Ever since the inauguration of the movement which resulted in the establishment of the ill-fated West Union Academy, it had been the dream of the Seventh Day Baptists of Western Virginia to have a denominational school maintained in their midst.

After the final dissolution of the West Union Academy,

the village of New Salem, by common consent, was fixed upon as the site of the future school; and many of those connected with the West Union Academy laboured and hoped, incessantly, for the realization of this dream.

Preston F. Randolph, in all his educational work in West Virginia, held this thought uppermost in his mind, and Rev. Charles A. Burdick, from the time he began his duties as a general missionary among the West Virginia churches in 1870, looked forward with anxiety to the time when that hope would be fulfilled.

So confident was he of the success of such a movement, that after four years service as a missionary, he resigned that work and opened a select school at New Salem, doubting nothing that it would soon become a permanent school, of the grade of an academy. This school was opened in April, 1875.

At the annual session of the South-Eastern Association, held at Lost Creek, beginning May 28, 1874, the question of a denominational school had been especially prominent. But it was not deemed wise for the association to move in the matter. The select school started in the following spring by Rev. Charles A. Burdick, was undertaken, however, upon the assurance of financial assistance from private sources. The business depression prevalent throughout the country, rapidly grew worse, and the expected aid failed to materialize, although the school was a distinct success in attendance and in the quality of work done; for it was well patronized by the Seventh Day Baptists throughout the association, with a generous representation of non-Sabbath-keepers.

Rev. Charles A. Burdick, with his wife, and Miss Adelle M. Whitford, of Utica, Wisconsin, composed the teaching staff. The meeting house of the New Salem Church was used as a school building, it being expected that in a short time a suitable building would be erected for the school. After conducting this school through the spring and summer of 1875, it was abandoned, for several reasons, principally for lack of funds for the erection of a school building. Mr. and Mrs. Burdick taught in the public school in the village of Rockford, on Lost Creek, the following winter, as they had done the preceding winter; and in the summer of 1876, as-

sisted again by Miss Whitford, they taught a select school at Rockford. Mr. Burdick then abandoned his attempts to establish a denominationl school in West Virginia.

Terence M. Davis, a son of Lodowick H. Davis, and afterward a professor in Alfred University, hoped that upon his graduation from Alfred, in 1881, he might establish an academy at New Salem. He carried his plans so far as the designing of the necessary buildings, to be erected on grounds adjoining his father's home in New Salem. But his disappointment was destined to be added to the growing catalogue of unsuccessful attempts to establish a Seventh Day Baptist school in West Virginia.

Nevertheless, events soon began to shape themselves so as to force the issue. The principal cause of immediate anxiety was due to the fact that of the rapidly increasing number of young people who were going away to Alfred University, very few returned to make their homes in West Virginia after graduation.

The South-Eastern Association began to turn its serious attention to this subject as early as 1887, with the result that Salem Academy was incorporated under date of December 28, 1888, and its doors opened to students in the following spring, with Rev. John L. Huffman as principal.

Up to this time, the three men who had contributed most to the success of the enterprise, were Rev. John L. Huffman, George W. F. Randolph, and Jesse F. Randolph. Rev. John L. Huffman, by his spirited leadership and organizing ability, created a most healthful spirit throughout the association in favour of the school, and served as the general promoter of the enterprise. George W. F. Randolph and Jesse F. Randolph, two prominent business men in Salem, besides devoting time without stint, contributed most generously to the treasury of the academy. The former was the largest subscriber to its stock, and the latter the second largest. Jesse F. Randolph was made president of the corporation at the time of its organization, and with the exception of but one year, he has served in that capacity continuously up to the present time.

Rev. Sanford L. Maxson assumed the principalship with the opening of the fall term in 1889, and remained until the

close of the academic year 1891-1892, when he gave way to Rev. Theodore L. Gardiner, who has been the successful head of the institution up to the present time (1902).[1]

In the meantime, Salem Academy had become Salem College, by virtue of an amendment to its charter under date of August 16, 1890.

SLAVERY.

Of the Western Virginia churches, but one, the Lost Creek Church, contained any slave holders. Within the bounds of the New Salem Church lived a man who regarded himself, in so far as he was religiously inclined, as a Seventh Day Baptist. He never joined any church, but was an active and sympathetic trustee of the West Union Academy.[2] But so far as available records and traditions show, the Lost Creek Church was the only one of this group of Seventh Day Baptist churches which enrolled a slave holder among its membership.

Deacon Abel Bond of the Lost Creek Church married, in Maryland, a wife, whose uncle made her a present of a slave girl. This slave girl, on reaching womanhood, married against the wishes of Deacon Bond, but nevertheless with his permission. She raised a family of children, who, according to the laws of slave-holding states, were born into bondage. Deacon Bond offered to set the family free and to pay their expenses to a free state, but they preferred to remain with him, as he was a kind master, exercising only such authority over them as the laws of the state and humanity demanded at his hands. Deacon Bond provided in his will that they should be freed as soon as circumstances should warrant, but soon after his death all the coloured family died but the mother and one son, who was not physically strong. Deacon Bond's son, into whose care they were committed at the death of his father, again offered them freedom, but they still chose to remain where they were.

Of these slaves, Rev. Samuel D. Davis, so long the pastor of the Lost Creek church, writes as follows:

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1. An interesting sketch of Salem College by President Gardiner may be found on page 545 of this volume.
2. Samuel Preston F. Randolph.

Black Manuel was the husband of Lottie, a black woman who lived and died in the Bond family on Elk Creek, at the place now known as Quiet Dell. Lottie and her husband were both members of the Seventh Day Baptist Church on Lost Creek. Manuel was the slave of Thomas Bond of Lost Creek, who though not a member of the church, was a nominal Sabbath-keeper. When Manuel was well stricken in years, his master sold the farm on which they lived to two members of the Lost Creek Church, Eli and Moses Van Horn, and sold Manuel to a man keeping First Day, who moved him to a farm further away from the church.

Being dissatisfied with his new home, he appealed to the men who bought his old master's farm, to buy him also, and bring him back to the humble cottage he had occupied so many years, that he might live among his church brethren.

This they did, and became the legal owners of a brother in the same church with themselves.

But they did this, and thus became responsible for Manuel's conduct and future maintenance, not for sordid money's sake, for Manuel was not now able to earn wages, but that they might make comfortable and happy a beloved brother.

It was my privilege to pay pastoral visits to all three of these brethren when on their dying beds, and I have no doubt that it will be said in the judgment to these last owners of Manuel, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Should the reader question why Manuel's brethren did not set him free, let it be remembered that such was the law of the State of Virginia, that a freed slave could not remain in it beyond a stated number of days, without being sold again into bondage.

At the session of the Eastern Association held at Shiloh, New Jersey, May, 1856, the New Salem and Lost Creek churches made application for admission to that body, and Rev. Samuel D. Davis appeared as a delegate from both of these churches. These applications were referred, as usual in such cases, to the committee on petitions, who reported to the association in favour of admitting both churches. This recommendation called forth considerable discussion, relating chiefly to the relation of these churches to slavery. The New Salem Church was finally admitted by a unanimous vote, and the Lost Creek Church with but a single dissenting vote, that of Alfred B. Burdick.

One of the churches of the association now took up the matter independently, and appointed a committee to investigate the subject. This action precipitated a heated discussion at

the next annual session of the Eastern Association, which finally resulted in the voluntary withdrawal of the Lost Creek Church from the association under painful circumstances. The New Salem Church, it should be observed, took no formal part in this controversy with the Eastern Association, of which it will be remembered the New Salem Church was a member also, although that church had joined with the Lost Creek Church in sending Rev. Samuel D. Davis as a delegate for two consecutive years to the annual sessions of the Eastern Association, held at Shiloh and New Market, New Jersey. It was perfectly clear, however, that the New Salem Church strongly sympathized with her sister church in what they both regarded as persecution of the latter, concerning slavery. From the date of the final action of the Eastern Association upon the withdrawal of the Lost Creek Church, the New Salem Church maintained an attitude of dignified silence as a member of that association, for a period of nine years, or until the year 1867, after the Civil War had been closed and slavery forever banished from American soil. The Lost Creek Church never renewed its relations with the Eastern Association, but upon the organization of the South-Eastern Association, became a constituent member of that body.

But the rancorous feeling engendered by so bitter, so intense, and so prolonged a controversy could not die out all at once. The visits of Rev. Abram Herbert Lewis in 1868, did more than any other one thing toward the restoration of the era of good feeling of the West Virginia people toward their brethren of the North and East. In short, of all the valuable service which he has ever performed for the Seventh Day Baptist Denomination in West Virginia, this is doubtless the greatest and most valuable. But it was not until the occasion of the visit of Rev. Sherman S. Griswold to Lost Creek, in May, 1881, that it was made entirely clear that peace and harmony were wholly restored, and that the slavery question among Seventh Day Baptists had become wholly a thing of the past.

So far as records accessible at the present time show, not more than two members of the Seventh Day Baptist churches of Western Virginia took up arms against the Gov-

ernment of the United States in behalf of slavery. With these exceptions, the Union was upheld and loyally supported by the entire membership of all these churches.

Situated as they were on the very border line between the north and the south, where political feelings, always intense, were many fold so at that time, it was but natural that any and all persons not definitely known to have voted for the successful candidate for the presidency of the United States in the campaign of 1860, should be regarded with doubt, and many were arrested upon suspicion and confined in the county jails or carried away to Camp Chase or other government prisons. On one occasion, a *posse* of Union officers called at midnight at the home of the loyal clerk of the New Salem church for the ostensible purpose of arresting him and taking him away to prison as a suspicious character. To their bitter disappointment and disgust, they found him at the Township Hall, performing his duty as a loyal citizen of the United States in helping to conduct a federal election, whose returns must be made out before the commissioners of the election were permitted to leave their post of duty for sleep. The churches of this association were all represented in the Federal Army.

INFLUENCES OF LIFE AND GROWTH.

The influences which contributed to the permanent life and growth of Seventh Day Baptist settlement and occupation of Western Virginia, may be divided into those which are organic, those of environment, and those which are personal.

Of the first, or those which are organic, it should be remembered at the outset, that these people held extreme views of personal independence. They necessarily had to entertain such views in order to be Seventh Day Baptists; and as such, they took not a little pride in the church organization which could be so easily adapted to the needs of a body of people of such personal and independent views. The very fact that in spite of the constant turmoil existing within the church because of its disciplinary activity, the church continued to thrive, is conclusive proof of its resources which made for tenacious life and endurance.

Moreover, the very environments of its earlier life here on the frontier contributed much to the perpetuity of the church. Here life was to be seen in simpler and more elementary phases of civilization, and the intellect easily found ample leisure time for reflection upon the corresponding simpler phases of the problems of ethics and religion, and contributed mightily to the intensity of religious faith and activity.

As time passed by, and the ruder forms of life gave way to greater comforts with their more complex problems, personal influence gradually became, little by little, a more potent factor in the life and growth of the church, and the need of active pastoral work grew more and more apparent. Naturally, but unfortunately, the churches themselves tardily recognized this need.

Rev. Jacob Davis, who had accompanied the church to its new home in Western Virginia, had given the church freely of his time and labour without money and without price, and had finally yielded up his life—a willing sacrifice—for the faith that was within him.

Rev. John Davis and his associate and successor, Rev. Peter Davis, both supported themselves with the labour of their own hands, and received little or no pecuniary reward for the care they bestowed upon the church.

By the time the activities of these devoted men were ended, the time had arrived when the church required a guiding and shaping hand in the pulpit, as well as its co-adjutor in the pew.

Of two ministers, Rev. Samuel D. Davis and Rev. Charles A. Burdick, who contributed most to this need, from the middle of the nineteenth century to its close, it is the purpose of the present writer to speak here.

Rev. Samuel Davis Davis.

Rev. Samuel Davis Davis was born at what is now Jane Lew, West Virginia, July 6, 1824.

He was the son of Jacob Davis, 2d, and Sarah (Hoffman) Davis. His great-great-grandfather was Rev. William Davis, the Welshman who founded the Shrewsbury Church.

Rev. William Davis's sixth son, James, was the father of Rev. Jacob Davis, who was the father of Jacob Davis, 2d, who was the father of Rev. Samuel Davis Davis.

Rev. Samuel D. Davis was baptized by Rev. Peter Davis in March, 1837, and soon afterward, was received into membership in the Lost Creek Church, by Rev. Stillman Coon, who was engaged in missionary labour in Western Virginia at that time.

His father died when he was but three and a half years old, and at an early age he became the mainstay of his widowed mother and four orphan sisters. His boyhood and early manhood were filled with poverty, hardship, and toil.

In the year 1841, at the age of seventeen years, he was licensed by the Lost Creek Church to preach "within the bounds of the church," and was appointed to preach one Sabbath in each month for the church. This licence was renewed from year to year, until in 1840, when, under date of September 11, he was given a formal certificate of licence to preach, which was renewed from year to year.

At a meeting of the church held on September 7, 1849, he was requested to take his ordination into consideration. This he was reluctant to do. Nevertheless, at the annual meeting of the South-Western Association, held with the church at Lost Creek, in the following October, the church asked that he be ordained. Rev. Peter Davis was the only ordained minister present, however, and his physical condition was such that on the second day of the session, he was compelled to resign his office as presiding officer of the association and consequently did not feel equal to the task of conducting an ordination service. Accordingly, the ordination was postponed.

On the 27th of the following January, the church instructed Rev. Azor Estee, who was engaged in pastoral labour with the Lost Creek and New Salem churches, to make the necessary arrangements for the ordination.

The ordination took place on May 11, succeeding, when Samuel D. Davis was solemnly set apart to the sacred duties of the office to which he had been called, at a service conducted by Rev. Azor Estee and Rev. Peter Davis, at Lost Creek.

Soon after his ordination, he was called to the pastorate of the Lost Creek Church, and with such brief intervals as ill health demanded for rest, he sustained that relation for more than a quarter of a century, resigning in 1875.

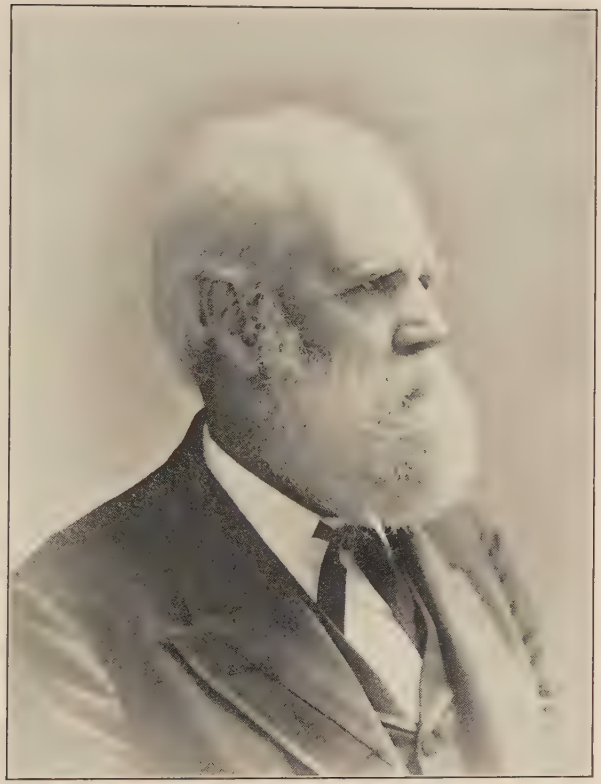
During this pastorate, aside from maintaining the appointments of the church, he devoted much time to evangelistic and revival meetings in Western Virginia, such work extending to all the churches in that region together with their many outposts.

In 1867, the Lost Creek and New Salem churches sent him and Rev. Jacob Davis as missionaries on a visit to Shelbyville, Tennessee. Some two years afterward, he again visited Tennessee under the auspices of the American Sabbath Tract Society to labour with Rev. James Bailey, in the interest of Sabbath Reform. Although strongly urged by the American Sabbath Tract Society to go upon that field and remain indefinitely, he nevertheless declined, believing the interests there were too great to be served adequately in the time that he felt that he could spare from the West Virginia field, to which under the call of duty, he had pledged his life work.

Under his leadership and pastoral care, the Lost Creek Church increased its membership from about sixty-five at the time he became its pastor, to upwards of two hundred when he finally resigned. It had also built and dedicated a new commodious brick house of worship.

When he became pastor of the Lost Creek Church, the only other active churches were the New Salem and South Fork of Hughes River (Pine Grove) churches. With the founding and organization of every existing Seventh Day Baptist church now in the South-Eastern Association, except the New Salem, Lost Creek, and Middle Island churches, he has been intimately connected.

Perhaps the most trying experience in his pastorate at Lost Creek, was that of the events of the Civil War. The political views of the members of the church were widely divergent, fundamentally, and there was every incentive to precipitate, unguarded action, as well as great danger of arousing blind and unreasoning passions. Himself, an uncompromising abolitionist, he was diplomatic enough withal, not only



REV. SAMUEL DAVIS DAVIS.

See *Biographical Sketches*, p. 1361.

to retain the confidence and affection of all his church, but likewise to prevent any outburst, or open rupture in it.

During more than half of his term of service with the Lost Creek Church, he had no stipulated salary, receiving only such contributions as individual members might offer him. In one year of this period, he travelled upward of six hundred miles on horseback, preaching in the church and in school houses, holding special meetings and visiting people in their homes, and receiving for the entire year, a financial remuneration aggregating six dollars ($6.00), a part of which was in merchandise.

During these years, he maintained his family upon his farm, which had to be paid for from his earnings, performing the labour, for the most part, with his own hands, and often toiling till the midnight hour.

During the latter part of his pastorate with the Lost Creek church, it had become sufficiently prosperous to pay the pastor a small salary, which never exceeded three hundred dollars ($300.00) annually.

In the spring of 1876, after he had previously resigned the pastorate of the Lost Creek Church, he assisted Rev. Charles M. Lewis in a series of revival meetings conducted by the latter at New Salem. These meetings resulted in about fifty accessions to the church, and in his being called to the pastorate of the New Salem Church.

This pastorate continued for a term of three years, greatly to the good of the church, which was strengthened by growth of spiritual life, and by accessions to its numbers.

In the year 1879, he returned to his farm near Jane Lew, and engaged in evangelistic and missionary work, independently. In the following year, 1880, the Board of Managers of the Seventh Day Baptist Missionary Society, engaged him as a general field missionary, to labour in West Virginia under its direction.

For more than ten years he continued in this service, constantly visiting pastorless churches, conducting revival meetings in every church and Sabbath-keeping community within the bounds of the South-Eastern Association, and calling upon the families from house to house.

Such labour as this he had performed lavishly during his long pastorate of the Lost Creek Church, and the results had been gratifying; but now that the opportunity to do such work was larger, the beneficent results were correspondingly greater. The membership of the churches was increased, converts to the Sabbath resulted, and new churches were organized.

The field of such activities was not limited to West Virginia. It extended to the church at Jackson Centre, Ohio, where he had visited at different times previously; to Salemville, Pennsylvania, where in 1885, he organized a prosperous Seventh Day Baptist church; and to Cumberland County, North Carolina, where he found a strong prejudice against such work as he was engaged in doing. This prejudice he had the gratifying pleasure of seeing give way to a hearty welcome to Seventh Day Baptist home missionaries.

After the close of his labours under the direction of the Missionary Board, he continued to do missionary and evangelistic work independently, until recently, when the infirmities of advancing age compelled him to relinquish active ministerial labour, and he finally passed away from the scenes of his earthly toil, at the home of his son Boothe Colwell, at Alfred, New York, February 25, 1907.

It is not given many men to grasp the really great opportunities of life, and to fewer, yet, to enjoy to its full, the fruit of the possibilities of such opportunities when once seized upon and wrought out.

To Rev. Samuel D. Davis came a magnificent opportunity, —an opportunity, however, that to most on-lookers must, at best, have appeared to be sadly obscured and doubtful. To him inviting as it was magnificent, it revealed no less surely its hardships and toil. But it was worth the effort. And to the work of cultivating the soil of the Seventh Day Baptist churches of West Virginia, he addressed himself. No spot was left unturned. There was no plant not watered, none so unpromising as not to receive the tenderest care, none so thrifty as not to need cultivation. He was literally a pastor to every church in the association, a spiritual father to them all. The indelible impress of his personality, and the finger-prints of his moulding hand, are everywhere.

And he wrought wisely and well. His energies and life were as freely, as they were lovingly and devotedly, bestowed.

The highest academic honours paid, as tokens of superior merit, for ecclesiastical service performed, are awarded either for scholarly attainment, or for some signal service, in a ministerial capacity, to the church. It was the pleasant privilege of the present writer to urge the acceptance by the subject of this sketch, during the very last years of his life, of the degree of Doctor of Divinity, as a fitting recognition of the unique service he had performed in fostering the spiritual life and growth of the churches of the South-Eastern Association. But his modesty and his conscious want of the advantages of an education he was forced to forego in early life, caused him to shrink from such an honour.

But few Seventh Day Baptists can lay claim to greater service to the church, than can Samuel Davis Davis, whose highest honour, whose chiefest delight, was to be called a Minister of the Gospel of his Lord and Master, whom he so dearly loved and revered.

Rev. Charles Alexander Burdick.

Unlike that of Rev. Samuel D. Davis, the work of Rev. Charles Alexander Burdick on the West Virginia field, did not extend over the entire period of his life. It was rather a particular mission of a few years performed at a critical period of the history of that group of churches, much as some great statesman steps into the breach at some crisis in the history of a mighty nation, and in the brief space of a few months, or a few years at most, shapes and fixes the destiny of that nation for ages to come.

He was born at Lincklaen, New York, December 5, 1829, His educational advantages were wide in their scope, and included attendance at the following institutions: Albion Academy, DeRuyter Institute, Oberlin College, Alfred University, and Union Theological Seminary in New York City. He had been pastor of churches at Welton, Iowa; Berlin, Wisconsin; and Greenmanville, Connecticut. Naturally methodical in his habits of study and work, this trait was accentuated by his training. He had also had exceptionable opportunity to be-

come acquainted with the history and traditions of the Seventh Day Baptist denomination. His uncle, Rev. Alexander Campbell, with whom he was upon terms of great intimacy, and whose *Autobiography* he subsequently edited, although a convert to the Sabbath, had led a life of such ceaseless activity, and of such a breadth of scope, literally covering what are now the Eastern, Central, Western, and South-Eastern associations, besides being the leading spirit of the movement which founded DeRuyter Institute and for many years maintained it, as to make him one of the best known representative Seventh Day Baptists of his time; and he deeply impressed his nephew with the value of his rich denominational heritage.

In addition to this equipment, Rev. Charles A. Burdick had served a term as the recording secretary of the Seventh Day Baptist Missionary Society, and thus had become familiar with the details of the work of that body.

With this preparation, he accepted a call from the Board of Managers of the Seventh Day Baptist Missionary Society to labour in West Virginia, and accompanied by his family, consisting of his wife and two children, he reached the field October 20, 1870.

In the preceding April, the Board had sent Rev. Walter B. Gillette to West Virginia in the hope that he might see his way clear to remain upon the field for a few years, but he felt that the task set was too exacting for his physical strength, and had made way for his successor. In the meantime, he had inquired carefully into the conditions existing in the South Fork of Hughes River, or Pine Grove, Church, and as a result had assisted in organizing the Ritchie Church. He had also assisted in the organization of the Greenbrier Church, and the ordination of Rev. Lewis F. Randolph at the request of the New Salem Church.

But it was a critical stage of the history of the West Virginia churches. They were just beginning to recover from the direful effects of the Civil War, which had depleted their material resources, and had for many years cut off any friendly intercourse with the other churches of the denomination, particularly those of the North and East.

Rev. Samuel D. Davis was the pastor of the Lost Creek

REV. CHARLES ALEXANDER BURDICK.

See *Biographical Sketches*, p. 1361.

Church, which embraced widely scattered groups of families at what are now Roanoke, Quiet Dell, and Hackers Creek, in addition to those living on Lost Creek and in its immediate vicinity. The salary paid was very meagre and he was obliged to till his farm for the maintainance of his family, and thus reduce to a minimum the amount of time he could give to his pastoral duties.

The New Salem Church, with widespread interests, had Rev. Jacob Davis for a pastor, who lived four miles away on Greenbrier Run, and was obliged to depend upon his farm, too, for his material support. Rev. Peter Davis, the pastor *emeritus* of the church, was blind and otherwise too greatly enfeebled to engage in any active ministerial labour.

The Middle Island Church, like the Lost Creek and New Salem churches, was badly scattered, and presented problems of a complicated character. Rev. James B. Davis lived here, and in-so-far as the church had a pastor, he served it in that capacity.

The newly-organized Ritchie Church, in addition to the greatly strained relations existing between itself and the Pine Grove Church, at once developed entangling complications within itself.

The Greenbrier Church, organized after the Ritchie Church, while including the homes of Rev. Jacob Davis and Rev. Lewis F. Randolph within its bounds, did not feel able to employ either of them for more than a nominal amount of pastoral work.

The churches all were sadly in need of associational advantages, but they were too far away from all of the existing associations to derive the needed benefit from any of them.

At least one more church, and possibly two more, needed to be organized in the very near future.

Sabbath Schools, while general, were too crude to be effective.

Through the efforts of lay members, business methods were gradually being introduced into the New Salem and Lost Creek churches, but elsewhere chaos reigned. All were in need of the firm guiding hand of the right sort of pastor.

It was estimated that there were about sixteen hundred

persons connected with the various societies among these churches. Many of these, while observing the Sabbath, had no church connection.

Disheartened as they were from previous experiences, the question of education was forcing itself upon the people again.

Systematic benevolence either for the benefit of the churches themselves, or for general denominational objects, did not exist. All efforts in that direction had proved abortive.

Added to all this, was the fact that the people were supersensitive, superlatively jealous of their independence, ultraconservative, and hopelessly wedded, apparently, to that style of preaching which appeals most powerfully to the emotions.

Into this maze of conditions, enough to appall the stoutest heart, the new missionary came, bent upon improving conditions all he could, and of avoiding everything that would tend to make them worse.

It was a situation that would tax to the utmost all his resources of tact and diplomacy, no less than those of his sound, reasoning judgment, and alert, keen penetration.

His first object was to make an acquaintance with the people of the various groups of his large parish. The general impression which he made may well be judged from a communication written by Rev. Samuel D. Davis, to the Board of Managers, under date of April 2, 1871, less than five months after he had arrived upon the field. After speaking of the labours of Rev. Walter B. Gillette, this communication continues,

> Eld. C. A. Burdick came to the field under more adverse circumstances. He came a stranger among strangers, at a time when his abilities as a speaker must be compared with those who had preceded him, recollections of whom were still vivid in the minds of those who had heard them. Will he fill the measure? and how does he compare? were among the interrogations. But with those who had learned to rely with implicit confidence in the fact that the Board would not send to West Virginia a man of mean abilities, the question of adaptation (without which a man is everlastingly in the wrong place) was the vital one. This has been answered to the joy and comfort of many hearts. On the 3d of March, Eld. Burdick came to our place to make us a third visit. The next day we commenced a series of meetings under circumstances so unfavourable that a council was subsequently held to decide whether these meetings had better be discontinued. It was decided, however, to go

on. God in his mercy poured out his Spirit, and we had a glorious time. Sinners were awakened, mourners obtained a hope in Christ, and those who loved the Lord were made to rejoice. Glory be to God! Our meetings lasted sixteen days, and were held, most of the time, day and night. The missionary preached every sermon, except two or three. His zeal and energy were untiring, and as he reasoned of sin, of righteousness, and of a judgment to come, men who had resisted all the influences that had been brought to bear upon them, until their heads were silvered over with the frosts of many winters, not only trembled, but yielded to the persuasions of the Gospel, and thanked God that an instrumentality had finally been effective to lead them to Christ. The very diminutive number that resisted the influence, did it by absenting themselves more or less from the sanctuary the last days of the meetings. Fifteen willing candidates have been baptized, and others are expected soon to follow.

Under date of August 25, 1871, the Board of Managers received the following report:

It is now ten months and five days since I came on to the field. My labours in preaching have been distributed among twelve different localities, and two or three other points have been visited. Have assisted in revival meetings in five of these places. There was some increase to our churches in connection with all these efforts but one, although the increase was small, except in case of Lost Creek. I am not able to tell just how many have been added to the churches, but think the number is about thirty to thirty-five, including a few who had been previously baptized. I have baptized twenty-one persons, preached a hundred and thirty-one discourses, conducted three funeral services, travelled on horseback one thousand five hundred and seventeen miles, exclusive of travel from house to house in the same neighbourhood. I have not looked for any marked results to appear suddenly from my labours here, and except in the conversion of souls and the encouraging of Christian activity, have not laboured for immediate results. Bro. Gillette, who had laboured here earnestly and very acceptably before me, had gathered in such fruit as was ripe for the harvest; as, for example, assisting to organize two new churches, and to ordain one minister of the Gospel, besides sowing seed. My expectation and aim have been to secure such results as must come from gradual development, except, as has been said, in the case of conversions; and so far am encouraged. I think all the churches are in a growing condition, and the brethren have shown a readiness to second my efforts.

Last First Day a very interesting meeting was held in connection with the quarterly meeting at Salem. It was the meeting of delegates appointed by the five Seventh Day Baptist churches, for the purpose of considering the propriety of organizing an association of said churches, and authorized to draft a constitution for such organization,

in case it was deemed proper. The churches were well represented, and the meeting was enthusiastic in favour of association. I was surprised that so clear a conception of the benefits of association prevailed among the delegates as was shown by the discussion of the resolution, affirming that the time had fully come when the West Virginia churches should be united in an associate capacity. A constitution was framed, which is to be submitted to the churches for their adoption or rejection. It is true there are now but five churches that are expected to enter into such association, but the need of co-operation exists, if the number is small. And we all expect new churches to be formed at no very distant day.

Of the character of the work, he expresses himself as impressed in the following manner:

The religious, social, and intellectual development of those constituting the churches, and bringing them into a closer bond of union with the rest of the denomination, have seemed to me an important object to strive for in the mission.

During the next year the organization of the South-Eastern Association was completed, the West Fork (now Roanoke) Church was organized, a new house of worship completed by the Lost Creek Church, a new church edifice begun by the Ritchie Church, and revival meetings held among the churches generally. An association had been formed for training leaders of church music, and Sabbath School work had been vigorously prosecuted. During the session of the South-Eastern Association at New Milton, a Sabbath School institute was conducted, and another not long afterward at New Salem.

During the third year, in addition to other work, he gave considerable attention to Sabbath Reform, lecturing upon the Sabbath wherever opportunity offered. The Sabbath School work was prosecuted with vigour. Two institutes were held, and a series of normal classes organized. Of the latter, he says:

One new feature has been added to my work: That of holding Normal Class meetings for Sabbath School teachers and others, in which I have endeavoured to awaken enthusiasm in the work of teaching, and to give instruction needed by teachers. My aim is to meet a class for this purpose every time I visit a church or neighbourhood where there is a school.

As in the preceding year, considerable attention was given to the subject of church music. For this purpose he taught

a number of classes for which he charged a tuition fee, devoting the proceeds to the increase of the Church-building Fund appropriated by the Board of Managers for use within the association. He also often gave popular lectures for the instruction of the people as their needs might indicate. Some attention was given to the question of education.

The fourth year saw the work steadily pushed along all the lines previously projected, particularly as regards Sabbath Schools and education. He closed his engagement with the Board of Managers of the Seventh Day Baptist Missionary Society November 20, 1874, four years and one month after he came upon the field, for the purpose of devoting himself to the solution of the educational problem confronting the churches of the association, feeling that he could do this to better advantage, independently, than if he were to continue under the direction of the Board.

In other respects his mission was practically completed. The South-Eastern Association and the West Fork Church had been organized, the Lost Creek Church had completed its new house of worship, and that of the Ritchie Church had reached a stage of completion where it was available for use. Improved business methods had been introduced into all the churches, the organization of the South-Eastern Association operating as a powerful stimulus in that direction, and making available, for general use, the lay assistance referred to previously in this paper. A substantial foundation had been laid for the subsequent introduction of systematic benevolence, for the support of the churches and for other phases of denominational work.

Church music throughout the association had been uplifted and dignified as never before.

Many of the difficult problems connected with various churches had been successfully solved, and others started in the right direction.

There had been a large number of accessions to the churches generally throughout the association.

The work with the Sabbath Schools had been so generally and so thoroughly done as to have justified the Board in establishing the mission, had nothing else been accomplished.

It is doubtful if anywhere else in the denomination, in so short a time, has there been so marvelous and so substantial a growth in Sabbath School work as was effected here in this brief period of four years. So strongly was it developed that for many years of the period when the churches were practically without pastoral care following the cessation of this mission, it may fairly be said that if the Sabbath Schools did not actually carry the churches, they at least constituted the mainstay of the latter.

In severing his connection with the Board of Managers of the Missionary Society, and undertaking educational work, he had the utmost faith in the ultimate success of his effort, for in addition to his confidence in the general patronage the school would receive, he had assurances of private financial assistance. A private select school was opened at New Salem with a flattering outlook, and effective work was done. But a train of untoward circumstances set in, the chief of which was a period of financial depression, and the effort was finally abandoned.

It is certainly true that the period of prosperity the West Virginia churches are enjoying in the closing years of the nineteenth century and the opening of the twentieth, despite the fact that several of them are pastorless, is in no small measure due to the effective work done upon that field by Rev. Charles A. Burdick. It is equally true that it is the greatest achievement of his long and useful career, regardless of the discouraging result of his efforts to establish an academy.

The seed was sown in a rich soil, and has produced a bounteous harvest. The long procession of young people who went to Alfred University during the decade following the close of his labours in West Virginia, no less than the phenomenal prosperity of Salem College under adverse conditions, were greatly influenced by his teachings.

CONCLUSION.

The results of the history of the South-Eastern Association may be summarized briefly as follows:

First of all, it is composed of a flourishing group of

churches which will compare favourably with any other group similarly situated in the Seventh Day Baptist denomination.

Then it has contributed largely to the life and growth of many other churches, outside of the South-Eastern Association, particularly those of the North-Western Association.

It has produced, directly and indirectly, upwards of twenty-five substantial Seventh Day Baptist ministers.

It has produced one college president.

It has produced several college professors.

It has contributed directly to the active membership of the following bodies: Board of Managers of the Seventh Day Baptist Missionary Society; Directors of the American Sabbath Tract Society; Directors of the Seventh Day Baptist Education Society; Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference; Trustees of Alfred University.

It has contributed one missionary to China.

It has contributed one of the most valuable missionaries ever placed upon the home field in the South-West.

Last, but by no means least, it has contributed a body of high-grade American citizens, with lofty civic ideals, who have always answered loyally the call of duty, in war and in peace, in the humble rank of the private citizen and in exalted stations of civil life, all alike.

STATISTICS.

SOUTH-WESTERN ASSOCIATION.

YEAR.	MODERATOR.	CLERKS.	PLACE OF MEETING.	PREACHER OF INTRODUCTORY SERMON.
1839	Lewis Bond	James Bailey Richard C. Bond	Lost Creek	Lewis Bond
1840	Lewis Bond	Henry R. Stillman Jepthah F. Randolph	New Salem	Lewis Bond
1841	John Forsythe	Lemon Lippincott John Babcock	Northampton	Lewis A. Davis
1842	Simeon Babcock	William F. Randolph Richard C. Bond	Port Jefferson	Joshua Hill
1843	Joshua Hill	Jonathan Bond Benjamin F. Bond	Lost Creek	Richard C. Bond
1844	Richard C. Bond	Eli Forsythe James Hill, Jr.	Jackson	Joshua Hill
1845	John Davis	Isaac F. Randolph	New Salem	Richard C. Bond
1846	Simeon Babcock	Eli Forsythe James Hill	Jackson	Joshua Hill
1847	Eli Bond	William F. Randolph Joshua G. Babcock	Lost Creek	Samuel D. Davis
1848	Joshua Hill	Eli Forsythe Benjamin Clement	Jackson	Joshua Hill
1849	Peter Davis James Simpson	William F. Randolph Jacob Davis	Lost Creek	Samuel D. Davis
1850	Rowse Babcock	Eli Forsythe	Jackson	Rowse Babcock

VIRGINIA ASSOCIATION.

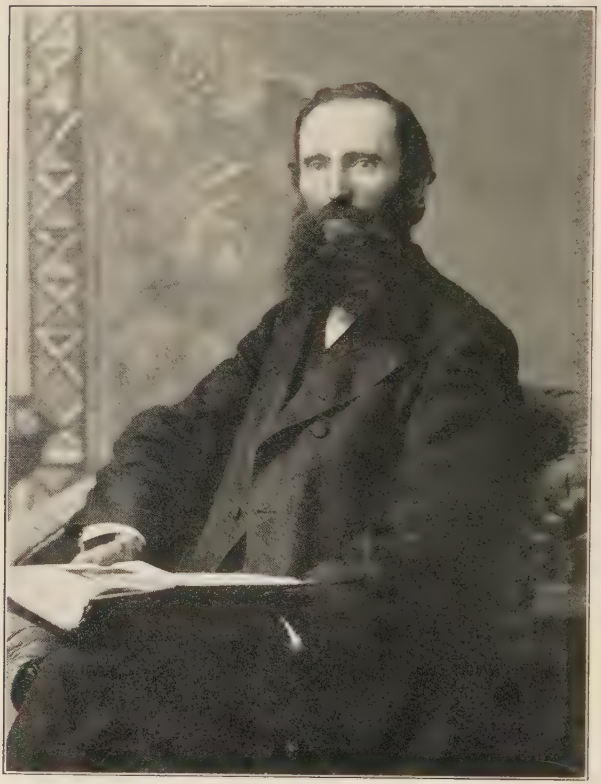
1851	Samuel D. Davis	Jacob Davis Jepthah F. Randolph	New Salem	Azor Estee
1852	Ezekiel Bee	Jepthah F. Randolph Moses H. Davis	Lost Creek	Ezekiel Bee
1853	Samuel D. Davis	Jepthah F. Randolph Moses H. Davis	New Milton	Samuel D. Davis
1854	Samuel D. Davis	Jepthah F. Randolph Asa Bee, Jr.	South Fork	Hiram W. Babcock

SOUTH-EASTERN ASSOCIATION.

1872	Charles A. Burdick	Preston F. Randolph Franklin F. Randolph	New Milton	Samuel D. Davis
1873	Charles A. Burdick	Preston F. Randolph Franklin F. Randolph	New Salem	James Bailey
1874	Samuel D. Davis	Charles A. Burdick Dudley H. Davis	Lost Creek	Albert Shock
1875	Moses H. Davis	Simeon H. Babcock Franklin F. Randolph	Jackson Centre	Simeon H. Babcock
1876	Charles A. Burdick	Moses H. Davis Franklin F. Randolph	Greenbrier	Jacob Davis
1877	James B. Davis	Franklin F. Randolph Moses H. Davis	Middle Island	Samuel D. Davis
1878	Lewis F. Randolph	Preston F. Randolph	Lost Creek	Lewis F. Randolph

YEAR.	MODERATOR.	CLERKS.	PLACE OF MEETING.	PREACHER OF INTRODUCTORY SERMON.
1879	Lucius R. Swinney	Charles N. Maxson Festus P. Ford	New Salem	Lucius R. Swinney
1880	Moses H. Davis	Charles N. Maxson Jesse F. Randolph	Greenbrier	Lewis F. Randolph
1881	Uri M. Babcock	Charles L. Polan Franklin F. Randolph	Middle Island	James B. Davis
1882	Lewis F. Randolph	Lucius R. Swinney Preston F. Randolph	Ritchie	Lucius R. Swinney
1883	Preston F. Randolph	Corliss F. Randolph Charles N. Maxson	Lost Creek	Jacob Davis
1884	Samuel D. Davis	Franklin F. Randolph	Greenbrier	Samuel D. Davis
1885	Jesse F. Randolph	Charles N. Maxson Moses H. Davis	Salem	Calvert W. Threlkeld
1886	Charles N. Maxson	Preston F. Randolph Flavius J. Ehret	Middle Island	Lucius R. Swinney
1887	Samuel D. Davis	Franklin F. Randolph Alva F. Randolph	Ritchie	Samuel D. Davis
1888	Henry B. Lewis	Charles N. Maxson Luther A. Bond	Lost Creek	George B. Kagarise
1889	John L. Huffman	M. Wardner Davis Franklin F. Randolph	Salem	Samuel D. Davis
1890	Orpheus S. Mills	M. Wardner Davis Flavius J. Ehret	Greenbrier	Marcus E. Martin
1891	Theodore L. Gardiner	Preston F. Randolph Festus P. Ford	Middle Island	Sanford L. Maxson
1892	Samuel D. Davis	Theodore L. Gardiner Ray F. Randolph	Ritchie	Samuel D. Davis
1893	Lely D. Seager	Festus P. Ford Preston F. Randolph	Lost Creek	Lely D. Seager
1894	Samuel B. Bond	Luther A. Bond Flavius J. Ehret	Roanoke	Darwin C. Lippincott
1895	Moses H. Van Horn	Samuel B. Bond Flavius J. Ehret	Salem	William L. Burdick
1896	John H. Wolfe	Samuel B. Bond Beatrice Lowther	Greenbrier	Riley G. Davis
1897	Flavius J. Ehret	Mazzinni G. Stillman Ahva J. C. Bond	Salemville	Mazzinni G. Stillman
1898	Ernest F. Randolph	Xenia E. Bond Beatrice Lowther	Middle Island	Darwin C. Lippincott
1899	Ahva J. C. Bond	Xenia E. Bond Flavius J. Ehret	Berea	Riley G. Davis
1900	Roy F. Randolph	Xenia E. Bond Flavius J. Ehret	Lost Creek	David W. Leath
1901	Aldis L. Davis	Flavius J. Ehret Dora Gardiner	Salem	Darwin C. Lippincott
1902	S. Orestes Bond	Harold Stillman Charles C. Wolfe	Salemville	William L. Davis

THE SOUTHWESTERN ASSOCIATION



REV. JAMES F. SHAW.

See *Biographical Sketches*, p. 1361.

THE SOUTHWESTERN ASSOCIATION.

Rev. James F. Shaw.

This Association is the youngest in the sisterhood of Seventh-day Baptist Associations, its organization dating Aug. 9 to 12, 1888.

The existence of Seventh-day Baptist churches in the territory now embraced in the Southwestern Association did not begin until about the year 1881 or 1882. The Seventh-day Adventists had sent missionaries on the field earlier than this and had made converts to the Sabbath; but the first organized work of Seventh-day Baptists was, perhaps, the Little Loss Seventh-day Baptist church in Jack county, Texas, organized in 1880 by Eld. J. A. Milliken, who was converted to the Sabbath while living in southern Illinois, and afterwards moved to Texas. The difficulties of pioneer settlements on Texas prairies proved rather too great for the membership and the church soon dissolved and the membership moved to older settlements farther east in the state.

In 1882 Eld. S. R. Wheeler organized the Delaware Seventh-day Baptist Church, in Christian county, Mo., that numbered Eld. W. K. Johnson and Eld. L. F. Skaggs, Baptist ministers, converts to the Sabbath, among its members, and who afterwards served the Missionary Society as missionaries in that part of Missouri.

During the winter of 1882-3, some Sabbath-keepers in Alabama, in the Flat Woods, near Attalla, Etowah county,

who had been brought to the knowledge of the Sabbath through the labors of the Seventh-day Adventists, sought acquaintance with the faith and practice of the Seventh-day Baptists; and as a result of correspondence, Missionary Secretary A. E. Main visited them and spent nearly a month with them, organizing them into the Flat Woods Seventh-day Baptist church. Eld. J. J. White spent some time among them after this in missionary work. The present Attalla church is the successor of the Flat Woods church.

Bro. A. S. Davis of Marlboro, N. J., was instrumental in settling a few families of Sabbath-keepers near DeWitt, Arkansas county, Arkansas, and in 1883 Eld. S. R. Wheeler, general missionary in the Southwest, visited them and organized them into the DeWitt Seventh-day Baptist Church with seven members. Through some changes it is now known as the Little Prairie church.

In the winter of 1883-4, Eld. Shaw, pastor of the College Hill Baptist Church, at Texarkana, Arkansas, with eleven other members, withdrew and commenced to keep the Sabbath. On May 17, 1884, Eld. J. A. Milliken, then residing at Sherman, Texas, visited them and assisted to organize them into the Texarkana Seventh-day Baptist Church. In 1890 most of the church members removed to Fouke, sixteen miles southeast of Texarkana, settling in a colony. Elders A. E. Main and S. R. Wheeler visited the church in 1884, being the only Seventh-day Baptists, save Eld. Milliken, the members of this church had ever seen. In 1885 Eld. Shaw accepted missionary work for the Missionary Society in Arkansas and Texas.

Somewhere about the same date as the organization of the Texarkana church, the Providence church, Texas county, Mo., was organized through the labors of Eld. N. Wardner and A. McLearn. Eld. S. W. Rutledge, a Baptist minister converted to the Sabbath, was one of its members and afterwards labored as one of the Society's missionaries.

In 1885 Eld. F. M. Mayes of Housely, Texas, visited the Texarkana church and sought membership in it and was received. In the same year Eld. Shaw visited the community in which Eld. Mayes lived, and held a series of meet-

ings, and not long thereafter (Sept. 19, 1885), he organized the Rose Hill Seventh-day Baptist Church, Housely, Dallas county, Texas, with Eld. Mayes as pastor. By deaths and removals the church went to decay in 1889.

In 1886 a few Sabbath-keepers at Bulcher, Cooke county, Texas, led by Eld. J. S. Powers, a convert to the Sabbath from the Methodist Protestant church, were organized into the Bulcher Seventh-day Baptist Church with six members.

Soon after the organization of the Bulcher church, Eld. Shaw was invited to visit Eld. M. F. Whatley of Rupee, Falls county, Texas, a Baptist minister who with his wife had come to the knowledge of the Sabbath and had accepted it. Spending only a night and part of a day, forming a pleasant acquaintanceship, he returned home promising to return in the summer. Returning in the summer he held a series of meetings. The regular appointment of the Baptist pastor, at the Baptist meeting-house in which the meetings were held, came in course while this series of meetings was in progress, and the said minister preached a sermon advocating the abrogation of the law. Eld. Shaw publicly vindicated the Baptist denomination from the reputation of holding said theory, adducing proofs from the New Hampshire Confession of Faith and the Scriptures cited therein. Under the leadership of the Baptist pastor, seven members of the Baptist church were arraigned and excluded from the church for advocating the Sabbath, none of whom had up to that time ever kept the Sabbath, but following which action all accepted the Sabbath, and in September were organized into the Rupee Seventh-day Baptist Church, including Eld. Whatley and wife, who had obtained dismission from the same church early in the year and had united with the church at Texarkana, Ark.

In the early part of this same year Bro. L. H. Smith, a member of the Rose Hill church, settled in the vicinity of Eagle Lake, Colorado county, Texas. Through Bro. Smith the knowledge of the Sabbath truth was brought to the minds of a deacon of the Baptist church near the place, named T. J. Wilson, and family, who after prayerful consideration fully embraced it and commenced keeping it. By invitation Elder Shaw visited them in the summer and organized the Eagle

Lake Seventh-day Baptist Church with eight members, baptizing three of them in the Colorado River.

With this brief statement of the origin of those churches which came into existence prior to the movement that resulted in the organization of the Southwestern Seventh-day Baptist Association, we now proceed to the history of the Association.

The incentive to the organization of the Association was the hunger which the human soul, inflamed by the fires of religion within, feels for communion with those of like faith. The little churches separated by long distances from each other, and few in membership, and sensible of the great opposition to Sabbath-keeping and Sabbath-keepers, like the vine reaching out its tendrils for support, yearned for fellowship, association and co-operation with those of like faith beyond home confines. The suggestion came that something ought to be done to bridge this chasm of distance, and that the little group covenanted together in church unity ought unitedly to seek further strength for work in evangelistic and Sabbath reform work by association in some manner. If only by representation they might meet periodically, and in person behold each other, and by such acquaintance thus formed, know each other better, they would become wiser by mutual counsels, and stronger through the encouragement of such personal touch to undertake the allotted special work of Seventh-day Baptists on the southwestern field. But obstacles of a serious nature confronted them.

The distance, the financial expense and the very small attendance likely to be had, at first seemed to forbid the consideration of such an attempt. But the inner longing to do, and to inspire others to do, overcame the question of difficulties in the way; and so the church at Texarkana corresponded with the Rose Hill church, Dallas county, Texas; the Bulcher church, Bulcher, Cooke county, Texas; the Rupee church, Rupee, Falls county, Texas; the Eagle Lake church, Colorado county, Texas, and the DeWitt church, Arkansas county, Arkansas, asking them to consider the question of a yearly meeting, and whether they would join in such a meeting.

Responses being favorable, it was arranged to hold the first meeting with the church at Texarkana, to begin August

CHURCH AT HAMMOND, LOUISIANA.

11, 1887. To this meeting came Eld. J. L. Powers, of the Bulcher church; Eld. M. F. Whatley, of the Rupee church; Eld. F. M. Mayes, of the Rose Hill church; and Eld. J. L. Hull, of the DeWitt church, who united with the entire church at Texarkana in holding this first meeting. Essays were read, and sermons delivered, and devotional meetings held tending to uplift all into the spiritual realm and expanded thought of work on the field. The meeting was indeed a feast of good things to those hungering for fraternity. But to all present it seemed that an annual meeting which had only the purpose of exchange of fraternities was not enough. What was needed was to become so associated under covenant arrangements that they could realize the responsibilities of doing for the cause. It was unanimously agreed to correspond with the Seventh-day Baptist churches in Arkansas, Missouri, Texas and Mississippi with respect to forming an association that would have in its plan all the work usually belonging to such a body. A committee of correspondence consisting of Eld. J. F. Shaw, M. F. Whatley, and F. M. Mayes was appointed as correspondence committee.

During this meeting an association was formed for publishing a small paper in the interest of the Sabbath, which began to be issued in January, 1888, bearing the name of the *Sabbath Outpost,* the place of publication being Texarkana, Ark. It was published most of the time as a monthly, for awhile as a semi-monthly, and then as a weekly, continuing for eleven years, edited at first by Eld. J. F. Shaw and Eld. J. L. Powers, and then by Eld. J. F. Shaw and Eld. S. I. Lee, the place of publication having been moved in 1890 to Fouke, Ark.

The committee received satisfactory responses from nearly all the churches in the territory, and accordingly, by the authority with which it was clothed, the committee appointed Aug. 9 to 12, 1888 for the first meeting and Texarkana, Ark., as the place.

At the appointed time delegates from eight churches, with letters empowering them to act in the organization of the new association, met in the Seventh-day Baptist meeting-house in Texarkana, and after appointing Eld. M. F.

Whatley chairman and Eld. J. F. Shaw secretary of the convention, the letters were read, and it was found that the following churches had petitioned to be formed into the new association, to wit., Providence church, Texas county, Mo.; Beauregard church, Beauregard, Copiah county, Miss.; DeWitt church, DeWitt, Arkansas county, Arkansas; Texarkana church, Texarkana, Miller county, Arkansas; Bulcher church, Bulcher, Cooke county, Texas; Rose Hill church, Housely, Dallas county, Texas; Rupee church, Rupee, Falls county, Texas; and Eagle Lake church, Eagle Lake, Colorado county, Texas.

A constitution and rules of decorum being presented, were read and discussed, and after some alterations and amendments, were adopted and the association was declared to be in existence, under the name of the Southwestern Seventh-day Baptist Association.

Eld. M. F. Whatley was chosen to preach the introductory sermon of this first session. The election of officers resulted in the choice of Eld. M. F. Whatley for moderator, and Eld. J. F. Shaw for clerk.

Eld. Stephen Burdick, pastor of the West Hallock Seventh-day Baptist church, Peoria county, Illinois, presented himself as delegate from the Northwestern Association, bearing a fraternal letter, full of encouragement, after the reading of which he delivered an earnest, soul-inspiring address, following which he received the right hand of welcome from the entire body and a cordial invitation to sit in the meetings and aid in the deliberations.

Also, a letter of good cheer and fraternal encouragement from Eld. L. A. Platts, editor of the *Sabbath Recorder* and president of the Seventh-day Baptist General Conference, was read and a vote of acknowledgement taken. The total membership at organization was 112. The number of ministers included in the association was nine.

The second session was appointed to meet with the Rose Hill church, at Housely, Dallas county, Texas, but before the time appointed had arrived, that church reported that circumstances had become such that it would be impossible for them to entertain the body. Accordingly, on invitation of the

Texarkana church, the meeting was held with it, beginning July 4th, 1899.

Eld. J. L. Hull, pastor of the DeWitt church, delivered the introductory sermon and was also elected moderator. Eld. J. F. Shaw was re-elected clerk. The churches were all represented either by delegate and letter or by letter alone. At this session Eld. B. F. Rogers, of Berlin, N. Y., came as joint delegate of the Eastern, Central and Western Associations, and Eld. C. A. Burdick, of Farina, Illinois, came as delegate from the Northwestern Association and was received by the association, and assisted in the business of the meeting and in the preaching services.

At this meeting a resolution was adopted advising and urging all lone Sabbath-keepers, where it could be done without too great sacrifice, to move to the vicinity of some church for the sake of the great benefit of church association to themselves and families. The Beauregard church reported its name changed to Hewitt Springs church. The Bulcher church reported its meeting held at Jimtown, I. T., and Eld. J. A. Milliken as serving them as minister. During the associational year three ministers, Elds. M. Johnson, J. M. Parker, and D. A. Stratton, came into the membership of the association, all of whom proved to be mere adventurers.

Also, a resolution was adopted looking to the laying of plans for a denominational school in the Southwest. The membership had increased from 112 to 125. A good spiritual state was reported.

The third session was held with the Hewitt Springs church, Copiah county, Miss., July 3rd to 6th, 1890. Eld. R. B. Hewitt was chosen moderator, and Eld. J. F. Shaw secretary. Six churches were represented, Bulcher and Rose Hill churches sending neither delegates nor letters. At this session two churches were received to membership in the body, viz., Hammond, at Hammond, La., Mr. A. A. Booth its delegate, bearing letter of petition; and Delaware church, Christian county, Mo., by letter in the hand of its delegate, Eld. L. F. Skaggs. Eld. W. C. Daland, delegate, representing the Eastern, Western, and Central Associations, and Eld. E. H.

Socwell, delegate from Northwestern Association, were present and greeted and welcomed to seats in the body.

The membership as shown by tabulated report had increased from 125 to 186 members.

The fourth session was held with the Delaware church, Christian county, Mo., commencing July 2nd, 1891. The introductory sermon was preached by Eld. W. K. Johnson. Eld. S. I. Lee was elected moderator and Eld. W. K. Johnson clerk. Eld. J. G. Burdick, representing the Missionary and Tract Societies; Eld. J. T. Davis, representing the Eastern, Central and Western Associations; and Eld. C. W. Threlkeld, representing the Northwestern Association; and Eld. U. M. Babcock, a visitor, were received and rendered most efficient aid in the deliberations and exercises of the sessions. The Corinth church near Corsicana, Barry county, Mo., organized during the year by Eld. L. F. Skaggs, was added to the membership of the body. Three churches, Rose Hill, Bulcher and Rupee in Texas failed to represent at this meeting, either by delegate or by letter. During this year Eld. F. M. Mayes of Texas, and Eld. R. B. Hewitt of Beauregard, Miss., became disaffected and endeavored to disintegrate the Association on sectional lines, in consequence of which a part of the church at Hewitt Springs, Miss., drew off and formed a separate body under the name of the "Beauregard Seventh-day Baptist Church, South. This was under the leadership of Eld. R. B. Hewitt, who, along with Eld. F. M. Mayes of Texas, had planned to inaugurate a new denomination of Sabbath-keeping Baptists under the name of "The Seventh-day Baptists, South." The movement began with eleven members and failed to increase or to grow popular, and as a consequence ceased to exist.

The statistics this year showed 205 members against 186 last year, an increase of 19 membership.

The fifth session was held with the church at Hammond, La. Only three letters were read at the opening, viz., Fouke, DeWitt and Hammond. Letters from Providence church were received later and read.

Eld. S. I. Lee served this session as moderator, and Dea. W. R. Potter as secretary. Eld. G. W. Cottrell, delegate from

CHURCH AT GENTRY, ARKANSAS.

the Northwestern Association; Eld. L. E. Livermore, delegate from the Eastern, Central and Western Associations, and representative of the Tract Society; and Eld. A. E. Main as representative of the Missionary Society of which he was corresponding secretary, were present and assisted in the deliberations and exercises of the meeting.

On recommendation of Eld. A. E. Main the association revised the constitution and by-laws, as they now stand.

A strong resolution was adopted on the subject of education. The association assisted the church in the ordination of Bro. J. W. Thompson to the deaconship. The death of Deacon T. J. Wilson of Eagle Lake church was the only obituary of official members this year.

No statistical table being furnished, the total membership as against last year is not known.

The sixth annual session convened with the Fouke church, Fouke, Ark., Nov. 30th to Dec. 3, 1893. Eld. S. I. Lee presided, and F. J. Shaw served as recording secretary. The introductory sermon was preached by Eld. L. F. Skaggs. Eld. F. F. Johnson represented the Northwestern Association. A letter was read from Eld. J. Allison Platts, corresponding secretary of Central Association. No correspondence from any of the other associations.

At this meeting was introduced the lone Sabbath-keeper's hour, which continues to be a prominent feature of our sessions.

Eld. G. W. Lewis sent written report of having attended as delegate at the Northwestern Association, and also represented the association and churches in the General Conference held that year at Milton, Wis.

Eld. J. F. Shaw was appointed special agent to canvass the association through correspondence with respect to forming a nucleus for a denominational school, and to make report to the next session of the body. The total membership this year showed only 151 members, a decrease of 54 members. This is accounted for in part by the Hewitt Springs making no report; the Rose Hill church had gone out of existence; as also the Rupee church, and the Bulcher church had dissolved and reorganized with eleven members at Elk, I. T., as the Bethel

Seventh-day Baptist Church. Besides, there had been several lapses from the Sabbath, along with the expulsion of several who had proved themselves as mere adventurers into the denomination.

The seventh session was held with the Providence church, Tyson, Texas county, Mo., Oct. 11, 1894, Eld. S. W. Lee, president, Eld. T. G. Helm, recording secretary, and Eld. S. W. Rutledge, assistant secretary. Eld. G. W. Lewis, of Hammond, La., preached the introductory sermon. Two churches were received to membership at this meeting: the Elk church, Elk. I. T., Eld. J. A. Warden, delegate, and the Attalla church, Attalla, Ala., by petitionary letters. Eld. L. A. Platts was present, representing the Eastern, Central, and Western Associations, and Eld. T. J. Van Horn, representing the Northwestern Association. Bro. William Jeffreys was also present and represented the Salem church, in West Virginia. Advanced steps towards the establishment of a denominational school in the Southwest were taken, the result of which action seemed too radical for the time, and militated against, instead of in favor of the scheme, and almost destroyed zeal and interest in denominational education for a time. This year showed from tabulated report, 218 members against 151 last year, a gain of 67 membership. The number of ministers was shown to be 22.

The eighth session met with the church at Fouke, Arkansas, Oct. 31, 1895. Eld. S. I. Lee, president, J. F. Shaw, recording secretary. Eld. L. F. Skaggs preached the introductory sermon. Eld. L. F. Randolph, pastor of Second Hopkinton church, Hopkinton, R. I., was present as delegate from the Eastern, Central, and Western Associations; Eld. S. H. Babcock, pastor of Walworth church, Walworth, Wis., represented the Northwestern Association, and Eld. O. U. Whitford, corresponding secretary of the Seventh-day Baptist Missionary Society, represented that society and the American Sabbath Tract Society, all of whom were cordially and joyfully received. Eld. F. F. Johnson, M. D., of Stone Fort, Ill., was also a welcomed visitor. The conclusion on the subject of denominational education reached at this meeting was that while the Association feels that no advance movement can be

made on that line at this time, the ground gained should at least be held until further strength be gained.

The membership shows by the table for this year 224, an increase of 6.

The ninth session convened with the church at Hammond, La., Nov. 12, 1896. Vice President G. W. Lewis presided, Eld. L. F. Skaggs, president, not being present, and Deacon W. R. Potter, recording secretary. Eld. A. B. Prentice, Adams Centre, N. Y., was present to represent the Eastern, Central and Western Associations; also Rev. E. B. Saunders from the Northwestern Association; also Rev. A. H. Lewis, D. D., represented the American Sabbath Tract Society. All were most cordially welcomed and by their labors greatly assisted in the work of the association. The educational hour was put upon the program, and it was carried out with some interesting addresses by Elders A. H. Lewis, A. B. Prentice and E. B. Saunders. During the meetings a special church session was held for the ordination of a deacon, Bro. W. R. Potter, at which the ministers present, by invitation, assisted. Bro. G. F. Heard, a Baptist minister and convert to the Sabbath, was present for the first time in a Seventh-day Baptist meeting, and by request, related his experience of how he was converted to the Sabbath. The number of ministers in the association was 26; total membership 242, a gain of 18 members.

The tenth session was held with the Crowley's Ridge Seventh-day Baptist Church, Hydrick, Cross county, Ark., Nov. 4 to 7, 1897. Eld. L. F. Skaggs, president, and Eld. J. F. Shaw, secretary. Eld. W. H. Godsey preached the introductory sermon. Rev. G. W. Hills, of Nortonville, Kan., was present as delegate from the Northwestern Association, and Rev. M. B. Kelly, of Alfred Station, N. Y., was present from the Eastern, Central and Western Associations, as joint delegate, and both were heartily welcomed and greeted to our midst and their services were most helpful. The Association noted with sadness the great losss it sustained this year by the unfortunate death of Eld. J. N. Belton, of Attalla, Ala. The membership this year was pointed out to be 239, a net loss of 3 from last year.

The eleventh session convened with the church at Fouke, Ark., Nov. 24, 1898, Eld. S. I. Lee, president, and Rev. E. B. Saunders, by request, acted as recording secretary, *pro tem.* The Bethel church, Elk, I. T., having scattered and thereby dissolved, was dropped from the roll of churches. Representative from Eastern, Central, and Western Associations, Rev. I. L. Cottrell, Shiloh, N. J.; and Rev. E. H. Socwell, Welton, Ia., representative of the American Sabbath Tract Society; and Rev. E. B. Saunders, Milton, Wis., of the Northwestern Association, with Rev. J. H. Hurley, North Loup, Neb., and Eld. D. W. Leath, of Chicago church, as visitors were present and aided in the business of the sessions, which was most important and helpful, and appreciated by the association. The church at Wynne, Arkansas, organized by Eld. Leath, was received to membership. Also the churches at Winthrop, Little River county, Ark., and Texarkana, Ark.

During this session the importance of securing complete identity of the churches in denominational work and increasing better directed ministerial effort, was much discussed, and certain recommendations passed. Nothing came of them.

No statistics were furnished for this year.

The twelfth session was held with the church at Attalla, Ala., Nov. 16 to 19, 1899. Rev. A. P. Ashurst was chosen president in absence of president and vice president, and Bro. J. C. Wilson was chosen to serve as recording secretary. Introductory sermon was preached by Rev. R. L. Wilson. Rev. A. B. Prentice represented the Eastern, Central and Western Associations, and Rev. S. H. Babcock, the Northwestern Association. The great distance of the Attalla church from the body of the church made the attendance of delegates very small and the presence and timely assistance of Elders Prentice and Babcock was grateful help in holding the meetings. The statistics show a total membership of 229.

The thirteenth session was held with the Hammond church, Hammond, La., beginning Nov. 29, 1900. President, Rev. G. M. Cottrell; secretary, W. R. Potter. Rev. G. H. F. Randolph preached the introductory sermon. Nine churches reported by letter, or letter and delegates. Rev. W. L. Burdick, of Independence, N. Y., came, representing the three

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eastern associations, and Rev. E. H. Socwell of New Auburn, Minn., represented the Northwestern Association. Rev. A. P. Ashurst of Columbus, Ga., represented the American Sabbath Tract Society, and was delegate also from the Attalla church. Rev. O. U. Whitford, corresponding secretary of the Seventh-day Baptist Missionary Society and representing that society, was in attendance; also Rev. F. F. Johnson, of Stone Fort, Ill., was present as a visitor. All were heartily welcomed to seats. Time was given to the consideration of all the general interests of the denomination.

The statistics show for this year a total membership of 233, an increase of 4 over last year.

The fourteenth annual session met with the Little Prairie church, Booty, Arkansas county, Arkansas, October 24, 1901. President, Rev. G. H. F. Randolph; secretary, T. H. Monroe.

The first service was dedicatory of the new church building. Sermon by Eld. Randolph; dedicatory prayer by Rev. J. G. Burdick. At this session the Eagle Lake church, Eagle Lake, Texas, was reported dissolved and the membership had mostly united with the Fouke church. The Hewitt Springs church reported dissolved. The church at Texarkana was reported virtually extinct. The church at Gentry, Ark., organized this year, applied for membership and was received. A resolution was passed recommending the very weak churches to dissolve and unite their membership with the stronger churches.

Eld. J. G. Burdick presented himself to represent the Eastern, Central and Western Associations, and also the Southeastern Association. Eld. L. D. Seager appeared for the Northwestern Association.

This being the county in which Col. Robt. H. Crockett lives, who so endeared himself to the Seventh-day Baptist people by his great and glorious effort in behalf of religious liberty in 1887, and it being learned that his health was poor, a resolution of sympathy, respect and love was adopted and ordered forwarded to him at his home in Stuttgard. Miss E. A. Fisher, of New Jersey, who had spent the year in the southwestern field as a voluntary mission worker, and who

greatly endeared herself to all wherever she worked, was in attendance, and by her zeal added much interest to the meetings. As a spiritual uplift, this was the best session of the Association ever held. The obituary committee reported the death of Eld. John O. Quillan, formerly pastor of the Bethel church, Elk, I. T.

The statistics show present membership 289, a gain of 56 for the year.

The fourteenth session was held with the church at Gentry, Ark., Oct. 9 to 12, 1902. R. J. Maxson, presided, and C. C. Van Horn served as recorder. Eld. J. H. Hurley preached the introductory sermon. Five churches were represented by letter and delegates or by letter alone. Eld. L. D. Burdick, Verona Mills, N. Y., being present, represented the Eastern, Western, and Central Associations. Eld. G. W. Lewis, Dodge Centre, Minn., being present, represented the Northwestern Association. The sessions were all full of interest, and the program well carried out. The Gentry church is the newest church in the Association, the largest in membership, and perhaps the wealthiest financially. The welcome given to the meeting was most hearty and the entertainment princely.

A lively interest was shown at this meeting on the subject of mission school work, inaugurated by Miss E. A. Fisher, and which, under the leadership of Eld. G. H. Randolph was taking permanent form at Fouke and for which work Miss Carrie Nelson of South Dakota was engaged and did excellent work in a term of eight months and continued her connection with the school for another term. A number of pupils attended the school from other communities, and satisfaction has been expressed by all as to the good results. The total membership recorded this year is 281, a decrease of 7 members.

The sixteenth session was held with the Fouke church, Fouke, Ark., Nov. 5 to 8, 1903. Rev. G. H. Randolph, president; A. S. Davis, secretary; Miss Carrie Nelson, assistant secretary. Rev. J. H. Hurley preached the introductory sermon. Rev. D. B. Coon, Little Genesee, N. Y., appeared to represent the Eastern, Central, and Western Associations, and also

the Educational Society. Rev. G. W. Burdick appeared to represent the Northwestern Association; and Rev. O. U. Whitford, corresponding secretary, represented the Missionary Society. The generally expressed opinion of all who attended, and who had attended former sessions, was that this was the best meeting of all. If the interest should increase in the future as it has in the few past meetings, the blessings to our people will be great.

THE GERMAN SEVENTH DAY BAPTISTS

JULIUS FRIEDRICH SACHSE, LITT. D.

See *Biographical Sketches,* p. 1361.

THE GERMAN SEVENTH DAY BAPTISTS

Corliss Fitz Randolph, L. H. D.

PREFACE.

It was the pleasure of the present writer to suggest to the committee in charge of the publication of this book, some years ago, that they invite Mr. Julius Friedrich Sachse, of Philadelphia, to write this history of the *German Seventh Day Baptists.* His researches upon this subject, covering a period of nearly a quarter of a century, the results of which have been published by himself in several large octavo volumes —results which have ruthlessly overturned a number of what had been previously accepted as important, settled historical facts, mark him as pre-eminently the best qualified of all living writers to execute this task.

He accepted the invitation, and it was long confidently expected that he would prepare the history, but circumstances over which he had no control, finally prevented his doing so, and the task has fallen upon the shoulders of him who first suggested Mr. Sachse's name to the committee, and under circumstances no less embarrassing to himself than to Mr. Sachse, he has struggled with what zeal he could, to produce a historical sketch worthy of the lofty subject treated.

In this emergency, Mr. Sachse has been more than kind. He has generously placed all the material which he has gathered, and now available to him, at the disposal of his successor, who has relied almost wholly upon those sources, even to the extent of copying page after page of Mr. Sachse's published works, with very slight change, and often without any change at all.

Hence, no originality is claimed for this brief outline history. Indeed it could not be otherwise, in the very nature of things. To expect one wholly unfamiliar with a subject of

such scope and such importance, to write of it, originally, in the brief space of two months, is to expect the impossible.

Whatever merit this monograph possesses, is wholly due to Mr. Sachse's indefatigable labours for so long a period—almost the accepted span of a human life—and to his charitable generosity.

On the other hand, he must not be held responsible for the many defects and weaknesses inevitable in such hasty work, however favourable the conditions under which it is done.

INTRODUCTION.

It has seemed wise to include in this sketch, a brief history of the monastic movement associated with the Wissahickon, on the Ridge at Germantown, Pennsylvania. For, while Mr. Sachse gives private assurance that the *Order of the Woman of the Wilderness,* as they were popularly known, or *The Contented of the God-loving Soul,* as they styled themselves, were not actual Seventh Day Baptists, we do know that they observed the Seventh Day as the Sabbath, and that a very close bond of intimacy existed between them and the English-speaking Seventh Day Baptists of that time. One of the Wissahickon Brethren, Köster by name, baptized William Davis and his associates, thus enabling them to form a church organization, and finally Köster, himself, became so impressed with the force of the Seventh Day Baptist position, that in order successfully to resist its compelling influence to join them, he abandoned his work in America, and returned to the Old World.

It should be remembered, moreover, that it was Matthäi, the surviving *Magister* of the Wissahickon, who counseled Conrad Beissel to take the steps which really proved to be initiatory to the formation of a German Seventh Day Baptist Church, and the founding of the *Brotherhood of Zion* and the *Spiritual Order of the Roses of Saron,* at Ephrata, one of the most celebrated establishments of its kind in the history of the world.

It must not be forgotten, however, that beneath the monastic garb of pointed cowl and Capuchin robe, there lay a sincerity of purpose, a devotion to duty, a reverence for Al-

mighty God, and His Son, the Saviour of mankind and an implicit faith in the Holy Scriptures, that is not to be exceeded —and one is almost tempted to say that it is unparalleled— in the history of the Christian Church, particularly since its early persecutions.

They cherished the fire of mysticism, true enough, but the foundation—the bed-rock—of their spiritual life and religious faith, was the Bible, the Word of God.

Nor must they be classed as a group of mere ignorant fanatics, unlettered and unlearned. Among their leaders were to be found graduates, *cum summa laude,* of the leading universities of Germany. They established and maintained at Ephrata, Pennsylvania, a classical school for boys, which was patronized by the leading families of Philadelphia and Baltimore. There Latin was taught as the medium of polite correspondence.

When the Continental Congress sought a man who was at once trustworthy and loyal, as well as competent, to conduct its diplomatic correspondence with Governments of Europe, it was the Rev. Peter Miller, an honour man from the University of Heidelberg, with a skillful training in theology and law alike, able to speak Latin as fluently as his native tongue, a member of the American Philosophical Society—a friend of the Penns (William and his brother and his brother's wife), and Benjamin Franklin, but above all a humble Seventh Day Baptist recluse of the Ephrata Community, he it was who was sought out and importuned to assume that task —a task charged with a momentous responsibility, and who humbly bowed his neck to the proffered yoke, with the clear and distinct understanding that his laborious task should be performed without money and without price, save the joy of an approving conscience. Congress gratefully accepted the patriotic sacrifice.

Upon conditions identical with the foregoing, the same trusted hand translated the *Magna Charta* of American Liberty—the Declaration of Independence—into as many as seven different languages for the Imperial Courts of Continental Europe.

It was the same Peter Miller, who with General Washing-

ton, formed the central figures of one of the most picturesque and touching scenes of the Revolutionary War, as the former plead with the latter for the life of a traitor condemned to an ignominious death upon the scaffold, basing his prayer upon the fact that the doomed man was his (Miller's) "worst enemy" and "most incessant reviler", and that his Master taught him to pray for those who despitefully used him. So impressed was the Commander-in-chief, that taking Miller by the hand and with tears flowing down his cheeks, he thanked him for his example of Christian forbearance and generosity, and granted his prayer.

It was still another of the Ephrata Community, who acted as interpreter when the representatives from the governments of Virginia, Maryland, and Pennsylvania, met the chiefs of the Six Nations of Indians at Lancaster, Pennsylvania, and consummated the famous treaty whereby the Indians yielded up their claim to practically all the territory east of the Ohio River.

Achievements such as these one readily allows to overshadow any unusual external expression of mysticism, and gladly dismisses from one's mind everything but an appreciation of the fact that these high-minded, conscientious German Seventh Day Baptists were a powerful factor for civic and religious freedom and righteousness in the colonial history of this country, and lent a mighty influence to its development and upbuilding.

They have, moreover, left their Seventh Day Baptist brethren of English and Welsh descent a rich heritage, whose value they can scarcely estimate too highly, or upon the significance of which they can hardly place too great emphasis.

GERMAN PIETISTS.

The history of German Seventh Day Baptists in the United States, naturally and of necessity, goes back to the beginnings of the German Pietistic movement which entered upon its activity in Pennsylvania in the latter part of the seventeenth century.

This movement may be understood to embrace all those groups, or bodies, of German immigrants which left their native country because of religious persecution, and who kept

themselves separate from dissenting countrymen and English-speaking neighbours alike.

Because of this segregation and their adherence to their mother tongue, their frugal and modest manner of life, and their peculiar religious ceremonies, despite their devotion and loyalty, they early became objects of suspicion, and subsequently of malignant persecution, particularly at the hands of the Irish. This was due in no small measure to the Quaker-like attitude which the Pietists, or Sectarians (as they are sometimes called) sustained toward war. These Germans brought their family Bible, catechism, hymn book, or other book of devotion, but no evidence is found of their ever having brought firearms or other implements of warfare from their native land.

The German Reformation headed by Luther and Melancthon had created a state of general religious unrest, and Pietism was the name given in the latter part of the seventeenth century to a religious movement in that country, distinguished by certain peculiarities of religious opinion and the manner in which these were manifested. Pietism may be regarded as an exaltation of the importance of religious feeling and of the practical part of religion, with a corresponding depreciation of doctrinal differences, and a contempt for outward ecclesiastical form.

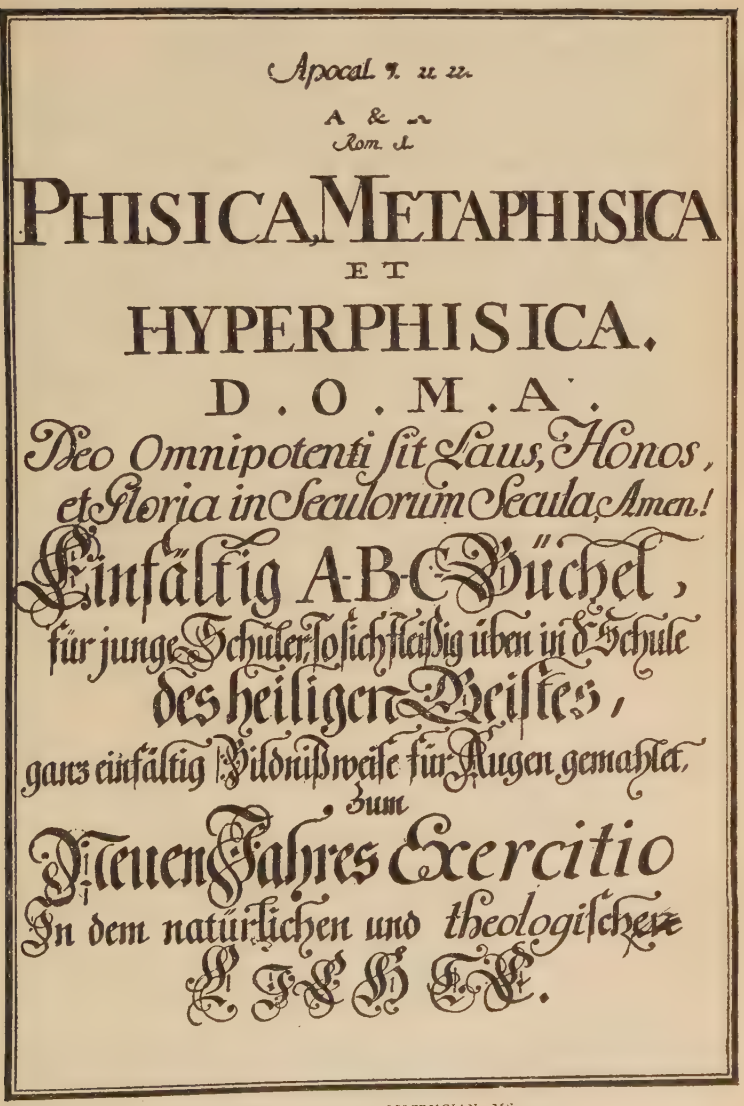
German Pietism was the natural outcome of conditions existing in the seventeenth century. The Reformers had emphasized the efficacy of faith in Christ as the means of securing deliverance from sin. But the controversies which arose among them and increased among their successors gradually gave too doctrinal and polemic a character to the sermons of both Lutheran and Calvinistic divines. When the inevitable reaction came it took form in favour of feeling and good works, or of the heart and life.

The newly founded university of Halle became the refuge of the leaders of the new movement, who were driven out of Leipzig, and Halle became the centre of the movement and a source of new religious life in Germany. Pietism also became dominant in the universities of Königsberg, Giessen, and Marburg, and from North Germany spread to the South,

and even to other lands. Ultimately it went to excess; fantastic doctrines and fanatical practices came to prevail, and the rationalism of the seventeenth century was the inevitable and healthful reaction.

One of the fore-runners of Pietism was Johann Valentin Andreae, who was erroneously regarded as the founder, or at least the restorer, of the order of Rosicrucians.

The Rosicrucians, variously called *Brothers of the Rosy Cross, Rosy Cross Knights,* and *Rosy Cross Philosophers,* were members of secret societies, professing to be philosophers, but in reality charlatans, who in the seventeenth and eighteenth centuries made themselves conspicuous by claiming to be possessed of secrets of nature, including the power to transmute the baser metals into gold; to prolong life by the use of *elixir vitae;* to have a knowledge of passing events in distant places, and to discover hidden things by the application of the Cabbala, a mystical system of philosophy which arose among the Jews at the beginning of the common era, as a reaction against the sober and austere form assumed by Rabbinical Judaism. It attained a great vogue after the twelfth century, spread among Christian scholars in the fifteenth and sixteenth centuries and still prevails among the Jews of eastern Europe, though now dying out. Its adherents claimed that their doctrine rested upon a revelation made to Abraham, or according to others, to Adam through the angel Raziel. The teachings were orally transmitted to the days of Moses, who in turn transmitted them to Joshua. By Joshua they were communicated to the seventy elders, and since that time passed down without interruption through chosen individuals, until circumstances arose which rendered it desirable to convey the mystic lore in permanent written form. In a monologue ascribed to Abraham, the patriarch sets forth how he came to the recognition of the true God, and then establishes in a series of aphorisms the harmony between created things on the one side, and, on the other, the thirty-two ways of wisdom, the ten fundamental numbers, and the twenty-two letters of the Hebrew alphabet, as manifested by the divine will. Ezekiel's vision of the heavenly chariot drawn by cherubim, and the mysteries of creation as described in Genesis, furnished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A & ω

Rom. 1.

PHISICA, METAPHISICA

ET

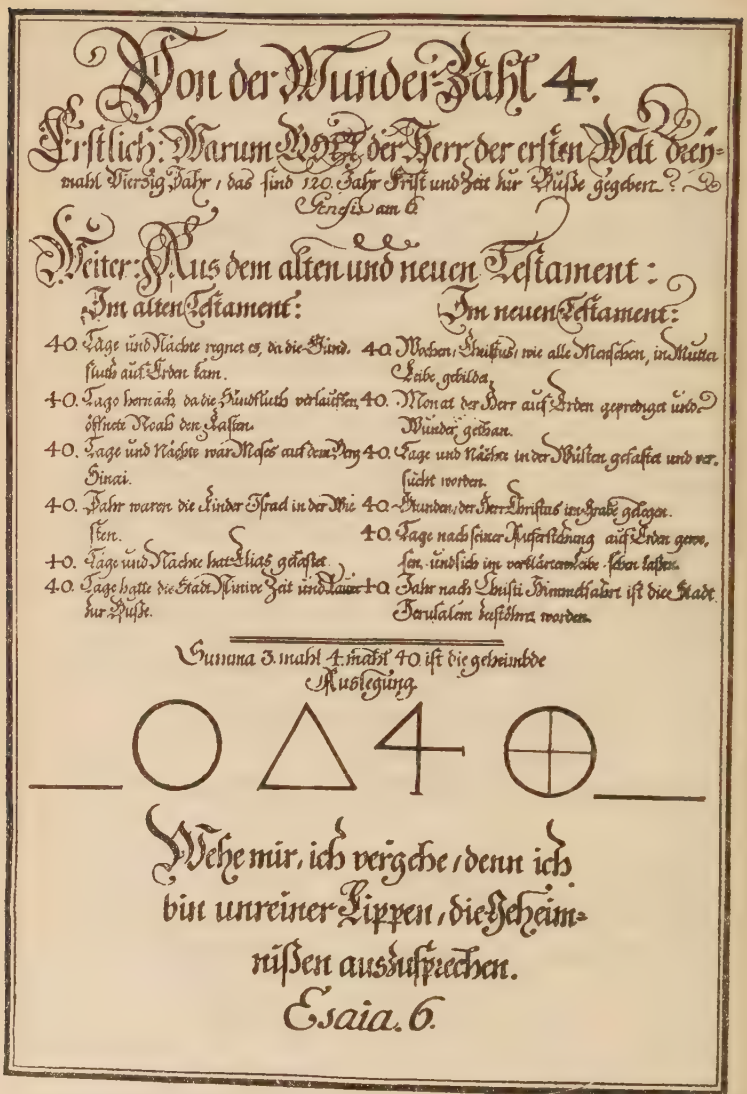
HYPERPHISICA.

D . O . M . A .

Deo Omnipotenti sit Laus, Honos,
et Gloria in Seculorum Secula, Amen!

Einfältig A-B-C Büchel,
für junge Schüler, so sich fleißig üben in d. Schule
des heiligen Geistes,
ganz einfältig Bildnißweise für Augen gemahlet,
zum
Neuen Jahres Exercitio
In dem natürlichen und theologischen
L. F. & H. E.

TITLE PAGE OF ROSICRUCIAN MS.
(Original in possession of Julius F. Sachse.)


Von der Wunder-Zahl 4.
Erstlich: Warum Wolte der Herr der ersten Welt dreymahl Viertzig Jahr / das sind 120. Jahr Frist und Zeit zur Busse gegeben? Genes. am 6.
Weiter: Aus dem alten und neuen Testament:
Im alten Testament:
40. Tage und Nächte regnet es, da die Sind-fluth auf Erden kam.
40. Tage hernach, da die Sündfluth verlauffen, öffnete Noah den Kasten.
40. Tage und Nächte war Moses auf dem Berg Sinai.
40. Jahr waren die Kinder Israel in der Wüsten.
40. Tage und Nächte hat Elias gefastet.
40. Tage hatte die Stadt Ninive Zeit und Frist zur Busse.
Im neuen Testament:
40. Wochen Christus, wie alle Menschen, in Mutter Leibe gebildet.
40. Mon at der Herr auf Erden gepredigt und Wunder gethan.
40. Tage und Nächte in der Wüsten gefastet und versucht worden.
40. Stunden, der Herr Christus im Grabe gelegen.
40. Tage nach seiner Auferstehung auf Erden gewesen, sich und sich in verklärtem Leibe sehen lassen.
40. Jahr nach Christi Himmelfahrt ist die Stadt Jerusalem bestöhret worden.
Summa 3. mahl 4. mahl 40 ist die geheimbde Auslegung.
Wehe mir, ich vergehe / denn ich bin unreiner Lippen / die Heimnissen auszusprechen.
Esaia. 6.

SEVENTH FOLIO OF ROSICRUCIAN MS.

TRANSLATION.

Firstly.—Wherefore the Lord God vouchsafed to the first world 3 times 40 years; that is, 120 years of respite and time for repentance.—Genesis vi, 3.[48]

Further.—From the Old and New Testament.

IN THE OLD TESTAMENT.

40 days and nights it rained, as the deluge spread over the face of the earth.

40 days after the deluge the waters subsided, and Noah opened the Ark.

40 days and nights Moses sojourned upon Mount Sinai.

40 years the Children of Israel wandered in the desert.

40 days and nights were spent by Elias in fasting and prayer.

40 days were granted to the city of Nineveh for penance.

IN THE NEW TESTAMENT.

40 weeks Christ, like unto all men, was formed in his mother's womb.

40 months the Lord preached on earth and performed miracles.

40 days and nights He fasted in the desert and was tempted.

40 hours Christ lay in the grave.

40 days after His resurrection He spent upon earth, and showed Himself in His glorified body.

40 years after Christ's ascension the city of Jerusalem was destroyed.

Result.—3 times 4 times 40 is the secret interpretation. Woe unto me, I perish, for I am of too unclean tongue to proclaim the mystery.—Isaiah vi, 5.[49]

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[48] Ich will ihnen noch frist geben hundert und zwanzig Jahr (*i.e.*, "zu leben und busse zu thun," Martin Luther).—Basel Bible, ed. 1753.

[49] An allusion to the sanctification of Isaiah for his prophetic station.—Basel Bible.

the points of departure for mystical speculations regarding the divine nature. There is much in common between the Cabbala and the Talmud, only the Talmud is much the more conservative of the two.

The Cabbala involves a complete philosophy of God, the creation, and good and evil. Man himself is a type of a divine heavenly man. He represents in his person the whole scheme of creation. All parts of the human body have, therefore, a symbolical significance.[1]

Rosicrucianism stood in some connection with freemasonry,[2] and owed its vogue in the eighteenth century to the passion for secret associations and for a pseudo-science which had not yet freed itself from the absurdities of alchemy, and found expression in such forms as mesmerism, etc. This was the age, too, of great impostors, who laid claim to supernatural powers.

Persecution was waged against the un-orthodox of the time, several sects of whom sought refuge in the new world in response to the invitation given them by William Penn who visited Germany in search of colonists for his grant of Pennsylvania.

The first body to reach America was composed of *Mennonites,* thirteen families of whom arrived at Germantown, October 6, 1683.

The next community, distinctly such, a party of *Labadists* from Friesland, arrived in the fall of 1684 and settled at Bohemia Manor near the shore of the northeast extremity of Chesapeake Bay, not far from the present boundary line of Delaware.

June 24, 1694, Kelpius and his chapter of Rosicrucians landed in Philadelphia and finally settled on the banks of the Wissahickon.

In the year 1719, twenty families of Dunkers, or German Baptists, arrived in Philadelphia. They, too, settled in Germantown.

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1. Cf. Gingsberg, *The Kabbala* (London, 1865); Block, *Die Judische Mystik und Kabbala* in Winter and Wunsche *Judische Literatur,* Vol. III. (Trier, 1896).

2. Sachse has assured the present writer positively that there is no vital relation existing between true Rosicrucianism and freemasonry, the latter being but a crude imitation of the former.

The *Neu-geborenen,* or the *Stillen im Lande* settled in the vicinity of Germantown about 1725.

The Ephrata Community, on the Cocalico, dates from about the same period.

The Schwenkfelders arrived in Philadelphia from Berthelsdorf and Görlitz in the fall of 1734, and located in Philadelphia and Bucks counties.

The last to come were the *Unitas Fratrum,* or Moravian Brethren—the Moravian Church. Their first evangelists arrived in 1734. A small colony came in 1740 but their first permanent settlement was made on the Lehigh, where Bethlehem now stands, in 1742.

THE SETTLEMENT ON THE WISSAHICKON.

The most interesting of these communities, by reason of the air of mystery which for so long a time enshrouded their history, was the one led by Johannes Kelpius, the members of which were imbued with the highest religious and purest moral motives. These people came to the colony, then in its earliest stages of development, for the purpose of settling permanently within its borders, and at the same time to enjoy to the fullest extent the promised liberty of conscience and religious freedom.

Another cherished object was to put into practical operation the mystic and occult dogmas taught and studied in secret for so many ages, looking not only to spiritual, but also to physical regeneration and perfection. These dogmas, it was believed, also existed among the aborigines on this continent.

There long existed a veil of mystery about this community; numberless are the traditions which were handed down from generation to generation; gruesome the tales current in Germantown and believed throughout the country. They were repeated time and again during the long winter nights while sitting beside the flickering fireside until they were accepted as facts. Weird were the myths recounted by the naturally superstitious populace, of the occult rites and ceremonies which it was said were performed by the adepts and their followers within the portals of their tabernacle in the forest.

It is only recently that this veil of mystery, which for so long a time shrouded the history and ceremonial life of this community has been lifted, and the erroneous traditions set

aside, and these enthusiastic Theosophists placed in their proper light before the enlightened community of the present day.[1]

With the decline of the first organization, the scene shifted from the Wissahickon to the Cocalico, at Ephrata, where the mystic theosophy, Phœnix-like, once more rose from its ashes. In that retired valley beside the flowing brook, the secret rites and mysteries of the true Rosicrucian Philosophy[2] flourished unmolested for years, until the state of affairs brought about by the American Revolution, together with the pernicious Sunday legislation which also discriminated against the keepers of the Scriptural Sabbath Day gradually caused the oncoming generations to assimilate with the secular congregation.

With the history of the Ephrata Community is closely interwoven the history of the German Seventh Day Baptists, as well as that of the English-speaking Seventh Day Baptists of Philadelphia and vicinity, and the personal history of William Davis, the founder of the Shrewsbury Seventh Day Baptist Church in New Jersey, whence sprang all the churches in West Virginia today.

The party of which Kelpius was leader started from Germany in the summer of 1693. They first rallied in Holland. After remaining in Holland for some time, the party left Rotterdam for London, where they arrived during the month of August. While in London the leaders of the party came in contact with the Philadelphists, a society formed in England under the leadership of Jane Leade and others, originally for the purpose of studying the writings of Jacob Boehme. The outcome of this movement was a league of Christians who insisted on depth and inwardness of the spirit. A number of pamphlets were published by this society and afterward translated into German. A correspondence was kept up by Kelpius with the secretary of the society for several years after the arrival of the party in Pennsylvania. The party remained in London until February 13, 1694 (O. S.) when they sailed down the Thames to Gravesend, where they embarked on their

1. Vid. *The German Pietists of Provincial Pennsylvania.* By Julius F. Sachse. Philadelphia. 1895.

2. The present writer has been assured privately by Sachse that what the latter styles "true Rosicrucian Philosophy" was supported and defended by Jews and Christians (both Catholic and non-Catholic) alike, and that it was instrumental in preserving uncontaminated, the Biblical religion to the present day.

ship. Thence they proceeded to *The Downs,* a spacious roadstead in the English Channel, affording an excellent anchorage. Here they remained for two weeks and then proceeded to Plymouth, where they received letters from friends left behind in Germany urging them to give up their intended voyage to America and return home. This they refused to do, and finally on the 25th of April they started on their actual voyage across the ocean, and on June 23d they ultimately arrived in Philadelphia. The party of new arrivals numbered forty men of various ages. Some were in a coarse Pilgrim garb, others in the dress peculiar to the Teutonic university student, and others in the distinctive costume of the interior German provinces.

After a short religious service the party, walking silently two by two, took a survey of Philadelphia, then nothing more than a straggling village of perhaps five hundred houses. There was not a house of worship other than those of the Quakers in the whole province, despite the promises of religious liberty granted by Penn's charter.[1] In the embryo city there was no town-hall, court-house, or prison.

The first act of the immigrants was to call on the Governor of the Colony and take the oath of allegiance and explain why they had come to the Colony.

On the following day, they took their way to Germantown, and inquired for one Jacob Isaac Van Bebber, one of their countrymen, a native of Crefeld on the Rhine, near the borders of Holland.

Here the weary travellers found rest. Their arrival had been long looked for by their host, and he at once secured for them food and shelter.

One of the party, Heinrich Bernhard Köster, finding that the German settlers who had preceded his party had no orthodox services according to either the Lutheran or Reformed ritual, at once began to hold Lutheran services in the house of Van Bebber, and preached the Augsburg Confession.

The English settlers as well as the Germans, were received to the services, and ere long, for the benefit of the former, Köster conducted the service in both languages, and

1. It is said that Penn hotly contested this provision of his charter, and yielded only when convinced that he could not obtain a charter without it.

subsequently held separate services. Finding few if any English Bibles, he ordered a supply from London at his own expense for distribution among his hearers.

It is a fact worthy of record that, notwithstanding the theosophical and mystical tendencies of Köster—the pious and erratic enthusiast—the religious services instituted by him at Germantown and Philadelphia in 1694 were undoubtedly strictly according to the Lutheran ritual, and were also the first of the kind to be held in America in both the German and English languages.

While Köster was looking after the religious needs of the Germans and their English neighbours, Kelpius consummated arrangements looking toward the permanent settlement of his party and the religious and moral education of the neglected youth within the German Township, as one of the best means to promote vital religion, to raise the lukewarm from indifference, and to excite a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety.

In the meantime the party of new comers acquired possession of a tract of one hundred and seventy-five acres of land on what was known as the *Ridge*. Through it ran the stream known as the Wissahickon, on its way to join the Schuylkill.

On the highest point of this tract of land was cleared a spot, and a log house, forty feet square, was built, true to the cardinal points of the compass. It was for the use of the forty brethren whose number was arrived at according to the esoteric symbolism of the Rosicrucian philosophy.

It was especially designed for their various requirements, and is said to have contained a large room, or *Saal*, for their religious and musical services, in addition to a school-room and the separate *kammern*, or cell-like rooms, for the recluse Theosophists.

On the roof was built an observatory, where some of the scientific members of the party were constantly on watch at night with a telescope and other astronomical instruments, for celestial phenomena—so that if the Bridegroom came in the middle of the night, their lamps would be found filled and trimmed.

This crude observatory, having for its object matters both mystical and astronomical, was undoubtedly the first astronomical observatory set up in the Province.

Close to the house flowed a spring, near which existed a cave among the rocks. The cave was claimed by Magister Kelpius, and after it was enlarged and made habitable, he was wont to retire within it for contemplation and prayer, until the end of his life.

The citizens sought to restrain them from this solitary life for reasons of public welfare, but the brethren persisted in the "conviction of being impelled by a power to live apart from the vices and temptations of the world, and to be prepared for some immediate and strange revelations which could not be communicated amid scenes of worldly life, strife, and dissipation, but would be imparted in the silence and solitude of the wilderness to those who came out from iniquity." Because they persisted in their solitary life, many branded them as fanatics and self-righteous hypocrites. However, in the end, they triumphed and obtained the goodwill of the greater part of the community, and to them is due the credit of making the earliest attempt to erect and maintain a charitable institution for religious and moral instruction within the bounds of Pennsylvania.

Kelpius now made an effort to unite all the German sects in Pennsylvania into a single body for the purpose of building up and perpetuating the cause which he represented. To this end services were held in the *Saal* of the Tabernacle in the morning and evening of every day, to which all were invited. Visitors, irrespective of nationality, were made welcome.

Frequent religious meetings, exclusive of those conducted by Köster, as previously stated, were also held at Germantown, and at stated intervals at various places in the vicinity. No request for religious instruction was ever refused, the Brethren holding themselves prepared to answer any calls from far or near at a moment's notice.

THE CONTENTED OF THE GOD-LOVING SOUL.

Because of their persistent teaching that the millennium was at hand, holding that the *Woman in the Wilderness* men-

tioned in Revelation XII:14-17, prefigured the great deliverance of the Church of Christ, the Fraternity came to be called *The Woman in the Wilderness,* or *The Society of the Woman in the Wilderness.* This title the Brotherhood never accepted. The only name they ever acknowledged was *The Contented of the God-loving Soul.*

They made a persistent effort to find out whether the Indians were the descendants of the ten lost tribes of Israel, and to that end they specially sought to learn whether they observed the Seventh Day of the week religiously, and if so, in what manner.

They further sought to learn whether the Indians knew anything of the philosophy of the Brotherhood, or practiced any of its rites, and particularly whether there were any signs among them of the approaching millennium.

To their everlasting honour it may be said that all their services, whether of spiritual, educational, or medical nature were given free, without price and without hope of fee or reward.

It was not long, however, before discord marred the harmony of the Brotherhood. One of their number broke his vows of celibacy and married, and his example was soon followed by others.

Köster's aggressiveness, in the meantime, involved him in the controversy between the Quakers and the followers of George Keith. In this struggle, Köster allied himself with the Keithians, prominent among whom was William Davis, the Welshman, who subsequently became the founder of the Shrewsbury Seventh Day Baptist Church in New Jersey. Köster finally led a move to form a new community to be known as *The True Church of Philadelphia, or Brotherly Love,* the members of which were to be called *The Brethren in America.* A new house was built for the new organization, and called *Irenia,* or *The House of Peace.*

Köster's movement had but little influence upon the original community, which carefully held itself aloof from any active controversy. In the fall of winter of 1697, Köster wrote a theological treatise, in Latin, of forty quarto pages entitled *De Resurrectione Imperii Aeternitatis.* This was the first

theological treatise to be written in Pennsylvania, if not in all the American Colonies. No printer could be found in the Colonies who would undertake to print it, and it was subsequently printed in Europe.

In the course of time the Brotherhood on the Wissahickon began to attract the attention of the Dissenters and Separatists scattered throughout other colonies as well as Pennsylvania. Among the first to communicate with Kelpius was Abel Noble, a Seventh Day Baptist apostle who was then active in the province among the Keithians in Philadelphia and Chester counties.[1] He frequently visited the Brotherhood, as did the Swedish pastors, Rudman and Aurén. There is ample documentary proof that Köster and Aurén both embraced the Sabbath, and that the congregation of the former eventually became the Seventh Day Baptist Church of Philadelphia, with Thomas Rutter as its pastor, while Aurén did not allow his observance of the Sabbath to interfere with his pastorship of the Lutheran Church. He also was a missionary to the Indians to whom he preached the Gospel of Christ and taught the doctrine of the Sabbath upon almost the identical spot that was the scene of the Ephrata Community some thirty years afterward.

It is a fact, conclusively attested, that as early as 1699, Kelpius was in communication with the Seventh Day Baptists of Rhode Island and Connecticut, and circumstantial evidence appears to be strong enough to warrant the conclu-

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1. Abel Noble was the son of William Noble, a wealthy Friend of Bristol, England, and arrived in this country in 1684, coming to Philadelphia shortly afterwards. He was a nephew of Richard Noble, who came from England in the *Joseph and Mary*, Captain Matthew Payne, the first vessel that landed passengers at Salem, New Jersey, May 13, 1675, and who held some office under the Duke of York, and will be remembered as the surveyor of the Jerseys who laid out Burlington; he was also active in the early settlement of Pennsylvania after the grant to Penn.

Abel Noble soon after his arrival became possessed of a large tract of land in what is now known as Warminister Township, Bucks County.

The claim of his having been a Seventh Day Baptist preacher prior to his arrival in this country is a matter of doubt, as he had not yet arrived to the years of manhood when he landed on these shores. Further, from the start he professed Quakerism, and soon became a prominent member of the Society of Friends in the infant colony. However, when the Keithian troubles commenced we find him a staunch upholder of Keith, and his name, together with William Davis, is prominent among the forty-eight who signed the reasons for the Keithian separation. But at the same time he continued in accord with the society and remained in good standing among them, as is shown by his marriage in 1692 at Darby Meeting to Mary Garrett.

After his final separation from the parent society the transition to the Baptists was an easy matter, and the tradition that Noble, during a business trip through the Jerseys, came in contact with Killingworth and was baptized by him, is probably correct; but how, and through whom, he was convinced of the Sabbatarian doctrine, is an unsolved question. Sachse: *German Pietists*, p. 126, note.

sion that the Seventh Day of the week was observed by the Wissahickon Brotherhood as the Sabbath.

The beginning of the year 1700 found but two church edifices in the city of Philadelphia—an Episcopal church (Christ church on Second Street above Market) and a Seventh Day Baptist meeting house, but a stone's throw from the other.[1] The Swedish Lutheran church at Wicacao was nearing completion. Presbyterian and Baptist services had been held, but no regular organization effected. In Germantown, the Mennonites were casting about for a suitable site upon which to build a meeting house.

In the meantime, the Community had been reinforced by several Pietists from Germany, and Köster had finally parted from his former associates—with whom there had always been a certain bond of sympathy and friendship, even after he had formally separated from them—and returned to the Fatherland followed by the good wishes of every one of his former companions, as well as their prayers and blessings for his safe journey and future prosperity.

Upon the occasion of the dedication of the Swedish Lutheran church at Wicacao, the Brotherhood were in attendance and not only furnished the instrumental music for the occasion, but also served as choristers as well, chanting the dedicatory Psalm and response.

Aurén was also present, and, clad in the robes of his office, assisted in conducting the consecration service.

Various accessions to the Brotherhood from the Old World, about the close of the seventeenth century, and the perfecting of their land titles by the express order of William Penn himself, who apparently made frequent visits to the Wissahickon during his stay in America, 1699-1701, all strengthened and encouraged the little group of enthusiasts, despite many untoward circumstances.

When the Rogerenes sprang into existence in New England they made an attempt to establish communication with

1. "This house of worship was on Second Street north of Christ Church. It came into the possession of the Baptists in 1707, and became known as the *First Baptist Church of Philadelphia*. In 1762, a new church sixty-one feet by forty-two was built. It was enlarged during the present century, and finally sold and abandoned for a more fashionable neighbourhood (Broad and Arch streets). The burying-ground was in the rear of the church." Sachse: *German Pietists*, p. 140, note.

Kelpius and his companions and several visits were made by the former to the latter for advice and instruction. But the extravagant views held by Rogers and his followers were too foreign to the views held by Kelpius to permit any intimate relation, since the doctrines of the latter were founded on the fundamental doctrines of the Christian faith. It is held by some that the only thing in common was with regard to the observance of the Seventh Day.[1]

Toward the close of the year 1700, John Rogers personally visited Kelpius on the Wissahickon, on which occasion the former arranged for the publication of a pamphlet setting forth some of his views. This was a small quarto of twenty pages, and was printed by Reynier Jansen, who had printed the tract *Jesus, The Crucified Man, the Eternal Son of God,* a few months previously.[2]

In the year 1703, the Seventh Day Baptist Church of Newport, Rhode Island, appointed two of its members, William Hiscox and Joseph Crandall, to visit the home of the Brotherhood, and then, with the aid of Kelpius, to adjust, if possible, the differences between the Philadelphia and Pennepek Seventh Day Baptist churches, involving William Davis.

The fame of Johann Kelpius's piety and learning spread to other parts of the country, and he appears to have carried on an extensive correspondence, for that day, upon religious and kindred subjects.[3]

It was not long, however, before the community began to show unmistakable evidence of organic decay. One or two of the leading members to whom had been entrusted the business affairs of the Community married, despite the views of celibacy held by the Community, and then with others took active part in the civil and political affairs of the German township.

While Kelpius and a few others refused all honour and

1. Here Sachse has been followed closely. The following treatise in this volume, upon the *Rogerenes* by the present writer, in which Bolles and Williams are followed, would seem to cast some doubt upon the absolute accuracy of the foregoing statement. The fact remains, however, that there were unalterable, fundamental differences between the Rogerenes and Kelpius and his followers.

2. This tract was written by William Davis.

3. Under date of December 11, 1699, Kelpius addressed a letter of several pages to Stephen Mumford of the Seventh Day Baptist Church of Newport, Rhode Island, apparently in reply to a letter of inquiry from the latter concerning the religious belief of the former. It may be noted here, as a bit of interesting information, that the Newport Seventh Day Baptist Church records state that the church had at least a part of its printing done at Germantown.

riches, the majority, owing to the continual increase in the population and the demand for men of their capabilities, again entered the world and assumed their previous occupations or other congenial employment.

The effect of these defections was to relax the general discipline and habits of the Brotherhood.

ILLNESS AND DEATH OF KELPIUS.

Kelpius, who was of somewhat frail constitution, broke down physically under the great mental strain, and the rigorous climate of the New World. He kept up his educational labours and his Theosophical studies, and likewise continued in touch with his former associates in Europe. As late as the summer of 1705, he was in correspondence with Deichmann, leader of the Philadelphic movement in Europe, and with his former teacher, Magister Johann Jacob Fabricius, of Helmstadt.

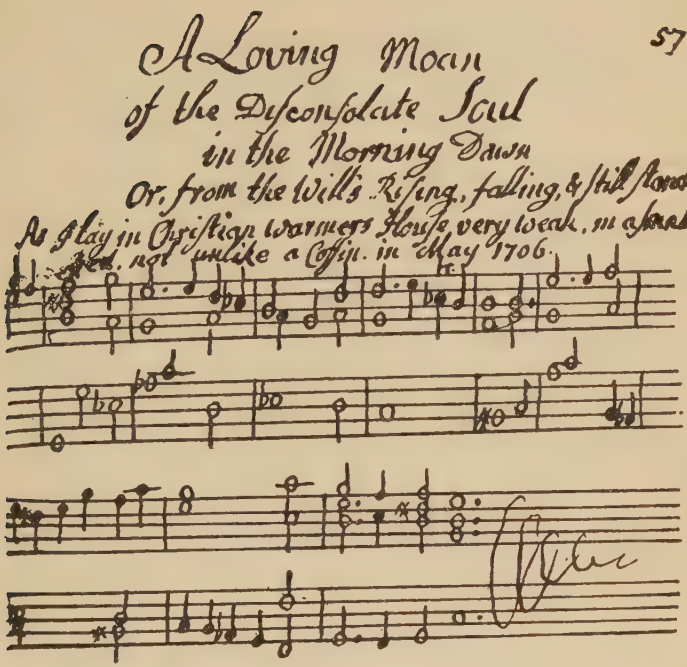
In the following winter 1705-1706, he passed through a long critical illness. During his convalescence, he wrote a hymn of twenty-five stanzas entitled *A Loving Moan of the Disconsolate Soul in the Morning Dawn,* and then resumed his correspondence with enquirers after truth.[1]

The improvement in his health was but temporary, however, and in July a violent cold again reduced him to invalidism. Consumption now fastened its hold upon his frail form, and after lingering for almost two years more, he succumbed, having laboured for fourteen years in the Community in the wilds of the New World, as one writer says, "working, preaching, prophesying, and, we almost may say, ruling by right of moral and mental pre-eminence."

The exact date of his death is unknown. It probably occurred before March 1, 1708.

Johannes Kelpius will always remain one of the most picturesque characters of early Pennsylvania history; the more so, on account of a certain air of mystery and reverence which has thus far enshrouded his personality. Unfortunately, in his modesty, he left but little written record of the great work performed by him during the fourteen long years

1. Kelpius wrote many of the hymns sung by his followers. These were collected into book form in manuscripts.


57
A Loving Moan
of the Disconsolate Soul
in the Morning Dawn
Or, from the Wills Rising, falling, & still stood.
As I lay in Christian warmers House very weak, in a sad
bed, not unlike a Coffin. in May 1706.
Contents
The Soul does desire,
To have Nuptial fruit
But as she rose hier
To soon in pursute,
The Bridgroom slept from her, & left her alone.
She wishs to be perfect Resigned, in more,
So finds she then lastly that most blessed one
Here lye I Submissive
And weak, in a Shrine,
O'er come and made passive
With the sweetest pain
I think

FAC-SIMILE OF A ENGLISH PAGE OF KELPIUS' HYMNAL.

that he lived on the romantic banks of the Wissahickon. How earnestly he sought to improve the morals and spiritual condition of the rude and heterogeneous population that was then scattered throughout Eastern Pennsylvania, is shown by the many traditions and legends that have survived for two centuries.

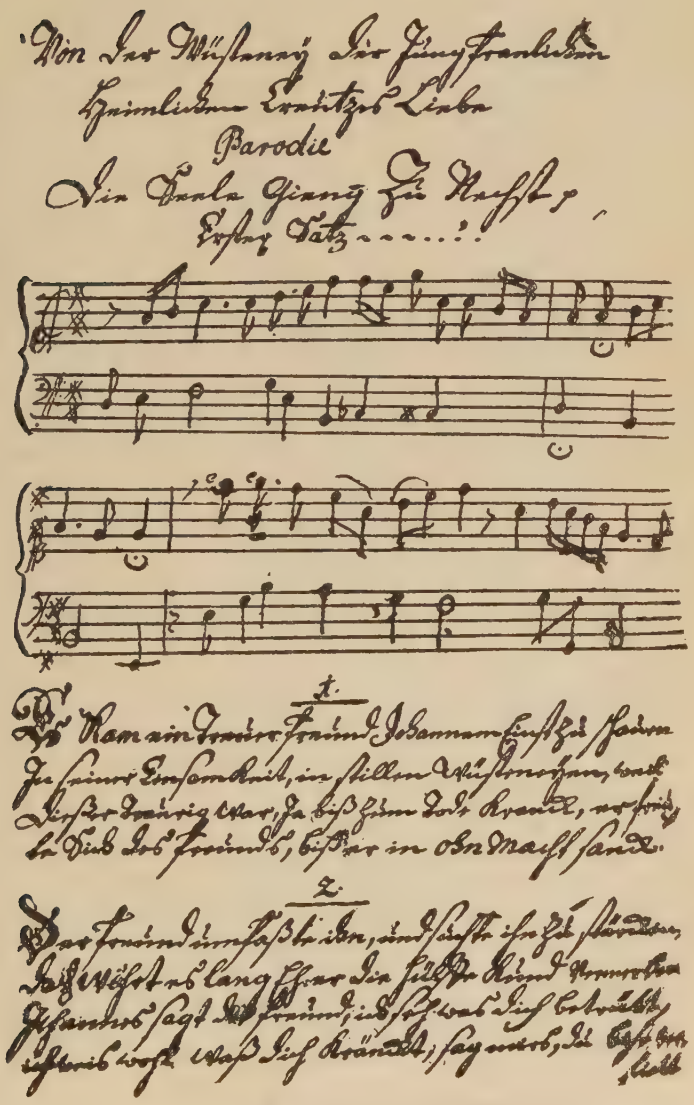
By reason of his scholarly attainments, devout life, independent bearing, and, it may be said, broad humanity, together with his repeated refusals of worldly honours and civil power that were at various times thrust upon him, Kelpius stands out in bold relief as a prominent example of piety and disinterested philanthropic spirit.

There can be little doubt that this devout scholar, who thus voluntarily banished himself from his native land, home, and friends, had many difficulties to contend with, both within and without the Community, and that his position at its head was a most trying one. There were conflicting interests to equalize and often stubborn minds to combat. When internal dissensions threatened the Community it was always left to Kelpius to hold out the olive branch.

Kelpius was a native of Transylvania, and was the son of George Kelp (Kelpius) of Halwegen, where Johannes was probably born. He was educated at the University of Altdorf, near Nüremberg, then in the zenith of its power. Here he was graduated in 1689, with the title of *Doctor of Philosophy and the Liberal Arts*. His dissertation was a treatise on natural theology. It was printed in Latin and ran through several editions. In the following year, in collaboration with the Rev. Johannes Fabricius, the principal tutor of the University, he published a second treatise on theology, and before the close of the year, a third volume from the pen of Kelpius appeared —a treatise on the *Ethics of Aristotle*. This, too, was printed in numerous editions.

The writing of Kelpius attracted the attention of several learned men, among whom was Johann Jacob Zimmermann, one of the most noted mathematicians and astronomers of Europe. It was through the influence of the latter that Kelpius was induced to come to America.

Kelpius was small of stature, slight in frame and suffered



FAC-SIMILE OF A GERMAN PAGE OF KELPIUS' HYMNAL.

from an affection or paralysis of the left eyelid. Besides, he was of frail constitution, ill able to withstand the frugal fare and abstemious habits of the Brotherhood, and the extremes of the variable climate of the new world. He further suffered from exposure in the cave, situated some two hundred yards from the Tabernacle, fitted up with books and apparatus for chemical and philosophical experiments. To this cave, sixteen feet long by nine feet in width, and eight feet high, called the *Laura,* he was wont to retire for study and contemplation.

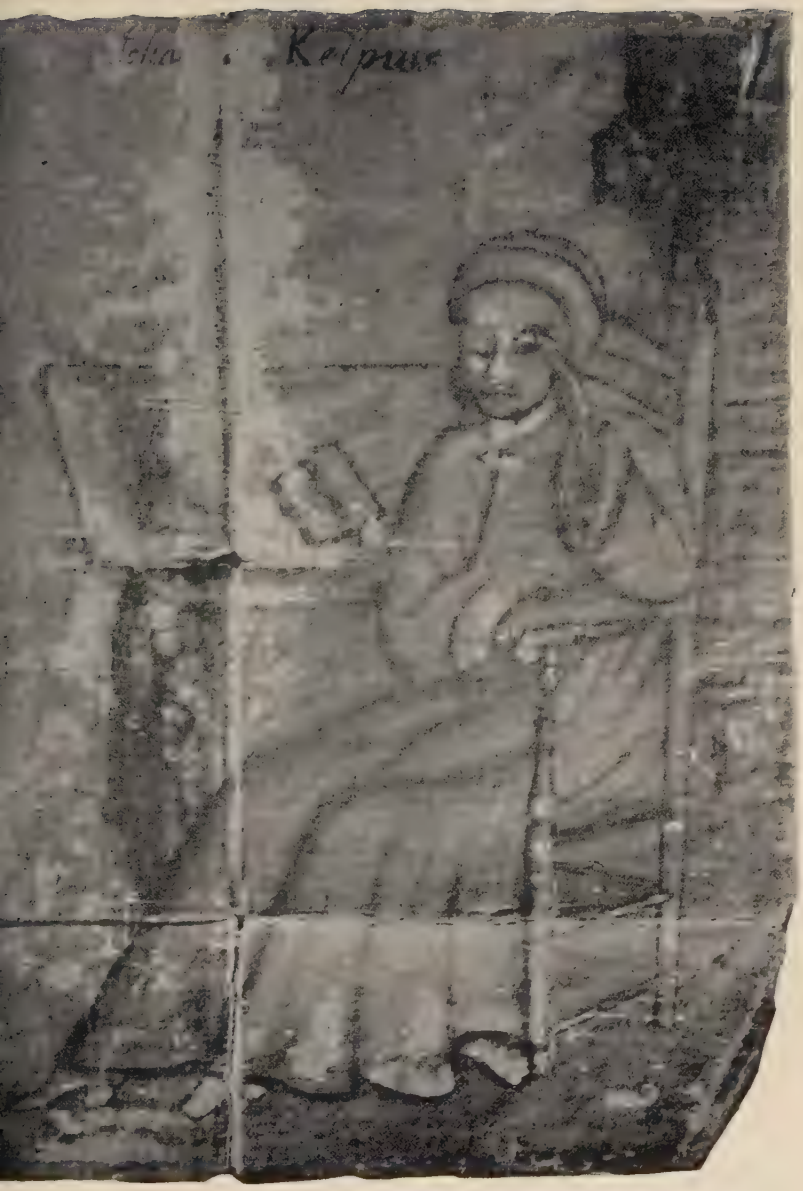
After the pulmonary disease which resulted in his death, had fastened its tentacles upon him, he continued his labours as zealously as his failing strength would permit, composing poems and writing letters as mood and occasion demanded.

Despite the tenderest care of devoted loving friends and the most skillful medical treatment available, the fatal malady made daily progress, until finally, surrounded by neighbours and friends, his spirit took its everlasting flight, when he was but thirty-five years of age.

His entire life had been a preparation to meet the "Heavenly Bridegroom, laying aside all other engagements whatever, trimming his lamp and adorning himself with that white silky holiness and golden righteousness that he might be found worthy."

A surviving account of his death, given by Daniel Geissler, the confidential assistant of Kelpius, says,

> Kelpius, among other things, was of the firm belief that he would not die a natural death, and that his body would not decay, but that he would be transformed, transfigured, overshadowed, and, like Elijah, be translated bodily into the spiritual world.
>
> As his last hours drew near, and the forerunners of dissolution appeared the Magister spent three long days and nights praying to God, struggling and supplicating that, in his case, the Lord Sabaoth would receive him bodily as he did Enoch and Elias of old, and that there might be no actual dissolution, but that body and soul might remain intact and be transfigured and received in the flesh.
>
> At last, on the third day, after a long silence, he ceased his pleadings, and addressing himself to his faithful *famulus,* said, "My beloved Daniel, I am not to attain that which I aspired unto. I have received my answer. It is that dust I am, and to dust I am to return. It is ordained that I shall die like unto all children of Adam."



Johannes Kelpius

FROM THE ORIGINAL CANVASS BY DR. CHRISTOPHER WITT,
NOW IN THE HISTORICAL SOCIETY OF PENNSYLVANIA.

See *Biographical Sketches*, p. 1361.

A few days after this episode, the pious Magister entered into rest. All tradition seems to agree that his remains were consigned to a grave within the orchard or garden belonging to the Tabernacle over which he had so long and so faithfully presided.

Such of the Brethren as were left of the original Community performed the last rites according to the impressive ritual of the Mystic Fraternity.

It was shortly before sunset that the *cortège* with the bier solemnly filed out of the *Saal* of the Tabernacle, the Brotherhood chanting a solemn *De Profundis,* ranging themselves around the open grave. The casket was then placed over the opening until the orb of day was far down in the west. As the last rays were seen, at a given signal from the leader, the body was lowered into the grave. At the same instant, a snow-white dove was released from a hamper and winged its flight heavenward, while the Brotherhood with upturned faces and uplifted hands, repeated thrice the invocation: *God grant him a blessed resurrection.*

Of him, the following is taken from the Ephrata MS., as showing the esteem in which Kelpius was held by those of his century:

> Kelpius, educated in one of the most distinguished universities of Europe and having had advantage of the best resources for the acquirement of knowledge, was calculated to edify and enlighten those who resorted to him for information. He had particularly made great progress in the study of ancient lore, and was quite proficient in theology. He was intimately acquainted with the principal works of the Rabbins, the Heathen and Stoic philosophers, the Fathers of the Christian Church, and the Reformers. He was conversant with the writings of Tertullian, St. Jerome, St. Augustine, St. Cyprian, Chrysostom, Ambrose, Tauler, Eck, Myconius, Carlstadt, Hedio, Faber, Osiander, Luther, Zwingli, and others, whose opinions he would frequently analyze and expound with much animation. He was also a strict disciplinarian, and kept attention constantly directed inwards upon self. To know self, he contended, is the first and most essential of all knowledge* * * *He directed a sedulous watchfulness over the temper, inclinations and passions, and applauded very much the counsel of Marcus Aurelius: *Look within; for within is the fountain of good.*

Thus lived and died Johann Kelpius. Learned and devout, he sacrificed his life in the interest of humanity, and in pre-

paring himself and his followers for the millenium which he believed was near at hand.

No other of the early settlers has ever attracted the attention of students of Pennsylvania history, or excited so much speculation as this meek and gentle Transylvanian philosopher.

In his *Pennsylvania Pilgrim,* Whittier celebrates Kelpius thus:

> Or painful Kelpius from his hermit den
> By Wissahickon, maddest of good men,
> Dreamed o'er the Chiliast dreams of Petersen.
>
> Deep in the woods, where the small river slid
> Snake-like in shade, the Helmstadt mystic hid,
> Weird as a wizard over arts forbid,
>
> Reading the books of Daniel and of John,
> And Behmen's Morning-Redness, through the Stone
> Of Wisdom, vouchsafed to his eyes alone.
>
> Whereby he read what man ne'er read before,
> And saw the visions man shall see no more,
> Till the great angel, striding sea and shore,
>
> Shall bid all flesh await, on land or ships,
> The morning trump of the Apocalypse,
> Shattering the heavens before the dread eclipse.

HEINRICH BERNHARD KÖSTER.

Of the original Brotherhood, next after Kelpius, we are most concerned with Heinrich Bernhard Köster, regarded by many as the most heroic figure in the history of the German Pietists of Pennsylvania. He was pious, devout, learned, courageous, and combative. He boldly preached the gospel to the settlers of the new province without fear or favour, and was ever ready to take up the gauntlet when thrown down to him. Not only that, he was aggressive, following his opponents into their stronghold where he fearlessly proclaimed his convictions.

Neither nation nor race made any difference to this devout enthusiast. Casting aside for the time his mystical doctrines and Rosicrucian speculations, he preached the plain Gospel with untiring energy and zeal among English, Welsh, and Germans alike.

It is from the advent of the German Pietists in 1694 that we must date the religious revival in the Province. The results of Köster's efforts were widespread; they were not confined to Anglicans and Lutherans merely, but also stimulated the Baptists, Presbyterians, and Seventh Day Baptists to organize in Pennsylvania. Finally, when after a sojourn of seven years in the province, he became convinced that on account of the changed religious situation, his usefulness as an evangelist was at an end, he returned to his native country and resumed his philosophical studies.

Heinrich Bernhard Köster (or Küster) was born in November, 1662, in the little town of Blumenberg, in the Principality of Lippe, in Westphalia. He was the son of Ludolph Küster, and Anna Catherina Blumen von Schwalenberg.

At the age of fifteen years, Heinrich went to Bremen where he studied the philosophy of Descartes, and attended the lectures of the Schwellings. After five years spent in study here, he attended the university of Frankfort on the Oder and studied law for three years. On quitting the university he became a pedagogue in the city of Berlin. Subsequently in collaboration with Baron von Schwerin, he translated the Septuagint into German.

While in Berlin, he became interested in the Pietistic movement, and in the course of time came in contact with John Jacob Zimmerman, and seconded his efforts to organize a party to emigrate to America. Köster was endowed with a remarkable memory and easily acquired several languages. He could repeat *verbatim,* in Hebrew and Greek, all the Psalms, the whole of Isaiah, and other books of the Old Testament. He was equally proficient in his knowledge of the New Testament.

When Köster reached America, he found the state of religious affairs at a very low ebb. There had been a schism among the Quakers, fomented largely by George Keith, who had returned to Europe leaving his followers behind without a leader.

The Keithians speedily flocked to hear Köster preach of the Saviour's death, His merits, His ascension, the use of the Scriptures, and of the Holy Ordinances.

This speedily brought Köster into open controversy with the Quakers. In this he was supported by William Davis and Thomas Rutter, who subsequently became prominently identified with the Seventh Day Baptist Church of Philadelphia.

Köster, born and bred a Lutheran, believed that in the absence of an ordained minster, any Christian was justified in administering the rites of the church, and to relieve the embarrassment of the Keithians, who had renounced Quakerism, and believed in baptism by immersion, he declared his intention to baptize, publicly, such as presented themselves for that purpose.

The spot selected for this historic scene was the sandy beach of the Delaware River, just above *Penny Pothouse Landing*. This was a little north of the present Vine Street, which was then the extreme northern boundary of the city. Just above the inn, there was a shipyard upon the shore, and several sheds offered convenient privacy for both priest and postulant.

When the day and hour arrived, there was present a large body of Quakers, who came to see if any of the seceders would remain steadfast.

There were also many friends and adherents of the candidates present, together with numbers of avowed churchmen—Swedes, Germans, and even a few of Köster's former companions of the Brotherhood.

The day was mild and serene. The throng of people upon the beach in their various costumes; the broad expanse of water in the foreground, with the ships in course of construction on the stocks; the primeval forests of stately oaks and graceful pines for a background, formed an appropriate setting for so momentous an occasion.

The central figure of attention and interest, however, was the commanding figure of the enthusiastic German evangelist, as he stood upon a slight elevation surrounded by the candidates. Tall and erect, robed in a long black gown, and with a fearless flashing eye, he opened service in the name of the Trinity, and made a stirring prayer of supplication in English, followed by an address showing the necessity for baptism, and giving his reasons why at that time he felt justified in admin-

PENNY POT HOUSE AND LANDING.

(See Page 962.)

istering the holy ordinance after the manner of the Apostles and early Christians. After his address was finished he demanded a public profession from each of the nine candidates.

He then, to make the ceremony still more impressive, after the manner of the Lutheran Church, and according to the Prayer Book of King Edward VI, pronounced the exorcism of *The Devil and the seductive spirit of Quakerism.* This was delivered with all the power of the speaker, as follows:

> I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these thy servants, whom our Lord Jesus Christ hath vouchsafed to call to His Holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence; remember thy judgment; remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels, and presume not hereafter to exercise any tyranny towards these persons whom Christ both bought with his precious blood, and by His Holy Baptism calleth to be of His flock.

When this impressive exorcism was concluded, the party to be baptized, with Köster at their head, formed a procession, and walked to the river's edge and into the stream, until they were almost waist-deep in the water. After a short invocation they were immersed one after the other in the name of the Holy Trinity and were finally dismissed with the command in Matthew XXVIII:19: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Thus ended the first public administration of the Scriptural ordinance of Baptism within the Province of Pennsylvania. Köster himself declares that he never administered it afterwards in America.

The Keithians were now more anxious than ever to have Köster as their regular pastor. This he refused because he was not yet ready to accept in full the Seventh Day Baptist doctrines.

Of this party of converts, the only names that have come down to us are, WILLIAM DAVIS, THOMAS RUTTER, THOMAS PEARL and THOMAS BOWYER.[1] The names of the remaining

1. The course of these four men called forth a *Rebuke* from Francis Daniel Pastorius, at one time the leading citizen of Germantown.

five are unknown. This small party formed the nucleus for two Seventh Day Baptist churches; viz., the church at Oxford, of which William Davis was pastor; and the First Church of Philadelphia, of which Thomas Rutter was pastor.

Köster, likewise, not only instituted Orthodox Lutheran services among the Germans, but was largely instrumental in the establishment of the oldest Episcopal Church within the State of Pennsylvania.

Köster continued to preach and exhort both in English and German, but spent much of his time in retirement and study upon his little farm in Plymouth where he also taught children and gave spiritual instruction to adults. During the long winter nights he wrote several theological works. He also composed a number of hymns which were printed upon his return to Europe.

In reviewing the situation, Köster now felt that the term of his usefulness among the English colonists was about completed unless he joined the Seventh Day Baptists, but he was too deeply grounded in the Lutheran faith to do this. Accordingly he determined to return to his native land, and in the latter part of January, 1700, reached London on the way thither. From London he continued his journey by way of Holland.

After his arrival in Germany, he devoted himself to teaching, religious work, and diplomatic service until the end of his life.

CONRAD MATTHÄI.

Upon the death of Kelpius, Johann Seelig became the Magister, or head, of the Brotherhood on the Wissahickon, of which he had been one of the original promoters. Of all the members of the Brotherhood he stood nearest to Kelpius.

After a short time, Seelig renounced his office as Magister in favour of Conrad Matthäi, who after the disbanding of the communal organization, was still recognized as the Magister or Magus of such as remained in the vicinity and lived the life of anchorites or hermits.

Seelig tilled a garden for his support, taught school, taught adults in religion, and as he was an expert penman,

Henry Bernhard Koſter, William Davis, Thomas Rutter & Thomas Boryer,

FOUR

Boaſting Diſputers

Of this World briefly

REBUKED,

And Anſwered according to their Folly, which they themſelves have manifeſted in a late Pamphlet, entiteled, *Advice for all Profeſſors and Writers.*

BY

Francis Daniel Paſtorius.

Printed and Sold by *William Bradford* at the Bible in *New-York*, 1697.

TITLE OF PASTORIUS' "REBUKE."

did much of the conveyancing about Germantown. He was also a bookbinder by trade and had brought a full complement of tools of his craft with him to this country. All the Jansen imprints were bound by him, as well as many of the earliest editions of the Sauer press. Among the latter was the edition of a hymn book of over eight hundred pages for the Ephrata Community.

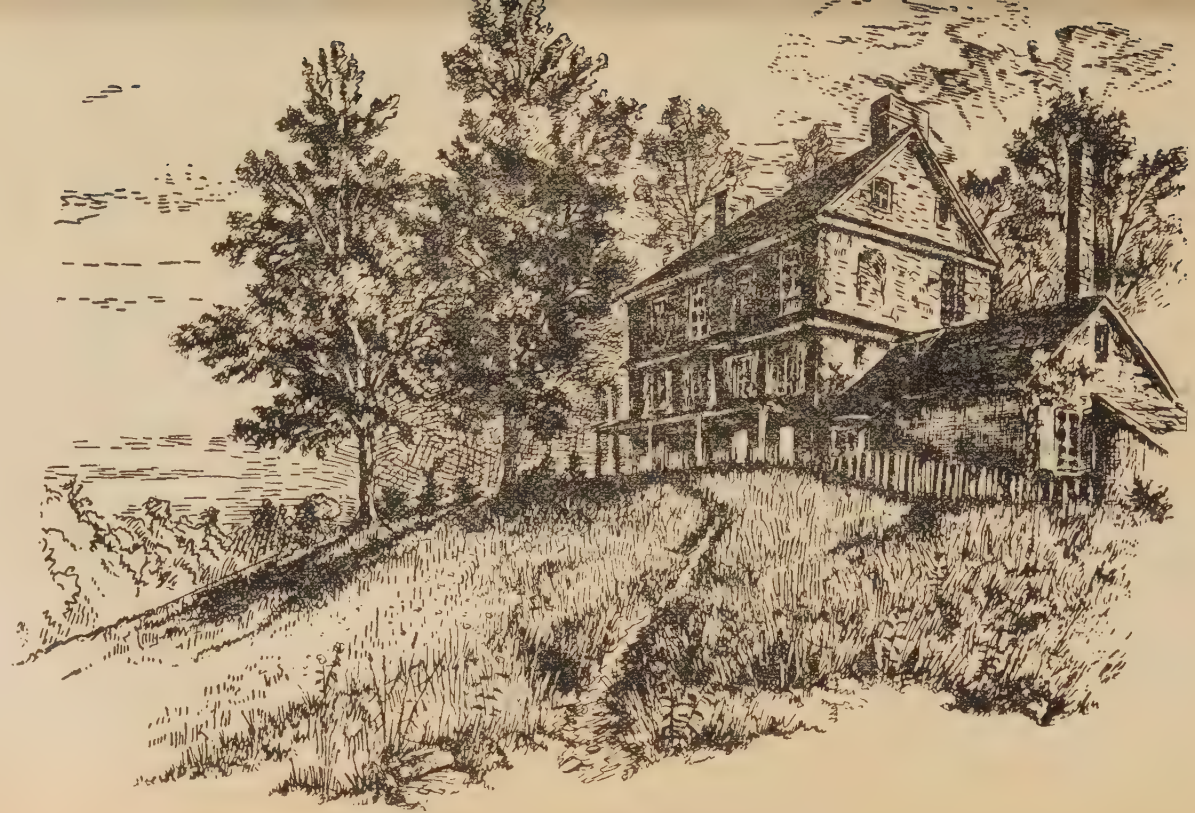
There is also a tradition that Seelig afterward instructed several of the Brotherhood of the Ephrata Community in bookbinding so that Ephrata for a time became the most extensive bindery in America.

When finally Conrad Matthäi was left almost alone on the old Community tract, an unbroken forest no longer, events transpired which led to a removal of the spirit of mysticism in Pennsylvania, and subsequently took shape in a new Community, *The Camp of the Solitary*, known in history as Ephrata, a settlement on the banks of the Cocalico in Lancaster County, and which eventually became the most successful of its kind of which we have any record.

A branch of this new Community flourished for a time in Germantown and vicinity, and for its purposes a massive stone building was erected in the year 1737 on the Wissahickon, a short distance above the spot where the original Tabernacle stood.

Of the closing period of the original Community it has been written:

> Dispensing religious instruction and charitable attentions to their neighbours who came to cultivate the adjoining wilds, they rendered their habitation the seat of piety and usefulness. Thus while years rolled on in rapid succession, the few remained steadfast in their faith and patiently watched for the revelations they so fondly anticipated. These faithful ones, however, followed each other to the shades of death and a happy eternity without accomplishing the work of their devotion and self-denial. They were laid side by side in what was once their garden, and their requiems were sung by the remaining Brethren. Their history may be closed in the language of the Apostle,—
>
> "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Hebrews xi., 13.)



THE OLD MONASTERY ON THE WISSAHICKON.

BUILT BY THE ZIONITIC BROTHERHOOD, A. D., 1737.
DEDICATED OCT. 14, 173—CHRONICON EPHRETENSE, P. 84.

THE PIETISTS OF PROVINCIAL PENNSYLVANIA.

Conrad Matthäi was one of the few surviving members of the original Community, and while freely giving advice, and rendering such other assistance as he might, to the new Community at Ephrata, he never joined them but continued to live in his cabin on the Wissahickon, where he supported himself by the labour of his own hands.

Clad in his rough, homespun, flowing pilgrim's garb of natural color, with sandals only upon his feet, except in winter when they were protected from the cold by heavy woolen socks, his long snow-white hair and beard surmounted with a broad-brimmed Quaker hat, he was a picturesque figure of primitive, but majestic, dignity.

His strength gradually failed and finally in the last days of August, 1748, he passed to the mysteries of the Heavenly Kingdom, and on the 1st of September was laid beside his beloved Magister and co-labourer Kelpius, "although in his humility he had not desired to be beside him, but only at his feet."

ADVENT OF JOHANN CONRAD BEISSEL.

In the year 1720, there arrived from Germany a group of immigrants who had fled from the Palatinate on account of religious persecution. In this group was Johann Conrad Beissel, about thirty years of age, short in stature, with a well knit frame, high forehead, prominent nose, and a sharp, piercing eye—a native of the Palatinate. The son of a baker who died two months before the birth of his child, Johann Conrad Beissel was apprenticed to a baker to learn the trade. He not only became a skillful baker, but an adept in music as well. In the due course of time, he came in contact with the Pietists whom he joined and by whom he was initiated into the Rosicrucian mysteries. Because of the persecution he suffered at the hands of his fellow-craftsmen on account of his Pietistic affiliations, he finally decided to come to America and join the Brotherhood on the Wissahickon.

Accompanied by George Stiefel, Jacob Stuntz, Simon Köning, Heinrich von Bebber, and others, he reached Philadelphia, October 20, 1720.

CONRAD MATTHAI, 1678–1748, FROM AN OLD ETCHING.

Great was their surprise, when on their arrival, they learned for the first time that the Community had ceased to exist as an organized body some years before, news of which had failed to reach them in Germany. Kelpius was dead. Köster had returned to Europe, and other leaders were scattered.

Among those who remained true to their faith and continued in the vicinity of the Tabernacle were Seelig and Matthäi, who with the remnant of the former Community, lived as hermits.

When Beissel ascertained the actual state of spiritual affairs here, he concluded to keep quiet as to the true cause of his leaving Germany and as to his projects of a solitary life. As soon as this determination was reached, the party separated for the time being, each going his own way.

Beissel now consulted Matthäi as to his future course. As he was unwilling to engage in agricultural pursuits, Matthäi advised him to remain in Germantown for the time being and learn the weaver's art, of which he already had some knowledge, as that was virtually the only industry that offered any pecuniary reward.

Beissel acted upon Matthäi's advice, and indentured himself to one Peter Becker, a master weaver of Germantown. Subsequently the latter was the founder of the German Baptist Brethren, or Dunkards: the former established the famous Ephrata Community on the Cocalico.

Beissel was cordially received into the devout family of his master, and, according to the custom of the day, made one of them, and an intimacy was formed between the two men, which persisted with more or less intermission in after years. They were of about the same age and of kindred spirit, and took to heart the forlorn religious condition of their countrymen in the Province, most of whom, with the exception of the Mennonites, had gradually fallen away from the faith of their fathers, and had now reached a state of indifference to all religious teaching that savoured of orthodoxy.

The children were growing up without religious instruction, except such little as they received at home.

Even the party brought over by Becker, only the year

CONRAD BEISSEL.

ALLEDGED SILHOUETTE OF BEISSEL WAS FOUND IN THE SISTER HOUSE MANY YEARS AGO. IT CAME INTO POSSESSION OF GEORGE STEINMAN, ESQ., OF LANCASTER, AND BY HIM WAS GIVEN TO THE HISTORICAL SOCIETY OF PENNSYLVANIA.

previous to the arrival of Beissel and his party, were, for the time being, estranged and separated from their leader.

Finally, determined to carry out his original purpose, in the fall of 1721, Beissel in company with his former companion, Stuntz, visited the Conestoga Valley in Lancaster County. There in a secluded spot in the primitive forest, beside a sparkling spring of water, they built for themselves a log cabin on the banks of the Mühlbach (Mill Creek) a branch of the Conestoga River.

ON THE MÜHLBACH.

There were weighty reasons why Conrad Matthäi advised the two enthusiasts to select a situation on the Mühlbach in the Conestoga country. The dominant one was that, while they were virtually in seclusion, they were at the same time so placed that they could readily engage in revival work among their countrymen. That the selection was not a haphazard one is shown by the fact that it was a strategic point of no mean order, from which they could easily reach the Germans who had settled within the radius which included Coventry, Oley, Pequea, and Conestoga. Twelve years previously the very first settlement by whites in Lancaster County had been made by Mennonites and Huguenots not more than three miles distant. Then again, they were within easy reach of such of the Brethren as remained in the vicinity of Germantown and Roxborough, and still occupied their anchorite huts in the fastness of the Wissahickon and the Ridge.

After the two men were well established in their new abode, they entered upon a life of seclusion and prayer, exhorting their neighbours when the opportunity offered, and imparting instruction to such of the young men as were sent to them. From this evidence we may well assume that in this lovely grove beside the limpid Mühlbach, in the cool shade of the forest trees in the summer, or in the rude log-hut in winter, the first free school was held within the bounds of Lancaster County.

The faculty consisted of two or three religious enthusiasts; the pupils were the children of the early German settlers; the curriculum simple as it was, was strictly religious

and moral. It probably did not go beyond the alphabet, the catechism, and a few other simple religious tracts, such as were in vogue among the Germans. However, be this as it may, crude as was the instruction imparted in this rude hut, there are evidences that it laid a religious foundation in the pupils, to which they remained true to the end. Then again, it is well to consider that no charge was ever made for instruction, the work was purely and simply a labour of love and duty with these pious men, and the future investigator and historian will undoubtedly accord Beissel and his companions the honours due them as pioneers in the field of education in the valley of the Conestoga and its tributaries.

Before the close of the year, Beissel visited the Labadist Community at Bohemia Manor, where had been established, in 1684, the first Protestant mystic community in the New World.

There can be but little doubt that, although the Community at the time of Beissel's visit was already in a state of dissolution, it was due to his visit to Bohemia Manor and the conferences with its leader together with a number of books and papers, both printed and in manuscript, which Beissel obtained, that we owe many of the peculiar features of the Ephrata Community. Not the least important one was the separation of the sexes.

The visit was made none too soon, for soon after Beissel's departure the few remaining members separated upon the death of their leader, and the Community passed into history. But lasting impressions were made upon Beissel's mind, which shaped his course in after years.

Soon after Beissel's return from his pilgrimage to Bohemia Manor, whither he had been accompanied by Isaac Van Bebber, Jr., they were joined by George Stiefel, another companion on the voyage to America.

The four companions, Beissel, Stuntz, Van Bebber, and Stiefel, now determined to enter upon a joint life of probation and seclusion from the world.

Religious meetings were held henceforth at regular hours in the small hut in the forest, as well as about the country, whenever opportunity offered. Instruction was also imparted

to such children as were sent to the cabin. One of these pupils, Barbara Meyer, was attached to the Community for almost sixty years.

BEISSEL EMBRACES THE SABBATH.

About this time, Beissel conceived the idea that there was an error among them in the observance of the day for the Sabbath. This idea was considerably strengthened by his intercourse with the Sabbatarians in Chester County, at Providence and Newtown, whom he visited on the return trip from Bohemia Manor.

It was not long before he made the public announcement that he was convinced of the Biblical claims of the Seventh Day of the week as the Sabbath, and of his intention to observe it as such. After some hesitation, his decision was accepted by his companions, and they all kept the Sabbath with him.

The strange mode of life pursued by Beissel and his companions, and their earnest exhortations and revival services naturally aroused much attention among the settlers in the Conestoga Valley. The meetings became well attended by people from far and near. Some were attracted by curiosity, but most of them from a desire for spiritual devotion and instruction.

Beissel, who was a fluent speaker and an earnest exhorter, soon became a power among the Separatists and Mennonites who had scattered throughout the fertile valleys of the Conestoga and Pequea. His teachings at that time were but little tinged with that mysticism and speculative theology which characterized his hymns and writings in after years.

An old manuscript speaks of him as follows:

> Almost immediately upon his arrival in the Conestoga country, many persons became attached to him by his attractive and gentle manner. Almost every one judged themselves fortunate when received by him with favour and admitted to his friendship; and all strove for his company, hoping thereby to attain Divine virtues.
>
> He proved a marvel to almost every one, and thus it was that the awakened in the Conestoga Valley became so heartily enamoured of him, and placed unbounded faith in him.

Disintegrating influences now overshadowed the cabin on the Mühlbach. Stiefel became disaffected and left. Van Bebber's health became impaired by the rigorous manner of life pursued by the hermits, and he felt constrained to leave also.

Shortly afterward, during the temporary absence of Beissel, Stuntz sold the cabin, in order, as he claimed, to re-imburse himself for money he had expended for the enterprise. This was a great disappointment to Beissel, who, nothing daunted, with his axe upon his shoulder and his books and papers in his knapsack, journeyed a mile further into the heart of the forest, where beside a welling spring he again built a small log cabin, in the summer of 1723. Here he planned to live a life of solitary seclusion, "not knowing what God had ordained for him."

He was allowed to remain in solitude but a short time, however, as no sooner was it known to the Brethren on the Wissahickon, than he was visited by some of the recluses from that locality, and almost immediately upon the completion of his cabin, he was joined by Michael Wohlfarth, who had just returned from a missionary tour among the Germans in North Carolina, and who before setting out upon that journey had obtained Beissel's consent to become his companion upon his return. Henceforth they became friends and companions until death separated them. Here in solitude these two hermits lived a life of silent contemplation in the seclusion of the forest, with nothing to mar their equanimity or their devotions.

SCHWARZENAU MOVEMENT.

In the meantime, Peter Becker, of whom previous mention has been made, had held religious services weekly in Germantown and vicinity, during the fall of 1722. Under his leadership, a religious awakening resulted, and a movement inaugurated from which arose the German Baptist Brethren, or Dunkers. This movement in Germany dates back to the year 1521, when the so-called Zwickau prophets, Nicholas Storch, Marcus Stuber, and Thomas Münzer arose in Saxony and preached the doctrine of adult baptism and the coming

millennium. This doctrine spread throughout Switzerland, Franconia, and Thuringia, and despite persecution, from Bavaria to Holland. They taught that a Christian should not bear arms, but defend himself merely with a staff; they refused to publish any creed; they held their assemblies in the woods or open fields; and eschewed the use of buttons as a luxury, and substituted hooks and eyes upon their clothing.

Despite persistent efforts on the part of civil and ecclesiastical authorities alike to crush it out, and in face of serious blunders made by unscrupulous leaders, the faith slowly but gradually spread over Europe. A number of independent movements tended to keep the doctrine alive, particularly in northern Germany, Holland, and Switzerland. The most important of these was that of Simon Menno and his adherents.

The Schwarzenau gathering in 1708 was but another of these independent movements. Its origin is more or less vague as to detail, from the fact that few records were kept in the early days of the movement.

Fortunately, Alexander Mack, the younger, of the Ephrata Community, made some attempt after the death of his father to gather and preserve what remained of the records of the original congregation.

From these papers it appears that there were eight persons originally who met at Mack's mill or house at Schwarzenau for religious conference; five men and three women. With others, these included Alexander Mack and his wife, Anna Hargretha, as well as Andreas Bone and his wife, Johanna.

This little company met together regularly to examine carefully and impartially the doctrines of the New Testament, and to ascertain what are the obligations it imposes upon professing Christians; determining to lay aside all pre-conceived opinions and traditional observances. After a time, when they felt themselves spiritually prepared, it was determined to put their teachings into practice. Mack, the younger, says:

As they were now prepared thereunto, so they went into the solitude of the morning. Even eight went out unto the water called *Aedor*. And the brother upon whom fell the lot, baptized first the

brother whom the congregation of Christ wanted baptized, and after he was baptized, he immersed him who had baptized him, and the remaining three brothers and three sisters; and so all eight were baptized in the early morning hour.

This was accomplished in the above-named year, 1708. But of the month of the year, or the day of the month or week, they have left no account.

Two of the original members of the Schwarzenau congregation subsequently came to this Province, and ended their days here; viz., Alexander Mack and Andreas Bone.

On December 25 (Christmas), 1723, fifteen years afterward, a similar baptismal scene, presided over by Peter Becker as their elder, took place in the icy waters of the Wissahickon, when six persons were baptized. These with fifteen others who had previously been baptized in Germany constituted the first congregation of the German Baptist Brethren in America.

The news that a congregation had been formed in the New World was quickly carried to Germany, with the result that Alexander Mack, together with his family and others of the original Schwarzenau congregation, eventually emigrated to Pennsylvania.

Before the summer of 1724 was over, a new crusade was projected, intended to reach the Germans in outlying districts, where some of the original members and "first fruits" had gone to get cheaper or more fertile lands. For this purpose, a company was organized under the leadership of Elder Peter Becker, to go on an extended pilgrimage, which was to include the Pequea and Conestoga valleys. The party, consisting of fourteen persons, of whom seven were mounted, journeyed forth from Germantown on Wednesday, October 23, 1725.

A strange sight it was, as these devout enthusiasts, part on horseback and part on foot, started out upon the highway, then hardly worthy the name of a road, upon their mission.

As they proceeded, they stopped at first one German settlement and then another, in turn as they reached them. Revival meetings were held, love feasts were celebrated, and bread broken. At Coventry, in Chester County, meetings were held, two persons were baptized, and the Coventry

Brethren Church was organized, with nine constituent members, with Martin Urner as preacher.

BEISSEL BECOMES A BAPTIST.

On the 12th of November, meeting was held at the home of Heinrich Höhn, at which Beissel was present. Here extraordinary revival powers were manifested, and at the close of the meeting, five persons applied for baptism. The company at once repaired to the waters of the Pequea to witness the administration of the rite, accompanied by Beissel. The latter on witnessing the baptism of the five candidates, became convinced that it was his duty to accept baptism. After the rite was administered to a sixth candidate—a sister who presented herself at the water's edge—Beissel, too, announced his intention to be baptized "apostolic-wise", and importuned Becker to administer the rite to him. No preparations were made, but as Veronica Friedrichs was led up the slippery bank, Beissel humbly entered the freezing water and knelt before the elder who, after a short invocation, immersed the candidate thrice, face forward, under the cold flood.

If we except the immersion in the Wissahickon on the previous Christmas Day, this baptism in the Pequea was the most noteworthy one in the history of the sect-people of Pennsylvania. While the former laid the foundation of the German Baptist Brethren in America, the immersion of Beissel virtually created the first schism within that fold, from which may be traced the beginnings of the German Seventh Day Baptists in the Province: an organization which, though small in number, persists in different parts of Pennsylvania to this day.

Two days afterward, the pilgrims started on their homeward journey. But before their departure, they consulted with the newly baptized converts from the Conestoga and Pequea valleys, and told them that they would have to shift for themselves and arrange their own affairs according to their circumstances and ability without expectation of assistance from the mother church at Germantown.

The new converts were not slow to act upon this suggestion, and the twelve persons, six brothers and six sisters, proceeded forthwith to organize themselves into a regular Bap-

tist congregation, known as the Conestoga Church. It consisted of Conrad Beissel, Joseph Schäffer, Johannes Meyer, Heinrich Höhn, Sigmund Landert, and Jonadab. The sisters were Migtonia, Christina, Veronica [Friedrichs], Maria, Elizabeth, and Franzina.[1]

BEISSEL LEADER OF CONESTOGA CHURCH.

Beissel was by common consent acknowledged as the leader of the new congregation. He accepted the charge and promised henceforth to emulate Christ and live a holy and godly life.

Becker in his haste to return home had overlooked the fact that Beissel and Wohlfarth had observed the Seventh Day of the week as the Sabbath for some time, a fact which proved to be fraught with danger to the new church, as Beissel and his companion kept it constantly in the foreground. Moreover it led to a charge that Beissel was Judaizing, a charge which was strengthened by the fact that Jewish traders had operated in that vicinity for some time, some of whom had finally settled down there for homes.

Despite all this, Beissel continued to preside over the meetings of the church which were held regularly. Moreover the responsibility of his new charge wrought a great change in him, intensifying his enthusiasm and his tendency to mysticism.

A revival was held at the house of Johannes Landes, early in May, 1725, when Beissel for the first time publicly administered the ordinance of baptism. There were seven candidates, Hans Meyle and his wife, Johannes Landes and his wife, Rudolph Nägele and his wife, and Michael Wohlfarth, the fellow-mystic and companion of Beissel, who was the most important of them all.

A prominent German Baptist, known in the records as Brother Lamech, who had settled in the Conestoga Valley, also joined the congregation about this time, and became a staunch supporter of Beissel. It was this same Brother Lamech who kept the diary of the congregation, and later of the Ephrata Community, extracts of which were published

1. The full names of several are not known.

and are known as the *Chronicon Ephratense*. His proper name does not appear in any available records, and he is one of the few prominent actors in this history whose identity has not been discovered.

The Conestoga Congregation increased rapidly, and in the spring of 1725 numbered twenty-two regular members. The growing demands of his flock now made it imperative that Beissel should be nearer to them. Accordingly, he left the cabin he had last built and occupied one which had been erected for him on the land of Rudolph Nägele. The example of their leader was quickly followed by other members of the congregation, and in a few months the land in the vicinity of Nägele's house was dotted with the small log-cabins of persons who wished to live in closer communion with the new leader.

The regular meetings were still held in the houses of different members. No effort appears to have been made to build a separate house for the uses of the congregation. At these house-services, the question of the Sabbath became more or less prominent as time passed.

NANTMEAL, OR FRENCH CREEK, SEVENTH DAY BAPTIST CHURCH.

This stimulus came from a source entirely distinct from the movement of Conrad Beissel. It was brought about by the English Seventh Day Baptists who had settled on the borders of Conestoga and Coventry townships and there established a community of their own faith. It was about the same time as the German revival movement, which has just been described, that the English Sabbath-keepers in Newtown, Providence, Easttown, and Tredyffrin townships of Chester County became more or less restless, on account of persecutions from their more orthodox neighbours, and migrated to the upper end of the county, where they took up land at the falls of French Creek in Nantmeal Township, and there founded a settlement and congregation, destined for years to come to be the largest and most influential body of Seventh Day Baptists in the Province. Among the names of these early pioneers, who were mainly Welsh, are to be found a considerable number who in later years appear

on the Ephrata register, and whose remains await the general resurrection in the old burying-ground at Ephrata.

Following is a partial list of these early Seventh Day Baptists: Owen Roberts, William Iddings (Hiddings); Richard, Jeremiah, and John Piercell (Piersoll); John Williams; William David; Philip Roger (Rogers); Lewis David; and Simon Meredith.

Abel Noble, who is sometimes called the apostle of the Seventh Day Baptists in Pennsylvania, made frequent visits to this settlement on French Creek, upon which occasions he extended his visits to his old friends, Beissel and Wohlfarth, who in turn attended the meetings of the Seventh Day Baptists in Nantmeal.

It was this intercourse which strengthened Beissel and Wohlfarth as to the correctness of the Seventh Day as the Sabbath. Thomas Rutter, of Philadelphia, who had been baptized by Köster in 1697, also accompanied Noble on several of his visits to Beissel and Wohlfarth, with the result that both the latter eventually became the apostles of the Seventh Day as the Sabbath among the German-speaking population of the Province.

During the year 1725, a number of immigrants arrived from Germany, among whom were the Eckerlin family, consisting of the widow and her four sons, the latter of whom were destined to prove, next to Beissel, the most prominent characters in the Ephrata Community on the Cocalico.

In 1726, two young women, Anna and Maria Eicher, left their father's house and placed themselves under the guidance of Beissel. To prevent any possible scandal, the members built a cabin on the Mill Creek for the two sisters, who were the first to assume a solitary life, and they lived there under the care of Brother Lamech.

The English Seventh Day Baptist Church near the forks of French Creek, in Nantmeal, also increased in membership and importance. Early in the year 1728, they were joined by a number of seceders from the Great Valley Baptist Church. The leading persons in this migration were: Philip Davis, Lewis Williams, Richard Edwards, Griffy (Griffith) Griffiths, and William James. Further accessions followed,

and the Nantmeal Church became numerically the strongest in the Province.

The intercourse between the Germans in the Conestoga Valley, who were inclined towards keeping the Seventh Day, and their English-speaking brethren in Nantmeal, was cordial and intimate, and was the means of spreading the doctrine of the Sabbath still more among the Germans south of the Schuylkill.

The year 1726 brought three important accessions to the Conestoga congregation. They were Simon König, who, it will be remembered, was one of Beissel's companions across the ocean; Johannes Hildebrand, a Baptist from Germantown; Christopher Sauer, who was to become the first German printer in America, and wield a mighty influence among his fellow-countrymen in the Province.

The year 1727 dawned propitiously and witnessed an increase of membership. The work of evangelizing went on. The intercourse with the English-speaking Seventh Day Baptists had the natural result of leading many of the Germans toward that doctrine, a movement fraught with far-reaching results.

MEETING ON WHITSUNDAY.

The most important event of the year was undoubtedly the meeting held on Whitsunday (May 21, 1727) at the house of Martin Urner at Coventry, which all the congregations of the Province were invited to attend. This was really the first general meeting, or conference, of the German Baptist Brethren held in America, and was evidently largely attended. In the absence of Elder Becker, who was detained by illness, Conrad Beissel was obliged to officiate. It proved a veritable revival meeting, and eleven converts were immersed in the Schuykill in the afternoon by Beissel. The meetings were continued the next day with equal success.

This revival, the most important thus far held in the Province, is noteworthy for two things. First, it was upon this occasion that Beissel first proved his great power as an exhorter and an independent religious leader. It was here that the Germantown Brethren began to realize that Beissel

was a far stronger leader than Becker, and would soon dispute with him the leadership of the Brethren.

The other feature was the introduction of antiphonal, or responsive, singing into the services of the simple worship of the Brethren. Here was the inception of the music and hymnology which, fostered by Conrad Beissel, proved in after years so important a feature in the Ephrata Community as to attract the attention of the music critics of the Old World. The hymnology of both the Brethren and the Sabbatarians dates from this meeting and developed rapidly in the Western World.

ORGANIZATION OF GERMAN SEVENTH DAY BAPTIST CHURCH.

The agitation on the Sabbath question now became acute, and caused an open breach between the Germantown Baptists and the Conestoga congregation, which in turn divided itself into two factions: one under Beissel which kept the Sabbath, and the other under Johannes Hildebrand who adhered to the observance of the First Day of the week, or Sunday.

Beissel inaugurated an aggressive campaign among the Germans on the Sabbath question, a movement which proved highly successful.

In the year 1728, an actual physical separation took place in the Conestoga congregation, and the Sabbath-keepers formed an independent organization. The intercourse with the English-speaking Seventh Day Baptists on French Creek and at Newtown became more frequent, and Abel Noble, Thomas Rutter, and perhaps others were welcome visitors at Beissel's cabin. The doctrine of the Sabbath was further spread by the use of the powerful aids of civilization and of the printing press. The new church was organized in the latter part of December of this year.

Beissel in invoking the aid of the printing press in his Sabbatarian propaganda inaugurated a new era of Christianity, and incidentally introduced German printing into America. Some attempt at printing had been made by the Wissahickon Community, but it remained for Beissel and his followers to make a full-fledged success of such an undertaking,

and effect the final establishment of a press of their own at Ephrata.

To Beissel is due the credit of issuing the second original American book which was printed in both the German and English languages.

It was due to the influence of Beissel and Wohlfarth that Christopher Sauer started his press in Germantown, the first in America to print in German characters. Moreover the first substantial encouragement Sauer received was a commission from Beissel to print a hymn-book of some eight hundred pages.

The records state that the first book issued by Beissel was a *Book on the Sabbath.* It was an octavo in German, printed in Roman type by Andrew Bradford in Philadelphia, 1728. This book created a sensation among the Germans in the rural districts. The following year an English translation by Wohlfarth, appeared from the same press. It was highly successful in its mission, as the records state that it was "so effective that the congregations now publicly adopted the Sabbath as the day for divine services."

The editions of the *Book on the Sabbath* are the scarcest among the issues of the American press.

At this time Wohlfarth also published upon his own account a pamphlet in both German and English, entitled the *The Lord's Seventh Day Sabbath.*

On the occasion of a visit to Philadelphia in company with Wohlfarth and another of the brethren, Beissel met Benjamin Franklin; and as the printing of the *Book on the Sabbath* by Bradford had been unsatisfactory, Beissel was ready to enter into negotiations with Franklin, who was in a position to print and issue his works in a creditable manner, both as to typography and proof-reading. Franklin, at the same time, was assured business of a substantial character.

Strange as it may appear, Conrad Beissel was among the earliest, if not the first, to patronize the Franklin press, as well as that of Christopher Sauer.

The first result of the acquaintance between Beissel and Franklin was the publication of *Mystical Proverbs,* a duodecimo volume of thirty-two pages. It was printed in the Ger-

MYSTYRION ANOMIAS

THE

Myſtery of Lawleſneſs:

OR,

Lawleſs *ANTICHRIST*

DISCOVER'D and DISCLOS'D

Shewing that ALL thoſe do belong to that Lawleſs *Antichriſt*, who wilfully reiect the Commandments of GOD, amongſt which, is his holy, and by himſelf bleſſed *Seventh-Day-Sabbath*, or his holy Reſt, of which the ſame is a Type.

For thus ſaith the Lord, *Exod.* xx. ver. 10.

The Seventh Day is the Sabbath of the Lord thy God.

Written to the Honour of the Great GOD and his Holy Commands.

By *CUNRAD BEISELL.*

Tranſlated out of the High-Dutch, *by* M. W.

Printed in the Year 1729

TITLE-PAGE OF THE ENGLISH VERSION OF BEISSEL'S SABBATH-BOOK.

(Original in collection of Julius F. Sachse, Philadelphia.)

THE

NAKED TRUTH,

Standing againſt all Painted and Diſguiſed

Lies, Deceit and *Falſhood.*

OR THE

Lord's Seventh-Day-Sabbath

Standing as a MOUNTAIN immoveable for ever.

Proved by Three WITNESSES which cannot Lie.

By M. W.

Printed in the Year, 1729.

TITLE-PAGE OF THE ENGLISH VERSION OF WOHLFARTH'S NAKED TRUTH.
(Original in library of Alfred University.)

GOTTLICHE

Liebes und Lobes gethöne

Welche in den hertzen der kinder der weisheit zusammen ein.

Und von da wieder ausgeflossen

ZUM LOB GOTTES,

Und nun denen schülern der himlischen weisheit zur erweckung und aufmunterung in ihrem Creutz und leiden aus hertzlicher liebe mitgetheilet.

D A N N

Mit lieb erfüllet sein, bring't Gott den besten Preiss
Und giebt zum singen uns, die allerschönste weise.

Zu *Philadelphia:* Gedruckt bey *Benjamin Franklin* in der *Marck-strass.* 1730.

TITLE-PAGE OF BEISSEL'S HYMN-BOOK.

Original in collections of Historical Society of Pennsylvania and Hon. Samuel W. Pennypacker.

man language with Roman type. It bears date the year 1730.

The next commission Beissel gave Franklin, was a hymn-book. This was a duodecimo of ninety-six pages with the Franklin imprint of 1730. It contains sixty-two hymns, of which Beissel was the author of thirty-one. His companions on the Mühlbach wrote the remaining thirty-one.

Even to students of American bibliography it is a fact but little known that to Conrad Beissel belongs the honour of being the author and publisher of the first book of German poetry written in America.[1]

During the same year (1730) Beissel published his *Book on Matrimony*. This book, written in the advocacy of celibacy, was also printed by Franklin.

During the year 1729, two events of special importance occurred. The first was of general interest, and was the arrival in Pennsylvania, of Alexander Mack, the Patriarch of the German Baptists, who came with his family from Germany.

The second was of special interest, and was a political change in local conditions which resulted in a political persecution of those who observed the Sabbath. Fortunately for the English-speaking church at Nantmeal, they escaped.

Notwithstanding these troubles, the followers of Beissel continued to increase. In order to make room for the newcomers, Beissel and others of his companions gave up their habitations to such families as wished to unite with the congregation and settle here, and either built new cabins for themselves, or took up their temporary abode with some of the resident members.

These cabins were all built of uniform size; viz., twenty-five feet in length by twenty feet in width, with a height to the joists of eight and a half feet.

The time of the Brethren was by no means spent in idle speculation; they betook themselves to various kinds of manual labour, chiefly carpentry, and refused their services to no one who asked their assistance in building a home in the wilderness.

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1. The Kelpius hymns remained in manuscript. So far as known they were not printed at the time.

The Sabbatarian movement was prosecuted with vigour, by both the printed page and evangelistic labour, with flattering results.

In the year 1730, some gossip was started about the young women who, in pursuit of a high spiritual life had elected to live nearer the elder, had placed themselves under the protection of Lamech. This resulted in the public humiliation of the individuals who had retailed the gossip, and the discomfiture of the court which had listened to the story.

This case so incensed Beissel that he wrote another book on *Matrimony,* which resulted in further accessions of women (married) to the two sisters who were already living in retirement. One of these was the wife of Christopher Sauer. Both of these sisters were rebaptized into the congregation during the summer, and eventually entered the Sisterhood at Ephrata.

In the meantime, Beissel and the venerable Alexander Mack had met on different occasions, but because of difference of opinion on the question of the Sabbath, they were unable to harmonize.

Beissel and Wohlfarth, however, continued in their activity by organizing revivals and preaching the gospel of the Seventh Day Sabbath. Success crowned their efforts to such an extent that they again attracted the attention of the civil authorities, who feared that in time they might change the day of worship in the Province, and, if not promptly checked, might soon obtain the upper hand if their rate of increase continued. So they again began to fine and imprison all such persons as were informed against for performing manual labour on the first day of the week. This action was taken under the Law of 1705. Two of the brethren were arrested in the fall of 1731, fined and imprisoned; but in the end they were released and the fine remitted. This ended the persecution for a time.

BEISSEL RESIGNS HIS LEADERSHIP.

Complications now arose involving the ownership of land, as well as conflict of authority between the religious and civil bodies.

In view of these complications and differences, the suggestion was made to Beissel that he retire with all the Solitary of both sexes, and, after the precept of the holy forefathers, established a household in the wilderness. This suggestion Beissel refused to entertain at the time, and stated that the secular congregation, or the congregation at large, had the greater claim upon him.

Thus matters continued until February, 1732, when he called a meeting of all parties concerned, at which a general exhortation was delivered upon the "comforting state of God's kingdom." At the close of the discourse, he appointed Sigmund Landert and another brother as elders to preside over the congregation in the wilderness. Maria Christina Sauer was designated as matron over the single women of the fold.

These three persons he bound by a most solemn promise (at the same time giving each a copy of the New Testament) to govern strictly according to the rules of the Book. Beissel charged them to regard the Holy Writ as their sole guide, and not to be misled from the straight path laid out therein. He earnestly impressed upon the members of the congregation at large the necessity of remaining steadfast in their faith and convictions.

This ceremony ended, to the surprise of all present, with tears coursing down his cheeks, Beissel impressively laid down his office and resigned his position as *Vorsteher,* or teacher, of the congregation. Then he stepped down from the prayer-bench a humble member of the congregation.

That this unexpected action of Beissel threw the members into consternation, is not to be wondered at. Henceforth Sigmund Landert assumed charge, but the meetings proved far from harmonious, and from the frequent judicial questions asked and argued, the general gatherings of the Conestoga congregation appeared more like court sessions than religious meetings.

SETTLEMENT ON THE COCALICO.

When Conrad Beissel bade his dramatic adieu to the congregation, it was evidently part of a pre-conceived plan to throw off the care of them and once more retire to the soli-

tude of the forest, there to devote himself to a life of self-contemplation.

Whether he had well considered the effect of the desertion of his followers is not a question to be answered at this late day. However, he gathered up his books and papers and once again, winter though it was, journeyed, staff in hand, deeper into the unbroken forest. His goal lay eight miles to the north-west. Here upon the banks of a romantic stream, beside a never-failing spring of limpid water, a cabin had been previously built, far away from any habitation, by Emanuel Eckerlin.

The situation was a somewhat peculiar one: the bottom or meadow wherein the cabin stood was one avoided even by the Indians on account of the numberless snakes with which the meadow and the banks of the creek were infested. They called it Koch-Halekung, or the *Den of Serpents.* The new settlers kept the word, which in time was spelled as pronounced, Cocalico.

Emanuel Eckerlin evidently expected the coming of the late leader. He received him with open arms, and gave up his cabin in part to him until a separate one could be finished for his use. The spring near this cabin, at which these two hermits were wont to refresh themselves, is the one still used by these living near the old Brother House of the Ephrata Community. The water is just as clear and refreshing as it was two centuries, nearly, ago.

Beissel lost no time in clearing a piece of land for seeding when spring opened. This he cultivated entirely by manual labour. At the same time he hewed the necessary timber to build a cabin, which he completed during the summer months.

During the spring and summer, when not engaged in prayer or labour, he devoted all his spare moments toward perfecting the hymn-book which he had printed for the congregation. His labours culminated in an enlarged collection of hymns, printed by Franklin, with a new title.

The business part of the publication of this new hymnal was evidently attended to by Samuel Eckerlin. With the usual German thrift and honesty, the venture was a cash

transaction; in fact, a portion of the money was paid before the work was even begun.

Beissel had no sooner left the Conestoga Valley than discords and dissensions arose in the congregation, which was now left without a leader of the requisite firmness and executive ability to guide its affairs. It was decided finally to recall Beissel from his seclusion and induce him to return to them.

As a result, on September 4, 1732, just seven months after his withdrawal, he again presided at a love-feast of his former congregation. At the conclusion of the meeting, Beissel stated that, notwithstanding their earnest prayers for him to remain in their midst, he felt it his duty to adhere to his original resolution, and return to his cabin in the wilderness.

This he did after giving them a final admonition to be faithful and to keep the Sabbath and other ordinances of Scripture. Returning to the Cocalico, he was not permitted, however, to enjoy his retirement, as not a week passed without some of the members of the congregation making a pilgrimage to his cabin for advice or instruction.

During the winter (1732-33) the little settlement was increased by the arrival of three more single brethren, Jacob Gast, Martin Bremer, and Samuel Eckerlin, whose wife had died a few months before. These three built for themselves another cabin on the banks of the Cocalico, so as to be near their spiritual master. This was the third house in the settlement.

The next arrivals were the two sisters, Anna and Maria Eicher, who were the first sisters to devote themselves to solitary contemplation in the Conestoga Valley, and who clamoured for permission to pass their time in seclusion and silent contemplation, here again, and to receive further instruction from their former teacher. Their demand was not received with favour by the resident brethren, but all attempts to dissuade them proved futile. After a long consultation, it was concluded that the hand of Providence was in the matter, and, such being true, they had no right to object. So a house was at once erected on the opposite side of the stream for the exclusive use of the two sisters. The house was com-

pleted in May, 1733, and was occupied by the two girls until the erection of the first community-house at Ephrata.

Toward the close of the year 1733, a steady stream of German settlers set in, and by the opening of the year 1734, the country, within a radius of three or four miles of Beissel's cabin, was all in possession of his followers. According to the record,

> Wherever there was a spring of water, no matter how unfertile the soil might be, there lived some household that was waiting for the Lord's salvation.

Another cabin was added to the number on the west bank of the creek early in the spring. This was for the use of Israel and Gabriel Eckerlin.

It is at this time that we find the first traces and mention of distinctive clothing. Heretofore both men and women had worn plain dress similar to that of the Friends. Now, however, still more radical innovations were introduced, which eventually resulted in the adoption, by some of the most austere members, of a costume somewhat similar to that of the pilgrims of old.

This action caused reports to be circulated that the brethren living separately on the Cocalico were in reality Jesuits, who were here to seduce the populace. It was even reported by some of their enemies that they were sent here from Mexico, and were amply supplied with Spanish gold.

These and other tales were believed by the common people, and finally some became so wrought up by these reports that it was determined to burn down the entire community and thus rid the vicinity, once for all, of the religious celibates. With this object in view, fire was set to the dry leaves and brush in the forest on a night when the wind blew strongly in the right direction to carry the fire into their houses. After the fire was started and began to gain headway, the wind providentially changed, the course of the fire was turned, and actually burned the barn and buildings of the chief instigator of the crime.

To alleviate the wants of the many poor settlers who were attracted to the vicinity—and many of these were found

among those who had vilified and denounced the Brethren--a granary was erected for the storage of rye and corn which was raised by the single Brethren, or contributed by the more prosperous secular members. Several large brick bake-ovens were also built to supply *Pumpernickel,* the sort of bread in common use among the Germans, to the indigent settlers. The bread thus baked was distributed to the needy without charge.

The year 1734 was marked by the usual activities of the Brotherhood, and the accession to the company of a beautiful young girl, Maria Heidt, by name, just budding into womanhood, and betrothed to a young man in the neighbourhood of her father's home. The day for her marriage had been set, and her dower already prepared. She subsequently joined the Sisterhood, withstanding all the appeals of her parents and fiancé to return.

ALEXANDER MACK.

On January 31, 1735, occurred the death of Alexander Mack, the founder of the Schwarzenau branch of the German Baptist Brethren in America. He was born at Schreisheim in 1679; educated in the Reformed faith; and was by profession a master miller. He became a Baptist in 1708, came to America in 1729, and acted as chief elder or bishop of the Brethren until his death.

He lived in a log-house which served for the meetings of the Brethren as well as the dwelling of the elder. Here in this humble habitation died the patriarch of the great body of German Brethren now distributed over this broad land as a denomination of upwards of 100,000 communicants, and enjoying the respect of all Christian bodies.

As typical of certain beliefs and practices common to all these German settlers, irrespective of their peculiar religious beliefs, a description of the burial of this venerable patriarch of the church may be of interest.

No sooner had the soul taken its flight upon that bleak wintry night, than the *Einlader,* or *Anzeiger,* (notifier) was sent out towards Germantown, Ephrata, Coventry, Oley, and the Swamp. Wherever there were Brethren, they went from house to house advising them of the death of the patriarch, and inviting them to the funeral. This was a peculiar custom

in vogue among the Germans and existed down to the early years of the nineteenth century.

Other brethren again took charge of the obsequies. The *schreiner* (cabinet-maker) was sent for to take the measurements for the coffin. This was a shaped wooden box made of unpainted cherry wood, as it was believed that the grave-worm could most easily penetrate this wood, and thus the body would be devoured most quickly. In making the coffin great care was taken that no shaving escaped. These, as well as all particles of sawdust, were carefully gathered up and placed in the bottom of the coffin, and then covered with a linen cloth, upon which the body was placed. The reason for this great care was the belief that, if any particle escaped, whatever house it blew into, the next death would occur therein in the near future. Then, when the coffin was carried into the house of mourning, it was always brought in head first, or else another funeral would soon follow. Care was also taken to have the foot always towards the door and the lid hidden from view behind the outer door.

There were two peculiarities about this coffin. Owing to the prominence of the deceased, eight metal handles were procured, a species of extravagance rarely indulged in by the Germans of that early day. The other was that the lid was a peaked one, giving the body ample room. The ordinary coffin of that day had a flat lid.

Great indeed was the company that assembled on the day of the funeral; the humble cabin wherein reposed the mortal remains of the patriarch, was much too small for the multitude who had journeyed from all quarters over the snow-capped hills to bear tribute to the character and pure life of the founder of the German Baptist Brethren in America. A man who was once in affluence, while in the Fatherland gave up his all for the cause, came to the wilds of America for conscience' sake, and here ended his days in a cabin built for him with contributions of the charitable.

Upon this occasion were gathered the Brethren from Germantown, prominent among whom were Peter Becker, Christopher Sauer, Heinrich Kalkglaser, Heinrich Pastorius, and others, young and old. Then came the Solitary from the

Cocalico, who, led by Beissel, Wohlfarth, and the Eckerlin brothers, all in their picuresque Pilgrim garb, had walked the whole distance from Lancaster over the frozen ground in silence and Indian file. There were brethren from Coventry and Chester County with Martin Urner, who had but a short time before been consecrated by the deceased as his successor and bishop of the denomination in Pennsylvania. There was also a deputation of the Seventh Day Baptists from the French Creek. Lastly, there came from the Ridge on the heights of the Wissahickon those of the Pietists of the Kelpius Community who still lived there as hermits. Among these recluses were Conrad Matthäi, Johann Gottfried Seelig, Daniel Geissler, Christopher Witt, Andreas Bone, and others; all to perform the last homage to the religious leader who now reposed cold and inanimate in the lowly cabin by the roadside.

The obsequies commenced, as was then the custom, about noon with a funeral feast, of which gamon, cakes, cheese, and punch were the important features. This was followed by religious services, lasting until the sun had set, and when darkness had fairly set in, a *cortège* was formed. First came flambeau-bearers; then the carriers, four of whom bore the coffin upon their shoulders; then followed the Wissahickon Brotherhood, chanting the *De Profundis* alternately with the Ephrata contingent, who sang a hymn specially composed for the occasion. The rear was brought up by the relatives, friends, and Germantown Brethren.

It was an impressive and weird sight as the *cortège,* with its burden and flickering torches, filed with slow and solemn step down the old North Wales road. A walk of about a quarter of a mile brought them to a graveyard. It was merely a small field, half an acre in extent, which was divided from the road by a low stone wall and partly fenced off from the other fields by a rail fence. This was the upper common burying-ground, and was free to all residents who had contributed towards the wall and fence, or such respectable white residents as paid a certain sum for opening the grave. The ground belonged to no particular congregation, nor was it consecrated ground in the usual sense of the word.

When the procession arrived at the grave, the sight was an inspiring one, worthy of the artist's brush:—the hermits and Brethren in their peculiar garb, with uncovered heads and long flowing beards, chanting their requiem; the snow-covered ground; the flickering torches; the coffin upon its rude bier; the black, yawning grave; and the star-lit canopy of heaven above. As the mourners surrounded the grave, another dirge was sung while the body was lowered into its resting-place. Three clods were then thrown into the grave, a hollow sound reverberating upon the night air as they struck the coffin. This ceremony was typical of the return of the body to dust, whence it came.

A number of the Brethren then seized spades and filled in the grave. When it was about half full, the torches were extinguished and thrown into the tomb, after which the filling was proceeded with. After this, the company dispersed, and the body of Alexander Mack, founder of the Dunker denomination in America, was left to repose in its narrow cell.

He left four children, three sons and one daughter, all of whom became more or less identified with the Ephrata Community. Valentin with his wife, Maria (Hildebrand), and his daughter, together with his sister, Elizabeth, ended their days therein. The death of the patriarch so unsettled the members of the Germantown Brethren, that seventeen of them eventually joined Beissel's followers.

TULPEHOCKEN AWAKENING.

At this period, the hymn-book of the Ephrata Congregation was again enlarged. For some reason, this edition was not printed upon a press, but laboriously executed during the long winter nights in the cabins on the Cocalico with the pen, by the men and women who lived the solitary life.

The year 1735 opened with a great religious revival, which assumed large proportions, extending to nearly all the German settlements in the adjoining counties, and resulting in large accessions to the Cocalico settlement.

In the month of May, 1735, Beissel organized a pilgrimage to the Tulpehocken region.

Of all the various movements chronicled in connection

with the history of the Ephrata Community none is harder to explain than the outcome of this revival preached by Conrad Beissel, in the month of May, 1735.

In following the course of Conrad Beissel, from the time he first settled on the Mühlbach, we are first of all struck by his peculiarities, and then astonished beyond measure at the wonderful power whereby he induced other people to adopt them. In these days it is hard to understand how it was that when Beissel established his hermitage in what was then a desolate region, men and women came from distant parts to put themselves under his direction. They voluntarily submitted to hardships, bearing burdens—themselves drawing the plow—and sleeping at night on a rude bench with a billet of wood for a pillow.[1]

Perhaps the best illustration of this strange power is instanced by the Tulpehocken awakening, which introduces such important personages as Rev. Peter Miller and Conrad Weiser. The former, a pastor of a Reformed congregation, was ranked among the most devout and learned theologians in the province. Educated in one of the best universities in Europe, he was ordained to the ministry and for four years faithfully served his charges. Of his church officers was the latter—one of the clearest-headed men in the Province, who for years was consulted by both civil and military authorities in times of need and danger, and at the same time was the official Indian interpreter of the government. Yet both these men were so carried away by the arguments and eloquence of Conrad Beissel, that they, together with several officers of the congregation, left their faith, went to Ephrata and entered there as humble postulants, and, with the exception of a single family, ended their days in the Community.

What these convincing arguments were, at this late day we cannot tell. The fact remains, however, that we have a regularly ordained minister of the Reformed Church forsaking his congregation and following in the foosteps of one who but a few years before had been a humble, uneducated, unknown journeyman baker; but who now was an evangelist,

1. Some of these benches used by the Solitary for sleeping purposes are still to be seen in the Sister House at Ephrata.

Paradiesische Nachts Tropffen
Die sich in der Stille zu Zion als
ein lieblicher morgen Tau
über die Kinder Gottes
ausgebreitet.

und

Insonderheit

Denen zu den Füssen Jesu sitzenden Kindern
Ihrer inwendigen erweckung und
wahren hertzens andacht

als

Eine rechte und Göttliche Schulübung um
die wahre und geheime ja im
Geist hier verborgen
liegende
Sing-Kunst zu lernen

mitgeteilet
und

ans Licht gegeben

Im Jahr 1 7 3 4

TITLE-PAGE TO BEISSEL'S MANUSCRIPT HYMN-BOOK OF 1734.

Original in collection of Historical Society of Pennsylvania.

spreading the gospel of the Master and of Jehovah, his Father, coupled with a mysticism as inexplicable as it was sublime.

Johann Peter Miller (Müller), the son of a Reformed clergyman, was born early in the year 1710, at Altzborn Oberamt Kaiserslautern in the Palatinate. He was educated at Heidelberg, and in his twentieth year, he responded to a call for clergymen from Pennsylvania. He arrived in Philadelphia, August 28, 1730, and was ordained in the latter part of November following.

Soon after his ordination, he became pastor of the Tulpehocken Church, and had charge of the union congregation of Lutheran and Reformed, made up of the Germans living in the valley of the Cocalico and the Bucherthal.

It must be remembered that the Tulpehocken region, as well as the upper end of the Conestoga Valley, was settled almost entirely by Germans of the Lutheran and Reformed faiths.

Rev. Peter Miller is described as a man of good stature, with a kindly face and friendly manner. He was open-hearted toward those to whom he took a liking, and was modest and genial, upon which account strangers always tried to get an introduction to him and sought his society.

He was a man of much learning and had a good theological training. His disposition, in addition to the simplicity and kindness of his character, was open, affable, familiar, easy of access, and agreeable in conversation.

A British officer, who visited Ephrata after the Revolution, describes him as "a judicious, sensible, intelligent man; he had none of that stillness which might naturally have been expected from his retired manner of life, but seemed easy, cheerful, and exceedingly desirous to render us every information in his power."

Of Conrad Weiser, it is said that he was "a man who had received from God remarkable natural gifts and sound judgment, and therefore carried great weight with him into whatever sphere he might turn, whether that of nature or of the church. He was the teacher's [Rev. Peter Miller's] main-

stay, for they were on intimate terms together, which death itself did not destroy."

The defection of Miller and Weiser from the orthodox faith created quite a commotion. It of course materially strengthened the Community, for aside from other elements of strength, strategically the fact that Weiser was the official Indian interpreter was of great value.

The group of new converts on the Tulpehocken, Beissel planned to organize into a congregation with Rev. Peter Miller as their pastor. Miller preferred a solitary life, however, and Michael Wohlfarth was placed in charge of the new congregation.

Miller retired into solitude at first in a secluded spot on Mill Run, a tributary of the Tulpehocken, where he was known as "Peter the Hermit." He remained during the summer and fall of 1735, but in November of that year, he joined the Community on the Cocalico.

The members of the local Reformed Church never forgave Peter Miller for his defection. No opportunity was neglected either in public or private to show their disapprobation of his course; and it was a common occurrence for them, when any of the church officers or members met the devout Prior in road or field, to express their contempt by spitting before or upon him. A local family tradition of one of these Reformed householders states that, upon such occasions, the Prior would never resent the insult, but, merely crossing his hands over his bosom, would utter a short prayer or blessing for his tormentors.

No one could have shown more of a true Christian spirit under such trying circumstances than did Peter Miller. No matter how persistent his tormentor, if at any time the latter became involved in trouble, no one was more ready to extend a helping hand than this same meek enthusiast, Johann Peter Miller.

Up to this time the Solitary members of the Community lived dispersed about in the wilderness. Now there was laid out a camp for all Solitary persons at the spot where Ephrata was finally established and where Beissel already lived with some hermits. The Brethren were under the direction of a

prior, and the Sisters under a prioress, or matron, disobedience to either of whom was reckoned a grievous sin.

Besides, the Community, aside from the Solitary, had received numerous accessions, among whom were three children of Patriarch Mack: Alexander, Valentin, and Elizabeth.

There was no building large enough to hold the entire congregation. The little homes of the settlers were far too small, and the *Berghaus,* which, because of its size was the favourite place for holding love-feasts and meetings, was too small to hold the enlarged congregation.

The Solitary and householders, alike, united in the erection of a new building, which came to be known as *Kedar.* Besides the hall for meetings, it contained large halls for holding the love-feasts. In addition, there was also a number of small rooms, or *kammern,* intended for the Solitary, after the manner of the primitive Greek Church.

The structure was three stories in height, of which the middle one was the chief. This contained the *Saal,* or meeting room, besides the rooms necessary for holding the *Agapae,* or love-feasts. The upper story, as well as the ground floor was divided off into small rooms, or *kammern,* for the Solitary.

Even before Kedar was finished, *nacht metten* were instituted by the Solitary of the settlement. These were religious watch meetings held every night at midnight, as at that hour the Resurrection Morn was expected to be ushered in. At first they lasted four hours. But as this period left little time for necessary rest, it was soon reduced to two hours.

The dedication of the house was marked by a general love-feast which was attended by a generous delegation from the French Creek English-speaking Seventh Day Baptist Church.

The completion also marked the founding of the *Order of Spiritual Virgins,* the first of which were Maria Hildebrand, Barbara Meyer, Maria Stattler, and Maria Heidt. The upper story of Kedar was given them as their retreat from the world.

The ground floor was given over to the strictest of the single brethren for a similar purpose. It was arranged that the Brethren should first hold their devotions; and then after they had filed out of the *Saal,* the Sisters should enter for their

hour of prayer. This was soon changed so that their midnight prayers were held jointly.

This arrangement not commending itself to the best judgment of all, it was arranged that a large building should be erected adjoining Kedar, and devoted exclusively to assembly purposes.

The new structure was known as the *Bethaus* (House of Prayer). Beside the large *Saal* for the general meetings and public worship, there were ample rooms and offices for the love-feasts.

At the time of its completion, the *Saal* was the largest and most imposing room for public worship in the Province. It is described as having two galleries for the Solitary, while in the east end there was a raised platform for the gray-bearded fathers. The body of the hall was for the householders or secular members. The walls were as white as lime could make them, the only decoration being a number of proverbs and sentences of scripture executed in ornamental German characters, or script, known as *fracturschrift*.

The Solitary Brethren who were quartered upon the ground floor of Kedar were again relegated to the cabins of the settlement, and henceforth Kedar was handed over to the Sisterhood. The *Saal* upon the second floor now became the chapel of the Order of Spiritual Virgins.

The foundation for a communal life was also laid at this time. Accordingly, all provisions were delivered to the Sisters in their kitchen, who daily prepared a supper for the entire settlement in a large dining hall, the two sexes being separated from each other by a dividing screen.

At the time of the dedication of the great *Saal*, the Community was endowed with the historic name EPHRATA.

The Settlement now became the rallying-point for all the German Baptists, both First Day and Seventh Day, in all that region. The meetings were also largely attended by many Mennonites of the surrounding country, and by such of the German settlers as were either lukewarm in their fealty to their own orthodox faith, or were debarred by distance from attending the services of any organized congregation of their particular order.

Again, the introduction of mystic theology, combined with some of the esoteric teachings of the Rosicrucian *cultus* and a closer form of organization with stricter discipline, added to the strength of the new community by attracting a number of kindred spirits who had been imbued with such speculations in the Fatherland.

With the rapid increase of membership, additional efforts were put forth by Beissel and his supporters to extend still further the scope and usefulness of the new institution on the Cocalico, which was rapidly gaining a reputation for the holiness and asceticism of its people.

The first of these efforts, a decided innovation, was the introduction and public reading of confessional papers known as *lectiones*. It was ordered that weekly, on the evening of the Sixth Day, every one should examine his heart before God in his own cell, and then hand to the Superintendent a written statement of his spiritual condition, which was to be read at the meeting of the congregation on the following Sabbath. A number of these papers were afterward collected and printed. It is remarkable that the most unlearned and simple-minded stated their condition so artlessly, unreservedly, and simply, that one cannot but be astonished at their guilelessness.

The second new departure of the year was a missionary movement, the object of which was to influence the Germans in West Jersey, where a number of Baptists were settled in Amwell. For this purpose a pilgrimage on a large scale was undertaken, in which twelve fathers of the congregation joined, prominent among whom was Conrad Weiser.

This pilgrimage was under the personal leadership of Conrad Beissel and his trusty lieutenant, Wohlfarth. All were clad in the coarse garb of the pilgrims of old, the habit reaching to the feet and secured with a rope, or girdle, about the waist. This band, with their long full beards and sharp features, their broad brimmed hats,[1] sandaled feet, and long staffs, walking in silence in single file, with head bowed down, could not fail to attract attention wherever they appeared.

1. Sachse's statement.

Their journey led through Nantmeal and Coventry in Chester County, and after visiting and exhorting their English-speaking brethren in the former place, and their German brethren in the latter, they crossed the Schuylkill at Parker's Ford, proceeding over the hill and down the Reading road, through the German settlements—Lutheran, Reformed, and Mennonite—to Germantown where another halt of a few days with the Solitary on the Wissahickon, still under the leadership of Seelig and Matthäi, after which they proceeded to Philadelphia, where they again held forth from the court house steps, admonishing the populace and advancing the truths of the Sabbath.

After a somewhat protracted stay in Philadelphia, the party finally crossed the Delaware River, and journeyed into New Jersey. Here, too, their austere aspect and humble deportment greatly impressed the onlookers. Wherever a German settlement was to be found, there they went, preaching and admonishing and exhorting the settlers to repentance.

Thus they pursued their journey until they arrived at Amwell, where, as already stated, there existed a congregation of German Baptists. There the pilgrims met with a cordial welcome, and an awakening or revival of religion at once took place, and as a result preparations were begun to form a congregation similar to the one on the Cocalico—an event which, in the end, proved but a partial success.

The most important event of the year (1736), however, was the issuing of an enlarged edition of the hymn-book of 1732, with an appendix of fifty-two pages on mysticism. It was printed by Benjamin Franklin, in Philadelphia.

It must not be assumed that these Solitary Brethren spent all their time in mystical speculation and religious devotion. That manual labour was not neglected is shown by the following note of Peter Miller:

"At that time works of Charity hath been our chief occupation: Canestogues was then a great wilderness, and began to be settled by poor Germans, which desired our assistance in building houses for them; which not only kept us employed several summers in hard carpenter's work, but also increased our poverty so much that we wanted even things necessary for life."

In addition to these labours, the ground was tilled and contributions of grain were secured which were stored to supply the wants of the poor. Substantial assistance was never refused to such as needed it, and a sweet spirit of charity pervaded the settlement: the Solitary of both sexes freely responded to all calls of mercy or humanity. Works of charity and benevolence indeed occupied most of the time of the Solitary when not engaged at their devotions, which, however, were so regulated as not to interfere with their daily labour, and upon that account were mainly held after nightfall. This unselfish activity was carried to such an extent that they frequently lacked the supplies necessary for their own daily wants.

About this time the Community was thrown into confusion by an effort of the town constable to collect from the Solitary Brethren what was known as "single men's tax," which was levied under the provincial laws.

This effort was resisted, and Peter Miller, the four Eckerlin brothers, and Martin Brenner were seized and taken to Lancaster. Here in default of taxes or bail, they were imprisoned. After ten days, Tobias Hendricks, a venerable justice of the peace, offered bail for them, taking their bare word that they would appear in court when wanted, and they were released.

When court convened the six brethren duly made their appearance according to promise. After satisfactorily declaring their allegiance to the King, and upon being asked whether they would pay the taxes, they answered:

"Not the head-tax; because they acknowledged no worldly authority's right over their bodies, since they had been redeemed from the world and men. Moreover they considered it unjust that, as they were pledged to spend their lives in their present condition, they should be measured by the same standard as vagabonds and be made to pay the same tax as these. If they would consider them as a spiritual family they would be willing to pay of their earthly possessions what was just."

The court accepted their proposition, and an order was entered to that effect and made permanent. The amount of tax was next fixed, upon the suggestion of the Brethren, at

THE KISS OF PEACE.

forty shillings for the settlement as a whole, and the prisoners were discharged.

Great was the joy of the six Brethren, when free again and out of the toils of the law. It was with light hearts that they started on their long tramp through forest and field to the Cocalico. When they arrived in the settlement it was already after midnight and the night-watch was in full session. Fervent prayers were being offered for the release of the absent ones. During invocation the six Brethren silently filed into the *Saal.*

It was an impressive and picturesque scene: the large *Saal,* with its two galleries, shrouded in semi-darkness, the only light being the flickering tallow candles, one of which stood in front of each worshipper: the dark shadows in the corners; the six released Brethren silently ranging themselves in front of the platform with heads bowed and hands crossed upon their breasts similar to the penitents of old; Conrad Beissel standing erect upon the platform, austere and immovable; and the various long-bearded Solitary, sitting upon the hard wooden benches, listening to the invocation in behalf of the absent Brethren.

With the entry of the party, a hush at once came over the assembly. For a few moments the silence was painful; then it was broken by the stentorian voice of Brother Conrad Weiser intoning the impressive old German hymn of Martin Luther, *Eine Feste Burg ist unser Gott.* Before the singing of the first line had been completed the hymn was taken up by all present, until the strains of the rugged melody reverberated throughout the large room. It was a spontaneous thank-offering emanating from the hearts of the assembled Brethren. When the hymn was finished thanks were offered and the night-watch closed with an impressive address by Beissel on the power of the Beast upon earth.

Shortly after this incident, Governor George Thomas made an official visit to the settlement. He was accompanied by a large retinue of prominent people from Virginia and Maryland. The fame of the settlement was not alone the result of the sensational trial just closed, but was mainly due to the professed holiness of the Brethren and Sisters, and the

austere life of the Solitary, together with their reputation for acts of charity which had already spread over the country far beyond the bounds of the Province.

Upon this occasion, Governor Thomas declared himself well pleased with the institution and first offered to Conrad Weiser a commission as justice of the peace—an offer which was subsequently accepted.

Another noteworthy incident of the year 1736 was an unsuccessful effort of the Germantown Baptists, who visited Ephrata for that purpose, to combine the two congregations.

At about this time, intercourse between Germantown and Ephrata was at least partly responsible for a movement to establish a community of Solitary at the former place.

This movement was headed by Stephen Koch, who in company with Alexander Mack and Heinrich Höcker in the summer of 1737 retired into the wilderness near Wissahickon and there erected a one-story loghouse to be used as a community house. This became known as the Kloster (or Cloister), the German word for monastery, a name which has followed the spot to the present day.

The cabin was finished in the early fall and occupied at once. The first religious service was held there October 14, 1737.

The personnel of the inmates varied from time to time, some joining the Community at Ephrata, and others returning to their former manner of life, and still others occasionally entering the Kloster. But amid all the changes, Stephen Koch remained.

In the summer of 1738, under Koch's leadership, a general religious revival took place in and about Germantown. He was assisted by Rev. Peter Miller, Samuel Eckerlin, and Michael Wohlfarth, who were in Germantown supervising the printing of a new hymn-book for the Community at Ephrata.

As a result of this movement, which was aggressively opposed by several of the Germantown Baptist Congregation, led by Peter Becker, some twenty or more members of that congregation left Germantown and joined the settlement on the Cocalico in the summer of 1739. It was many years before the Germantown congregation recovered from this loss

of membership and then only by the efforts of some of the seceders who returned to Germantown in aid of the scattered congregation.

Stephen Koch left the Kloster on the Wissahickon, March 27, 1739, and removed to Ephrata, leaving the Höcker family as the sole tenants. They kept it as a sort of hermitage for any of the Ephrata Solitary who might come to the vicinity, until the following fall, when they too removed to the Cocalico and it was closed and left tenantless.

On this spot occupied by the log-cabin Kloster, there was built, between 1746 and 1752, a handsome three story stone mansion as a homestead, by Joseph Gorgas, who was a miller or millwright. Here Gorgas, doubtless, often entertained the Solitary from Ephrata until he sold it in 1761 to Edward Milner, and Gorgas and his wife themselves joined the Solitary at Ephrata.

During the summer of 1736, a pioneer group of evangelists, appeared in the Province from Germany, known as the *Unitas Fratrum*, or United Brethren—the Moravians of the present day. Upon Beissel's invitation they visited Ephrata, and friendly relations were established.

During the winter of 1736-37, Michael Wohlfarth published both German and English versions of his *Testimony*, delivered publicly in Philadelphia in September, 1736. Both versions were from Benjamin Franklin's press.

Such of these writings as were published in English attracted considerable attention among the Quakers and Seventh Day Baptists in Pennsylvania and adjoining provinces, and in some cases were even the means of bringing converts into the fold of the English-speaking Seventh Day Baptists. All this tended to strengthen the intercourse between the congregations whose bond of sympathy was the Bible Sabbath. Visits were made and returned between the leaders at Nantmeal on French Creek, and Ephrata, and great respect was always paid by the English-speaking Seventh Day Baptists to the Germans on the Cocalico on account of their austere life and holiness.

Conrad Beissel also kept his pen active at this time. He proposed the publication of a new German hymn-book, not

only for the use of the Ephrata Community, but for the use of other German congregations as well. For this purpose Beissel and several of his immediate supporters composed a number of spiritual and mystical hymns. To these were added the hymns contained in the Franklin imprints of 1730, 1732, and 1736, and the manuscript collection of 1734, along with a large number of hymns used by the inspired in Germany, making a total collection of about seven hundred hymns in number. This collection enjoys the distinction of being the first book to be printed in German type in America.

The business relations of the Community with Benjamin Franklin had not been altogether pleasant owing to the contempt in which the latter held the former, despite the fact that their patronage had contributed so largely to his early prosperity. He uniformly spoke of them as "Dutch" and their books as "Dutch" books.

Thus, when the new hymn-book was ready for the press, Beissel was ready to entertain a proposal from Christopher Sauer that its publication should be delayed a year to enable the latter to establish the necessary plant and then print the book.

Sauer and Beissel had been congenial spirits in Germany, where the former was a journeyman tailor, but after his coming to America he had been a farmer until his wife deserted him to become a Solitary of the Ephrata Community.

Sauer now gave up agricultural pursuits, and repaired to Germantown, where he engaged in various trades, chiefly those of carpenter, wheelwright, and cabinet maker. He was probably instructed in the mechanic arts by Dr. Christopher Witt, a former member of the Kelpius Community. In due course of time, he became a clock-maker and established a shop in Germantown—a trade he followed for ten years after he embarked in the printing business.

Franklin, at the suggestion of Beissel and the Eckerlins had started in June, 1732, a German newspaper, which was supposed to be a translation of the *Pennsylvania Gazette*. This was not altogether satisfactory, however, and Sauer conceived the idea of setting up a German press. Allying himself with the Lutherans, he endeavoured to get them to establish a press—with Sauer as its head for the ostensible

ZIONITISCHER

Weyrauchs-Hügel

Oder:

Myrrhen-Berg,

Worinnen allerley liebliches und wohl riechendes nach Apotheker-Kunst zubereitetes Rauch-Werck zu finden.

Bestehend

In allerley Liebes-Würckungen der in GOTT geheiligten Seelen, welche sich in vieler und mancherley geistlichen und lieblichen Liedern aus gebildet.

Als darinnen

Der letzte Kuss zu dem Abendmahl des grossen GOttes auf unterschiedliche Weise trefflich aus gedrucket ist;

Zum Dienst

Der in dem Abend-Ländischen Welt-Theil als bey dem Untergang der Sonnen erweckten Kirche GOttes, und zu ihrer Ermunterung auf die Mitternächtige Zukunfft des Bräutigams ans Licht gegeben.

Germantown; Gedruckt bey Christoph Sauer. 1739

TITLE-PAGE OF THE FIRST BOOK PRINTED WITH GERMAN TYPE IN AMERICA.

benefit of the Lutheran Church. His project failed, Sauer became a Separatist and Franklin printed the hymn book of 1736.

In course of time, however, Sauer obtained the German type, and constructed a home-made affair for a press. He now contracted to print the new Ephrata hymnal. He lacked the requisite paper, of which Benjamin Franklin had the monopoly in the Province and refused to let Sauer have it except at his own price and for cash, as he flatly refused "credit to the Dutch."

As neither Sauer nor Beissel had the necessary money for the coveted paper, the outlook was gloomy until Conrad Weiser came forward and pledged his personal credit for the amount of the paper bill.

The paper was now secured. Rev. Peter Miller was appointed proof-reader by the Ephrata Community, with Samuel Eckerlin and Michael Wohlfarth as assistants, and the printing went forward without delay.

Sauer, however, set himself up as a censor of the hymns. This caused more or less friction between himself and the proof-readers; but when the 400th hymn was set up, a personal controversy arose between Sauer and Beissel which ended in an estrangement that lasted ten years.

This controversy with Beissel did not, however, estrange Sauer from the Ephrata Community, as we find a constant intercourse between himself and some of the mystic Brethren on the Cocalico, especially the faction opposed to Beissel.

Gradually, as the Community on the Cocalico increased and mystic theology supplanted the plain teachings of the early Baptist and Sabbatarian movements, it became apparent that some form of government was needed to ensure a permanent existence for the new Community, which consisted of both sexes.

As is was, the settlement was merely an aggregation of religious enthusiasts, most of the men living separately as hermits, or anchorites. An effort had already been made to organize the single women into the *Order of Spiritual Virgins,* as previously stated. But all efforts to effect a similar organization among the Brethren had been unsuccessful.

The only government of this peculiar settlement consisted of the dictates of Conrad Beissel, or Brother Conrad as he was usually called, and even these were frequently ignored, as there was no means of enforcing them.

Now, however, the number of Brethren required to complete the mystic number of forty—the figure of Rosicrucian perfection— being available, renewed efforts were made to change the solitary mode of life into a conventual one. This movement culminated in the establishment of a mystic monastic society. Rev. Peter Miller explains this step as follows:

> That a Monastic life was judged to be more inservient to sanctification than the life of a Hermit, where many under the pretense of holiness did nothing but nourish their own selfishness. For as the Brethren now received their Prior, and as the Sisters their Matron, and we were now compelled to learn obedience, and to be refractory was judged a crime little inferior to high treason.

From the beginning of the formation of the congregation on the Mühlbach, its members had adopted the plain garb of the Quakers. This was the same course pursued by the Seventh Day Baptists of Providence and Nantmeal and later by the German Baptists of Germantown and elsewhere.

There were, however, certain innovations which were gradually adopted by the Conestoga congregation—peculiarities in dress which are still to a greater or less degree in vogue in Lancaster and the adjoining counties. There was a strong tendency to revert to Edenic dress so far as existing laws and conditions would permit—the present-day cry of "Back to Nature."

Conspicuous features of this scheme were letting the beard and hair grow, going barefoot whenever weather would permit, and a vegetarian diet. As a result excellent health and a ripe old age were expected.

In the religious ceremonies incident to the love-feast and Lord's Supper, when the kiss was passed each brother would grasp his neighbour's beard with the right hand as he gave him the salute. This particular custom appears to have been confined to the Zionitic Brotherhood and was based on Biblical origin (II. Samuel xx., 9).

Upon the organization of the monastic community the dress of the members received renewed consideration. The

avowed object was a return as nearly as possible to the life and customs of the primitive Christians, and it was believed that dress had much to do with accomplishing this end.

The style finally adopted for the men was a modification of that of the Capuchins, or White Friars, and consisted of a shirt, trousers, and a sort of waistcoat, together with a long gown to which was attached a pointed cowl or monk's hood. A belt or girdle was used with the gown. The habit of the Sisters differed only in the substitution of a woman's skirt for trousers, and the hood or cowl being rounded instead of pointed. The sisters also wore a large apron which covered them entirely in front and extended down the back as far as the girdle; it was somewhat similar to the Roman Scapulary, and was a distinguishing mark of their spiritual betrothal. When the different members of the Order attended public worship, they wore in addition a special short cloak which reached well down to the waist; this garment also had a cowl attached which could be pulled over the head. This dress, for both sexes, was made of unbleached linen, or wool, according to the season of the year.

The secular congregation soon after adopted a gown of gray color, as a distinguishing mark from the Solitary. This was to be worn at divine service as well as upon all public occasions, such as baptisms, processions, and pilgrimages. There was also some distinctive mark for widows and widowers. This garb, although received with great favour at first, was soon discarded.

The Solitary, however, adhered to their dress so long as the monastic order survived.

Besides the distinctive dress adopted by the Solitary, they adopted the custom of dropping their baptismal names, and substituting others; e. g., Johann Conrad Beissel became Freidsam Gottrecht; Rev. John Peter Miller, Agrippa, or Jaebez; Hermann Zinn, Macarius; and Maria Höcker, Petronella. There is no complete roster of either the Brotherhood or Sisterhood.

Of many, the monastic name only, is known, the Christian and family names being lost. Moreover, several of the Monastic names are duplicates, being merely different forms of the same name.

A SPIRITUAL VIRGIN IN THE HABIT OF THE ORDER, SKETCH ON FLY-LEAF OF MSS. HYMNAL, DATED 1745.

(Original in the collection of Julius F. Sachse.)

HOOD WORN BY THE SISTERHOOD, SHOWING CAPE AND LAPELS. (One-sixth size.)

GROWTH OF COMMUNITY.

Among the important events of the year 1738, was the formation of the Zionitic Brotherhood and the erection of a large building for the uses of this mystic society.

In the meantime members continued to flock to the settlement from all parts of this and other Provinces; and the regular congregation at Ephrata became the largest Sabbatarian Settlement in the Province.

About this time came to the settlement Ludwig Blum,

WITHIN THE SAAL.

Entrance from Sister House.
General View.
Southwest Corner.
Facing toward Northwest.
The Preacher's Table.
Northwest Corner.

a musician, who virtually introduced the system of music peculiar to the Ephrata Kloster.

Moreover the Brethren of the Berghaus found their home the rallying point for all the mystics in the Province, and as their numbers increased, they clamoured for better accommodations, similar to those of the Sisters at Kedar. The necessary funds for this were finally supplied by one of their members, a young Swiss of means.

BROTHERHOOD OF ZION.

The *Brotherhood of Zion* was, in short, an organization which practiced the mystic rites of Freemasonry of the eighteenth century, which were very different from the rites of Rosicrucian philosophy which was so dear to the hearts of Beissel and Miller. The leading spirits in the Brotherhood of Zion were the four Eckerlin brothers. In direct contrast to Beissel and Miller, who were religious and retiring, the Eckerlins were, to say the least, ambitious and over-bearing—a difference which finally led to the expulsion of the latter from the community.

Love of mysticism in Lancaster County, was by no means wholly confined to the German religious enthusiasm. During the earliest days of its history a Masonic lodge was organized among the wealthier English residents. This was undoubtedly the first Masonic lodge organized in the Province outside of Philadelphia.

Nothing, however, appears to show any connection between the English-speaking Freemasons and the German mystics on the Cocalico.

The new building, placed on an elevation overlooking the valley and the mountains, was constructed after designs such as to render it appropriate to the uses of the Zionitic Brotherhood.

In December of the year 1738, a second pilgrimage was made to Amwell, in New Jersey. Ever since the pilgrimage of 1736, intercourse had been kept up between Ephrata and Amwell. The second pilgrimage was highly successful, the revival meetings resulted in a great outpouring of the Spirit. Resolutions were passed by the German Baptists of Amwell

looking more distinctly than before to the establishment of orders and discipline similar to those at Ephrata.

Beissel attempted to carry this plan into effect, but it proved abortive and was finally abandoned, and those who accepted the truth of the Sabbath migrated to the Cocalico.

ZION'S SAAL.

In order better to accommodate the growing needs of all the interests of the Community, it was determined in the fall of 1739 to erect a building to be used as a prayer-house and a school house alike and to place it on Zion Hill adjoining Zion, the building occupied by the Brotherhood of Zion. This was to be large enough to accommodate the secular Seventh Day Baptist congregation as well as all of the Solitary and other enthusiasts in the bounds of Ephrata. For this building a new tower clock and bell were sent over from Europe by the father of Rev. Peter Miller.

As soon as the new building was well under way, a mysterious order was issued, now believed to have been inspired by the Eckerlins, for the destruction of the ornate and beautiful *House of Prayer* adjoining the Sister House, Kedar, which had been erected but a little more than three years before.

This new building, *Zion's Saal,* was projected upon an extensive scale; it was three stories in height, and when finished was a large and sightly structure. The lower story was a large hall, designed to accommodate the entire congregation, secular as well as the mystic or recluse, when assembled for public worship. The walls were adorned with texts in ornamental script, such as are still to be seen in the *Saal.* At one end of the hall (most likely in the east), a platform and choir with a gallery were built, the lower part for the Zionitic Brotherhood, and the gallery for the Sisterhood. In front of this choir or chancel, the *Vorsteher* had his seat and desk, or table, while the entire body of the hall was furnished with chairs and benches for the secular congregation. In the second story was a large hall, or *Saal,* arranged and furnished with all conveniences and appliances for holding the *Agapae,* or love-feasts, as well as for performing the service of the *pedelavium,*

THE SAAL AND SISTER HOUSE AT EPHRATA.

1 Front of Sister House.
e of Saal and Sister House from N. E.
Saal (Peniel).
Sister House (Saron) from N. W.
South Gable of the Saal.
Angle of Saal and Sister House from S. W.

or washing of feet. The third story was divided into a number of cells, or *klausen,* for the Solitary Brethren of the Zionitic rite.

On the Sabbath Day, July 5, 1740, the last joint divine services were held in Kedar, after which the building, for the time being, fell to the exclusive use of the Sisterhood, or Order of Spiritual Virgins. On Wednesday, July 16, 1740, the new Prayer-house of Zion was dedicated to its pious uses with imposing religious and mystic ceremonies. To the former, all Sabbatarians from far and near were invited, not excepting the Welsh and English Seventh Day Baptists in Nantmeal and Newtown, in Chester County; invitations were also scattered broadcast among the Germans beyond the Schuylkill. The hospitalities of the Community were extended to all who came; love-feasts were held and pledges of faith renewed.

From this time forward, the congregation, as well as the orders, held their devotions in the new building, and it was this building that was converted into a military hospital for the sick and wounded during the Revolutionary War, shortly after the Battle of Brandywine.

INTERNAL DISSENSIONS.

Internal dissensions arose in the Brotherhood of Zion, in which Beissel did not interfere so long as the Prior, or active head of the order, remained subordinate to him (Beissel).

Unfortunately for the Sabbatarians throughout Lancaster County, the completion of this large and elaborate house of worship did not stop the bickerings between the two orders of the Solitary, nor equalize the interests of the secular members with the peculiar ideas and actions of the mystics. It was scarcely two months after the dedication, when the differences between the two mystic orders became so great that a separation took place, and each held its religious services independent of the other. The secular congregation now regulated their services regardless of the others and held them at such times as suited themselves, without reference to either of the Solitary orders.

The new clock and bells given by the father of

Rev. Peter Miller, were placed on the new building. The clock was fitted with a device for chiming the bells, which rung them at different times during the day and night, calling the religious devotees to prayer.

These innovations, together with the rites and ceremonies of the two orders, interfered still further with the worship of the secular congregation, and before another month had passed, several prominent members entered a vigorous protest against their exclusion, or the curtailment of their rights and privileges.

A NEW PRAYER-HOUSE.

A heated discussion ensued, which resulted in the withdrawal of several of the prominent members of the congregation from the Community, and in a general compromise being effected whereby another prayer-house was to be built. Owing to the extreme inclemency of the weather, however, the work proceeded slowly, and the fall and following winter had passed and the spring opened before the work moved with satisfying rapidity.

DEATH OF WOHLFARTH.

In the midst of this work, the Community was called upon to mourn their loss by death of Michael Wohlfarth (known as Brother Agonius). His death at this time proved a serious loss, not only to the Solitary on the Cocalico, but to the Sabbath-keepers, German and English-speaking alike, throughout the Province. Bold and aggressive, fearless and sincere, as he was, Michael Wohlfarth may well be called an apostle of Sabbatarianism. Believing it to be his duty to preach the keeping of the Seventh Day, he was wont to travel on foot from place to place, staff in hand, dressed in a pilgrim's garb; and no matter where he was, on the roadside or in the market-place, in meeting-house or church, in town or country, in season and out of season, he boldly and fearlessly proclaimed his doctrine and admonished his hearers, being oblivious to taunts or persecution; wherever he could find an audience there was his voice heard admonishing to penance and obedience to God's command as to His Holy Sabbath Day.

SISTER HOUSE AND SAAL FROM SOUTHWEST.

Wohlfarth, or Welfare as he was known among the English-speaking people, was one of the earliest religious leaders among the Germans to employ the printing-press to reach the populace, of both German and English nationality, versions of his work being published in both languages. He was well known to Benjamin Franklin, to whom we are indebted for the only recorded reason why the Ephrata Sabbatarians never promulgated or published a confession of faith. In his autobiography, after reciting the fact that he had suggested to Wohlfarth that it might be well to publish their articles of faith and code of discipline in order to silence calumniations of certain sects opposed to them, Franklin says that Wohlfarth gave the following reason for not doing so:

AN OLD PICTURE OF EPHRATA CLOISTER.

When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time He has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves, as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we, their elders and founders, had done to be something sacred—never to be departed from.

The funeral was attended not only by the Sabbath-keepers, but by settlers of all denominations for miles around, who came out of respect for the deceased exhorter. The services were performed with much ceremony. As his body was lowered into its last resting place in the graveyard adjoining the settlement, the Sabbatarians sang a special funeral hymn, composed for the occasion by his friend and mentor, the *Vorsteher*. The funeral was closed with the mystic rites of the Brotherhood of Zion.

PENIEL.

Owing to the many drawbacks which the Community experienced during this building operation, it was not until September that the new structure was enclosed. A curious feature of the building, which is still standing, is the extreme pitch of the roof. This was occasioned by the fact that the winter of 1740-41 was marked with an extraordinary snowfall. This induced the Brethren to raise the angle of the frame so as to shed the snow the more readily in case the succeeding winters should prove as severe.

The building was finally completed and dedicated with a general meeting and a love-feast in December, 1741, upon which occasion, the *Vorsteher* named the new building *Peniel*, for upon this spot he had wrestled in the spirit and prayed, and had a vision.

After the dedication, Emanuel Eckerlin (Brother Elimelech) was installed as *Vorsteher* of the new house of prayer, after which divine services were held under his direction at stated intervals for the congregation at large.

INTERIOR OF SAAL.

INTERIOR ARRANGEMENT.

The arrangement of the *Saal* at first was entirely different from what it is at the present time. As originally designed and built, it was double the height of the present room; it was light and airy, with two broad galleries running north and south, supported by a single pillar in the centre. The high ceiling was supported by two heavy beams set at right angles, thus forming four panels. They, in turn, were supported by a massive chamfered pillar, which is still in place.

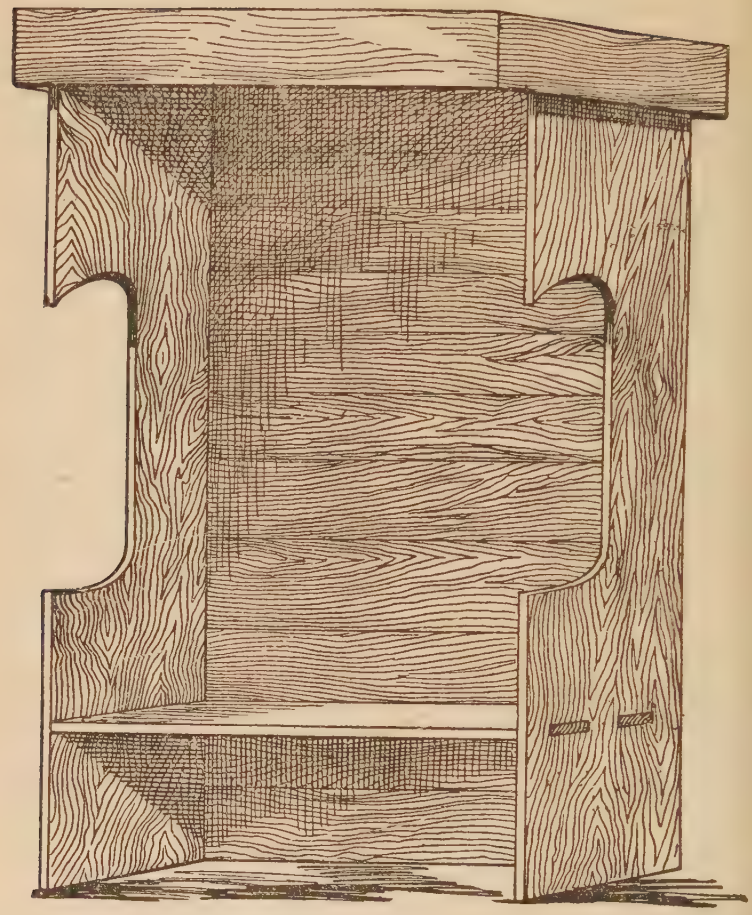
The general entrance for the Brotherhood and congregation at large, was by the door in the west. This has the same peculiarity as have all the doors leading into the prayer-halls of the Community, in being very narrow, so as to carry out the Scriptural injunction that "narrow is the way that leadeth unto life." In the east, directly opposite the door and upon a slightly raised platform, stood the preacher's bench and table.

The two galleries were screened with lattice work, for the use of the women of the settlement, the north gallery being reserved for the use of the Order of Spiritual Virgins. In this arrangement, they followed the custom observed in the Holland and German synagogues, wherein the women were relegated to the screened galleries. The entrance to these galleries was by a door which opened upon a narrow staircase in the northeast corner of the building, which, in turn, led to a corridor running the length of the building at the eastern end.

A narrow door, twenty by sixty inches, gave access to the north and south galleries. By this arrangement, the Sisters and women of the congregation could enter and depart from the services without coming into contact with the male worshippers. Each of these galleries was lighted by three windows, while the west wall was pierced for four windows. The plan of the *Saal* as here described, was continued until after the adjoining convent became the home of the Sisterhood.

SCANT USE OF IRON.

A peculiarity about these unique Ephrata buildings is the almost total absence of iron in their construction. Wooden



PULPIT OF THE OLD BROTHER-SAAL.
From sketch by Jacob Konigmacher of the original.

pins were used in place of spikes or nails wherever it was possible to do so. Even the split oak laths which hold the plaster in place were fastened without the use of nails. A channel, or groove, was plowed in the upright timbers, and the laths were cut to proper length, the ends pointed, and, after being wrapped with straw and mortar, then slid down in grooves in the posts.

The absence of iron is explained by the fact that in the Cabbalistic as well as in Rosicrucian philosophy and Biblical

teachings, iron was the metal which was symbolical of night, or darkness. It was the antithesis of gold, the symbol of purity and light. Iron was held to be the product of the powers of darkness, and to be the medium through which all

physical and moral evil was brought into the world. The many Biblical commands not to use iron in the construction or preparation of altars and other holy places, were cited in support of this position. The temple of Solomon, into the con-

struction of which great edifice no iron entered, was a conspicuous example of this doctrine.

It was in obedience to these Biblical commands, therefore, reinforced by the teachings and traditions of the Order, that little or none of the proscribed metal was used in the construction of the buildings intended for sacred purposes. The furniture of the *Saal* was put together entirely with wooden pins, while the boards which formed the altar were carefully scoured with fine sand to eradicate every sign of a tool mark before they were put together for the pious uses in the east end of the *Saal*.

THE SAAL AND OUTBUILDINGS.

They even went further and eschewed metal utensils at their love-feasts; their plates or platters were made of poplar wood, as were the candlesticks used in the religious meetings; their knives and forks were made of the harder hickory. The sacred vessels, the paten and chalice, used in the administration of the holy communion, were also of wood, made by the brethren, it is said, without the use of iron tools; and strange as it may seem, the snow white altar-cloth, or linen cloth used to cover the table, even to the present day, after being washed, is smoothed, or "ironed," with square wooden blocks which are used in place of the ordinary flat or sad iron, so that none of the unholy iron may touch the altar or its belongings.

ALTERATIONS.

In its interior arrangements, the *Saal* has undergone radical changes. The most important one was made some years after the adjoining convent was handed over to the Sister-

hood, and the large *Saal* adjoining the Brother House (Bethania) was built. It was the division of the *Saal* into two separate rooms. For this purpose, the centre pillar was mortised, and two beams were introduced to carry joists between the two galleries; these were then floored over, thus closing the open space. The effect of this change was to make the *Saal* the low dingy room that we now see it.[1]

In the upper part, the lattice work was removed from the former galleries, and these, with the intervening space now floored over, formed a large light room of a size corresponding to the one below,—about thirty-six by twenty-seven feet. This room was broken by a single obstruction only; viz., the large central pillar. Entrance was gained to the halls upon both floors from the adjoining Sister House by narrow doorways of twenty by sixty inches, in the extreme north-west angle of the room.

After this radical change was effected, the lower room was continued in its original uses for public worship and occasional love-feasts. The upper room became the private chapel, or prayer-room of the Sisterhood of Saron.

The public entrance to the lower *Saal* is by a hooded door in the west front; this door is flanked by a small window upon either side with nine panes of glass. The interior with its furnishings is extremely plain. The walls are wainscoted about half way up the sides with unpainted boards, above which they are as white as lime can make them, and for purity of colour they vie with the linen cloth spread upon the communion table.

DECORATIONS.

No decorations or ornaments greet the eye, except the old scriptural texts and allegorical compositions in ornamental penmanship *(fracturschrift)* hanging against the walls, and which were placed there over a century and a half ago. There are still to be seen within the *Saal* twelve of these large illustrations of ornamental Kloster penmanship. Once upon a time, they were choice specimens in the Sisters' writing room,

1. Sachse has been closely followed here. An examination, somewhat superficial, made by the present writer, failed to reveal evidence of such original conditions as described by Sachse.

examples of patient toil and artistic handiwork, unsurpassed in delicate tracery of flourish and detail, but now yellow and discolored,—the paper disintegrating and crumbling, with ink brown and faded, while some of the wording is hardly decipherable. Yet they are priceless mementoes of the past, showing the present generation to how great an extent education and culture flourished among the early German settlers in this valley.[1]

Light is admitted to the *Saal* by six windows in addition to the two in the west wall; three of these are in the north and south walls respectively. To keep out the sun these are shaded with a piece of plain white linen, with a hem at the top, through which a cord is drawn and fastened at either side of the casement.

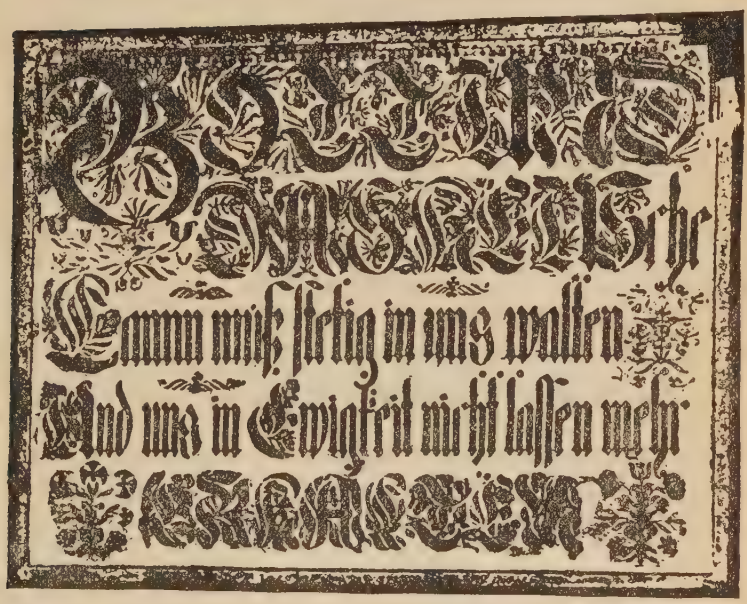
The furniture of the *Saal* consists of four long tables in the body of the hall, flanked by wooden benches devoid of backs, upon either side of the table. Along the sides of the room are ranged regular benches with backs, while against the south and west walls a shelf is fastened, high up near the ceiling, for the hats and wraps of the worshipers.

In the east end, upon a small raised platform, is the preacher's bench and the communion table; this is a plain unpainted wooden affair covered with a white linen cloth, upon which were usually placed the Bible, hymn-book, and an old hour-glass, whereby in olden times the length of the preacher's sermon was regulated.

A door to the left of the preacher's platform leads into the kitchen offices, this department consisting of a long narrow room extending the whole length of the house. In this room are still to be seen the appliances for preparing the viands and baking the unleavened bread used in the love-feasts. Here is still the old dough-trough in which the flour was mixed, and the plain oaken table upon which the dough was worked until it was ready to shove into the large brick oven, the door of which opened directly into the room. Here is still to be seen the *reiser,* an ingenious tool with which the loaves were scored before baking so that they would break evenly. Access to this department was also gained by the door which opened to the

1. Several of these *fracturschrift* compositions have been successfully restored.

GOTT UND
DAS KEUSCHE
Lamm muss stetig in uns wallen
Und uns in Ewigkeit nicht lassen mehr
ERKALTEN.



Translated:

GOD AND
THE IMMACULATE
Lamb must continually within us abide,
Nor must He forever let our
ZEAL ABATE.

FRACTURSCHRIFT TABLET OVER PREACHER'S BENCH IN SAAL.

private staircase already described, whereby the Sisters in charge of the kitchen could enter and depart without being seen by the other worshipers.

Returning to the *Saal* of today, we find the girders or beams of the ceiling supported by two heavy posts in addition to the mortised pillar. These posts are directly below the beams which formerly supported the galleries. The ceiling between the heavy timbers is made of yellow poplar boards,

with narrow laths covering the joints, and, like all other woodwork in the *Saal,* is unpainted and kept as scrupulously clean, as when the Sisters of Saron here reigned supreme.

FOOTPRINTS ON CEILING.

The portion of this ceiling beneath the old gallery is said to be in its original condition. Directly under the old north gallery may be plainly seen at regular intervals the impressions of the naked human foot, that have remained here during all the lapse of years, notwithstanding repeated attempts to remove them with soap and sand and an application of muscle such as only a Pennsylvania-German matron is capable of.[1]

In the centre of the room there stood until recent years a relic in the shape of an old cannon stove, such as was made early in the nineteenth century and designed to consume anthracite coal. Specimens of this kind are seldom seen now. It is now replaced with a stove of more modern type.

The historic *Saal* now serves as a meeting-house for the local German Seventh Day Baptist Congregation, who since the year 1813 are the legitimate successors to the old community. Religious services are held upon the Seventh Day whenever a preacher can be obtained, as they divide their time among the congregations of Ephrata, Snow Hill, Salemville, Morrison's Cove, and other points.

The room, as well as the services held therein, is still as in the days of yore,—in appearance as plain and unadorned as were the first Quaker meeting-houses, the services as fervent now as when led by the austere Prior Jaebez (Rev. Peter Miller.

For several years the upper part of Peniel was divided off into rooms and used as tenements, but in the year 1899, under the direction of the board of trustees, the tenants were dispossessed, so that the building might be restored to the same condition as when occupied by the old Sisterhood, and at the same time put into complete repair, so that it may withstand the ravages of time, and together with at least one of the two

1. These footprints were doubtless made by some Brother whose bare feet had become sore or tender and had applied oil or grease to their soles to relieve them and had then walked the length of board in question. The Brethren, it will be remembered, went entirely barefooted in summer.

other houses still surviving, it may remain for many years to come a monument to the memory of the early German Seventh Day Baptists of Ephrata Community, in Pennsylvania.

INFLUENCE OF COMET.

A few weeks after the dedication of Peniel, the appearance of a beautiful comet in the heavens wrought a commotion among the mystics at Ephrata and those surviving on the Wissahickon. The effect upon Beissel was so great as to inspire him to write a number of mystical hymns subsequently incorporated into the collection known as the *Paradisisches Wunderspiel.* These were followed by the *Wunderschrift,* a mystical disquisition by Beissel upon the fall of man. It was delivered, and then written, in German. This is perhaps the most remarkable of Beissel's numerous productions, and was one of the first pamphlets to be printed on the Ephrata Press. It is also the scarcest of the Ephrata imprints, and bears the date 1745. It appeared in both German and English.

VISIT OF MORAVIANS.

The first visit of the Moravian pioneers to Ephrata in 1736, left such a pleasant impression that upon the arrival of Bishop David Nitschman and his companions in December, 1740, to reinforce the Moravian party, three of the Solitary Brethren at Ephrata were at once sent to welcome and greet them. In the following March, a larger delegation of the Solitary made a similar visit. In the following July, a return visit was made to Ephrata for the double purpose of uniting the two evangelical movements, and of thoroughly investigating the monastic feature of the Ephrata Community. The delegation for the latter purpose consisted of Anna Nitschman and David Zeisberger, the elder. The former took up her abode with the Sisterhood, and the latter lodged with the Zionitic Brotherhood.

The result of this visit was much bad feeling between the two communities, owing to the defection of Gottfried Haberecht from Ephrata, influenced, as charged, by Anna Nitschman, who was likewise accused of misrepresenting the attitude of the Sisterhood toward marriage.

Paradiſiſches Wunder-Spiel,

Welches ſich

In dieſen letzten Zeiten und Tagen
In denen Abend-Ländiſchen Welt-Theilen als ein Vorſpiel der neuen Welt hervor gethan. Beſtehende
In einer gantz neuen und ungemeinen Sing-Art auf Weiſe der Engliſchen und himmliſchen Chören eingerichtet.

Da dann das Lied Moſis und des Lamms, wie auch das hohe Lied Salomonis ſamt noch mehrern Zeugnüſſen aus der Bibel und andern Heiligen in ſiebliche Melodyen gebracht. Wobey nicht weniger der Zuruf der Braut des Lamms, ſammt der Zubereitung auf den herrlichen Hochzeit-Tag trefflich Præfigurirt wird.

Alles nach Engliſchen Chören Geſange-Weiſe mit viel Mühe und groſem Fleiß ausgefertiget von einem

Friedſamen,

Der ſonſt in dieſer Welt weder Namen noch Titul ſuchet.

EPHRATÆ Sumptibus Societatis: 1754.

REDUCED FAC-SIMILE OF TITLE. (ORIGINAL 12¾ x 8 INCHES.)

A Dissertation on MANS FALL,

Translated from the High-German Original.

timed: *EPHRATA* Anno MDCCLXV.
old at Philadelphia by Messieurs CHRISTOPH MARSHAL and WILLIAM DUNLAP

TITLE-PAGE OF ENGLISH VERSION OF BEISSELS' WUNDERSCHRIFT

Original in Historical Society of Pennsylvania.

Paradiſiſches Wunder-Spiel,

Welches ſich

In dieſen letzten Zeiten und Tagen in denen Abendländiſchen Welt-Theilen, als ein Vorſpiel der neuen Welt hervorgethan:

Beſtehend in einer neuen Sammlung andächtiger und zum Lob des groſen Gottes eingerichteter geiſtlicher/ und ehedeſſen zum Theil publicirter Lieder.

EPHRATÆ: Typis & Conſenſu Societatis A: D: M D C C L X V I.

THE GREAT HYMNAL OF THE EPHRATA COMMUNITY.

ENTRANCE TO THE OLD GOD'S ACRE OF THE KLOSTER.

When Count Zinzendorf, the founder of the *Unitas Fratrum,* or Moravian Church, in Germany, visited America in 1741, he was astonished to find the hold that the Sabbatarian doctrine had upon the entire German populace of Pennsylvania, and particularly upon his own followers. For some time the Moravians had been keeping not only the First Day of the week, but the Seventh also. This practice, upon investigation, Count Zinzendorf was constrained to approve, himself.

SYNODS.

On December 30, 1741, Zinzendorf issued a call for a synod, or religious conference, irrespective of denomination, of all people, including the English, Swedish and German Lutherans, and the Scotch, Dutch and German Reformed, besides a numerous list of German Sectarians. In this large and variegated assemblage, the Ephrata delegation was accorded the place of honour. Israel Eckerlin was at the head of the delegates from Cocalico, and to him Count Zinzendorf paid much attention, and arranged that another synod should be called at Ephrata two weeks later. This arrangement, however, did not meet with the approval of the Community, and it was arranged that the conference be held elsewhere.

In all there were seven of these synods, or conferences, but they failed to accomplish the purpose for which they were designed.

Count Zinzendorf appears to have made two visits, personally, to Ephrata, but it does not appear that on either occasion he met Beissel. Several efforts were made subsequently to induce the secular brethren of the Ephrata Community to leave the fold of the Seventh Day Baptists and unite with the Moravians, but the scheme was always foiled by the influence of Beissel, or the actions of his deputies who attended the conference.

HEBRON.

The Eckerlins conceived a scheme for inducing such members of the secular congregation as occupied lands adjoining the settlement to bring themselves to a still higher spiritual condition. The plan was to erect a large building to be divid-

ed into two parts, one for the fathers and the other for the mothers; and upon their entering this establishment their farms and landed estates were to be handed over to the Brotherhood, thus becoming convent property.

This cunningly devised scheme to possess themselves of the settlers' lands and improvements was presented to the *Vorsteher,* with the argument that several couples had recently separated, the men entering Zion and the women Kedar, and that there were many others ready to take the same course. Beissel's consent to the scheme was thus secured.

It was not until the spring of 1743, however, that a building was erected for this specific purpose. It was built at right angles to Peniel, and was called *Hebron.* As interpreted in Ephrata, this name symbolized the end of conjugal life.

By Christmas, 1743, the new house was ready for dedication. Its dimensions were thirty by seventy feet. It was divided into two parts, one of which was to be occupied by the men, with an entrance on the north side. The other part was for the matrons, their entrance being on the south side. It was so designed that each division was a counterpart of the other. In addition there were rooms, chambers, and a hall for love-feasts, similar to those in Zion and Kedar, and in order fully to introduce the monastic discipline, several of the Zionitic Brotherhood moved into the house and took charge of the services, under the general direction of a steward.

Upon the day set for the dedication, January 12, 1744, the whole community assembled at Peniel. The crowning feature of the dedication was the handing of letters of divorce, previously prepared, to the house-fathers and matrons who had voluntarily divorced themselves with the intention of improving their spiritual condition by living separate lives in Hebron.

The entire scheme was doomed to failure, however. Those who entered the monastic community held on to their landed property—just what the Eckerlins did not want them to do. Besides, the children of many of them had been left at home on the farms, and the power of parental ties soon began to assert itself. Moreover the civil authorities began to investigate the extra-judicial divorces which had been issued, with the result that as soon as Beissel was apprised of the

actual state of affairs, he promptly advised the fathers and mothers to return to their families and resume their former domestic relations—advice which was promptly acted upon with happy results in every instance.

After the last couple to renounce their solitary state had been re-united, a special convocation was called of all the orders. An altar was erected in the angle formed by Peniel and Hebron, upon which, after an impressive divine service, the divorces, or articles of separation, were solemnly burned.

Thus ended this remarkable episode in the history of the Ephrata Community. Hebron, now vacant, was handed over for the use of the widows and poor of the settlement, who had been sheltered by the Hebron Community, and were now supported by the labour of the Zionitic Brotherhood.

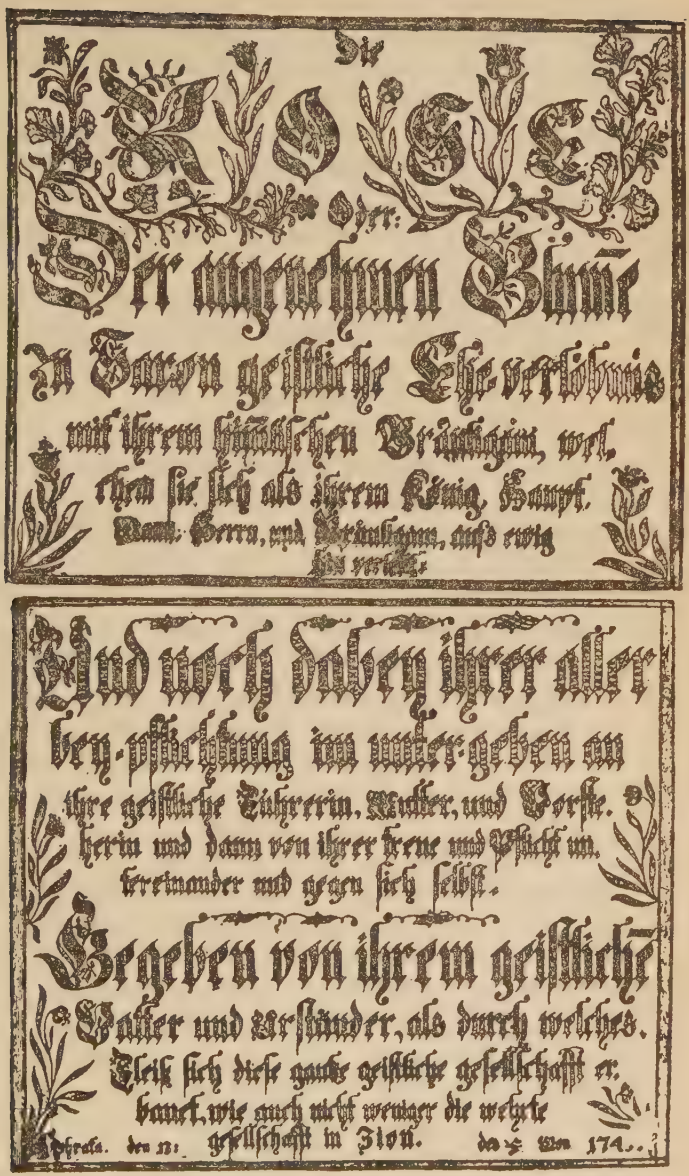
SARON.

After the failure of the Hebron Community, a proposition was made to pass over to the uses of the Sisterhood the two buildings in the meadow. This suggestion meeting with the approval of Beissel and other leaders, steps were taken to carry it into effect forthwith.

The proposition was that the Order of Spiritual Virgins should be reorganized into an order similar to that of the Zionitic Brotherhood, and that thenceforth the female celibates should be known as the *Roses of Saron*, according to the mystical interpretation of the second chapter of the *Song of Solomon*. Hebron was to become *Saron* and Peniel the *Schwester-Saal*, and these two names, *Saron* and *Saal* have remained until the present day. Kedar was to be devoted to the use of the widows who had been temporarily quartered in Hebron.

By the first week in July, 1745, the necessary alterations had been completed, and on the 13th of that month the dedication took place. Thenceforth the Sisterhood became a separate order, entirely independent of the Brotherhood. Father Friedsam Gottrecht (Beissel) was the acknowledged spiritual director and leader, however.

The celibates were now divided into seven classes, each class having its own special duties. The arrangement of Saron


Die
Kloge
Oder:
Der ungenehmen Stimm
zu Gottes geistliche Ehe-verlöbnüs
mit ihrem himmlischen Bräutigam, wel-
chem sie sich als ihrem König, Haupt,
Gemahl, Herrn, und Bräutigam, auf ewig
hat verlobt.
Auch durch dabey ihrer aller
bey-pflichtung im unter-geben zu
ihre geistliche Führerin, Mutter, und Vorste-
herin und dann von ihrer treue und pflicht zu
einander und gegen sich selbst.
Gegeben von ihrem geistliche
Vatter und Verstänber, als durch welches.
Fleiß sich diese gantze geistliche gesellschafft er-
bauet, wie auch nicht weniger die weltliche
Ephrata. den 21. gesellschafft in Zion. Anno 174..

TITLE-PAGES OF THE MANUSCRIPT CHRONICON OF THE EPHRATA SISTERHOOD.

was such that several cells, or *kammern,* opened out upon a common room containing a fire-place and other conveniences. Each of these common rooms was used by each respective class for its own special economy,—thus, there was one for spinning, another for writing, and others for singing, for basket-weaving, for quilting, for sewing and embroidery, etc. Each class was under a sub-inspectress, who was alone responsible to the Mother Superior, or *Mutter Maria* (Maria Eicher).

A separate house-diary, or *Schwester-chronic,* was commenced. This was still in existence a few years ago.

BETHANIA.

The Eckerlins, while yet in the zenith of their power, conceived a plan for building a large addition, or wing, to the Zion Monastery. This house was to contain no less than one hundred *kammern,* or cells, for that number of male celibates, together with the necessary community rooms and offices requisite for their comfort.

The plan for this house, in many respects, was formed after that of the old monasteries in the Fatherland, and, if it had been erected as originally designed, would have formed, together with the other buildings on Zion Hill, a most unique group of buildings, and afforded ample accommodations for the anticipated arrivals of novices from both at home and abroad.

Most extensive preparations were made for the early completion of this new building. The foundations were laid, the timbers were made ready, and the needed boards were seasoning down by the saw-mill.

In the midst of this activity, however, an event occurred which not only changed the plan for building the house, but which affected the general policy of the Community as well. This was no less than the dethronement and expulsion of the Eckerlins.

After the departure of the Eckerlin party, all work upon the new building ceased. It was then proposed that the Community erect a Brother House in the meadow near to the Sister House, or Saron, and thus utilize the building ma-

terial prepared for the monastery. This proposition met with general favor, and work was begun at once on the new structure and prosecuted with such vigour that toward the end of September, 1746, it was up, under roof, and enclosed.

It was now found that there was a sufficient quantity of heavy hewn timber and other material left over to build an even larger house than the one just completed. It was proposed to utilize this by building a chapel, or *saal,* adjoining the new Brother House. The frame of this *Brother-Saal* was raised in November, all the timbers being prepared and put into place within five weeks. This was the most stately building thus far erected by the Community, and surpassed anything to be found at that time in America.

The new chapel was placed at right angles with the Brother House, the north gable commencing about in the centre of the eastern end of the Brother House, and extending southward a distance of nearly one hundred feet. The main entrance to the *Brother-Saal* was by a door in the west front. The Brotherhood of Bethania, however, had a private entrance upon each floor. These doors were at the end of the corridors which divided the monastery, and opened into the extreme northwest corner of the *Saal.* It will be observed that the salient features of the Sister House and adjoining chapel were reproduced in the *Brother-Saal.*

In the course of years, the *Brother-Saal* underwent a change similar to that of Peniel, in so far that the gallery was turned into a hall on the second floor, and this large room was utilized by the Brethren as an academy, or classical school.

It is the third floor of the old *Brother-Saal,* however, that is of more than ordinary interest to us, as here was set up, after its completion, the enlarged printing establishment of the Ephrata Community. Here the type was set, the levers of the presses pulled, the sheets printed and hung up on long poles to dry,—sheets of the Ephrata imprints, some of which, on account of their scarcity, have since become almost priceless. Here also the sheets were folded, glued, and stored until the demand for them warranted their binding.

The *Brother-Saal* was used for school purposes for many years after the decline of the Community, until, finally, for

some unexplained reason, it was demolished some time after the year 1844.[1] No picture of this old sanctuary is known.

The old Brother House, however, remains standing to the present day. Time has dealt kindly with the old landmark. One of the peculiarities of this building is the recession of the third floor. Just why this is so has never been explained; nor is it known just how the timbers are framed. There is also a slight projection between the first and second stories. There have been many changes in the window openings of the old monastery, and they now present an irregular appearance, as but a few of the original frames remain.

THE OLD BROTHER HOUSE (SOUTH FRONT).

As we step into the old house by way of the south door, the visitor is attracted by the narrow and steep staircase, with a rope affixed to the one side, by the aid of which the mystic recluses ascended the steep and narrow flight of steps. Just how the lower floor was originally arranged is difficult to surmise, in view of the changes made in late years, since the rooms have been used for tenement purposes. Originally, the lower floor was undoubtedly used for a refectory and for culinary purposes.

1. Rev. Walter B. Gillette, who visited Ephrata about the end of that year, says the *Brother-Saal* was still standing at that time although in ruins. Vid. *The Sabbath Recorder*, Dec. 5, 1844.

On the second floor, one sees yet the long corridors upon which the small cells, or *kammern,* of the religious votaries, open. The doors are but twenty inches wide. According to an old record, the Brethren cast lots for the cells after the monastery was finished.

Several years ago, several of the interior partitions were removed and the rooms utilized as tenements. Of late, however, steps have been taken to make all the necessary repairs to insure the preservation of what remains of the old Kloster —Bethania, which like its companion, the Sister House, Saron, across the meadow, forms a unique setting within the old Kloster confines.[1]

THE PILGRIMAGE TO NEW ENGLAND.

In the fall of 1744, Israel Eckerlin, Samuel Eckerlin, Alexander Mack, and Rev. Peter Miller set out upon a pilgrimage to New England for the purpose of visiting the Sabbatarian communities there and those that lay between, in Pennsylvania and New Jersey.

The preparations for the journey were soon made, all that was required being an extra sole under their wooden sandals, a sharp iron at the end of their *pilgerstab,* and a day's provisions, in addition to a copy of the *Weyrauchs Hügel,* and a few theosophical tracts.

These simple preparations being complete, a solemn love-feast was held in the *Saal* of Zion on Friday night, September 21, 1744, when the bread was broken and blessings invoked upon the pilgrims. These services lasted until far into the night, and even the hours between midnight and dawn were passed in prayer and supplication. On the next morning, Sabbath, the pilgrims were present at the meeting of the congregation. After the close of the Sabbath, they started upon their long journey, accompanied for a short distance by many of the Brotherhood.

Once fairly upon their way, they walked in single file, as was their custom, silently and bareheaded, stopping for the night at any house that offered them shelter. The road selected led through the German settlements in eastern Lancaster

1. More recently, owing to the greatly decayed condition of its foundation timbers, the old Brother House is falling into ruin, and it is doubtless a question of but a short time when it will wholly disappear.

County, by way of Churchtown, thence north-eastward towards their English Seventh Day Baptist Brethren at Nantmeal, in Chester County, where a stop was made and several missionary meetings held.

From the Falls of French Creek, the road was taken through Coventry. Here visits were made and services held among the many German families of that vicinity. Thence the journey led across the Schuylkill to the German settlements scattered along the roadside leading to Germantown. When the party arrived at the Ridge, a somewhat lengthy stop was made with Conrad Matthäi, Seelig, and the Brother Mystics on the Wissahickon. The rest of the journey to the city was uneventful.

After a short sojourn at the house of William Jung, the Philadelphia agent of the Community, and visits to the Seventh Day Baptist brethren in the city and on the Pennepek, the four pilgrims started fairly on their journey to a new and distant country. They attracted no little attention as they slowly plodded their way north-eastward, crossing the Neshaminy at the Falls, and thence by way of Coryel's ferry into New Jersey.

At Amwell, in Hunterdon County, another somewhat lengthy stop was made, as the converts baptized some six years before still kept up their organization and considered themselves a branch of the parent Community at Ephrata. But little more than fifty years ago, the descendants of these people still kept up an organization and church, but as the old people died out, the younger generation gradually assumed the manners, customs, dress, and Sunday observance of the other residents of the place.

After leaving Amwell, they took up their journey through the pines and sandy dunes towards the ocean. Their path led for miles through the unbroken forest, where often for hours, the monotony was broken only by the note of a bird or some crawling reptile in their path. Houses were few and far between, and, in addition, the pilgrims were forced on several nights to bivouac around a fire in the woods so as to keep off any wild beasts, with no other shelter than the canopy of heaven. Autumn had now well set in, and the nights were al-

EPHRATA PILGRIMS.

ready cold and frosty. This, however, did not tend to cool the ardour of the pilgrims nor deter them from their undertaking.

VISIT TO SHREWSBURY.

Their objective point was that part of New Jersey commonly known as Barnegat, where a small company of Seventh Day Baptists had settled in the Township of Shrewsbury, in Monmouth County, between the waters of the Shark and Manasquan Rivers. These Sabbatarians had emigrated hither from Stonington, Connecticut, and Westerly, Rhode Island, a few years before, and were reinforced by several members of the family of William Davis, from Pennsylvania. Sachse says,

> At the advent of our pilgrims, this community numbered but fifteen adult members, who, notwithstanding the smallness of their number, met and signed a covenant shortly after their settlement, binding themselves to live and walk together as Christian people, though they had no church organization or pastor.
>
> The pilgrims were kindly received; meetings were arranged and held in their honour. At these gatherings, Rev. Peter Miller preached and admonished them to remain steadfast in their faith. This resulted in a church being organized, and William Davis, the elder, though in his eighty-first year, was elected pastor.

This was the Shrewsbury Seventh Day Baptist Church, which, in 1789, emigrated in a body to Western Virginia, and subsequently became the present Seventh Day Baptist Church at Salem, West Virginia.

BARNEGAT.

From Shrewsbury, the pilgrims wended their way down the west shore of Barnegat Bay, to a point almost opposite the inlet of that name, where was a settlement of New England Sectarians known as *Rogerenes*. These people appear among the earliest settlers of Morris County, New Jersey, whither they came from New London, Connecticut, in the year 1734. The party was led by John Culver, or Colver, of Groton, Connecticut, and his wife, who were among John Rogers' earliest and most faithful followers. They first settled on the east side of Schooley's Mountain, Morris County, New Jersey. After about three years, they migrated to what is now Waretown—

so-called from a Rogerene, Abram Waeir—in the present county of Ocean. After remaining here eleven years they returned to Morris County and settled on the west side of Schooley's Mountain, between Succasunna and Hopatcong Creek. It was while they were at Waretown that they were visited by our pilgrims.

Whether these Rogerenes still observed the Seventh Day or not, does not appear. They were received with a hearty welcome, however, and entertained by John Culver, who had previously made several visits to Amwell and Ephrata and invited them to come to Barnegat.

After the visit to Barnegat, the pilgrims went to visit a hermit who lived near Crosswick Creek near Burlington, in Burlington County. The records speak of him as "John Lovell, an old Pythagorean." Who he was, or what connection there was between the Ephrata Brotherhood and this recluse, does not appear.

NEW LONDON.

From Crosswick Creek, the pilgrims journeyed toward New Brunswick, where they had the good fortune to find a vessel bound for New England. This landed them at Black Point, Connecticut. After a short sojourn with the Rogerenes at New London, Connecticut, they proceeded to Rhode Island, where they made an extended visit among the brethren of the Newport and Westerly (Hopkinton) Seventh Day Baptist churches.[1]

On their return, the pilgrims again visited the Rogerenes at New London, where they made a very favourable impression upon people of all denominations. The day of their departure from New London was made a holiday in their honour.

They took passage from New London on a sloop for New York, where, upon their arrival they were arrested and on account of their monastic garb, charged with being Jesuits from New Spain. A friend interceded for them, and they were released.

They now hastened home, going by way of Staten Island,

1. Sachse says accounts of this visit are known to be in existence, but were not accessible to him at the time of his writing. *German Sectarians.* Vol. II., p. 109.

Woodbridge, New Brunswick, Trenton, and Philadelphia. At Philadelphia, they stopped three days for rest and then started on their weary tramp of eighty-six miles to Ephrata. The bad condition of the roads and the severe weather greatly retarded their progress, and they were obliged to make another short stop at Lancaster.

Finally, however, they arrived within sight of Mount Zion just as the sun was setting back of the hills in the west. Falling upon their knees, they offered up a prayer of thanksgiving for their safe return. A little further on, a stop was made with a house-father, so timing themselves as to arrive at Zion while the Brotherhood were at their devotions, that they might once more hear the sweet cadence of the Ephrata Choir.

Great was the surprise of the assembled Brotherhood to see the four gaunt, haggard figures file silently into the *Saal* and take their usual places. After fraternal greetings were over, arrangements were made to hold a general love-feast in Peniel on the following Sabbath, to celebrate their safe return, and to listen to the greetings sent by the brethren at Amwell, Barnegat, and New England, and the account of their extended pilgrimage. After this was over, each of the four Brethren returned to his regular routine of work and prayer, as if there had been no intermission.

INDUSTRIES.

Undoubtedly the four Eckerlin brothers were the organizers of the industrial and commercial features of the Ephrata Community. The various enterprises in which the Solitary of both sexes engaged shortly after their organization for a time promised to make the Community the greatest industrial establishment in America.

Israel Eckerlin was the one who conceived these enterprises, and during the few years that he remained in power, the Brotherhood grew in riches and influence. With his expulsion by Beissel in 1745, most of the enterprises lapsed or were discontinued, a notable exception being the printing office, and it is likely that this was carried on for the sake of disseminating religious literature rather than for profit or gain.

In the beginning, the cultivation of the ground was the chief labour of the Brotherhood, and so primitive were their

methods and so scant their resources, that not only did they drag the plow with their own hands, but even the cart was drawn in a similar manner.

The first industry at Ephrata of which we have any record, was a bakery, which was operated in the interest of the poor settlers, no charge whatever being made for the bread or for the baking.

With the adoption of the communal life, a change came over the scene, and as the Eckerlin brothers assumed charge of the government of the community, plans were laid for developing the resources of the land as well as of the people who composed the settlement. The idea was to make the community more than self-supporting.

The first move in this direction was to set out a large orchard, as well as a row of fruit trees extending entirely around the Kloster property. A vineyard was also planted.

MILLS, TANNERY, ETC.

Next, the Community came into possession of a small grist mill on the Cocalico, at the foot of Zion Hill, dating from the earliest days of the settlement of the valley. After the mill was purchased by the Community, its power was rapidly developed. The mill was rebuilt of stone, and its capacity increased to three run of stones.

Moreover, in a short time, there were as many as five different industries centred at this point. First, there was added a saw mill. Second, there followed what may perhaps be called the one second in importance, the paper mill of the Brotherhood, wherein much of the paper was made that was used during the Provincial period. Third, there was also added within a few years a skillfully built oil mill, with stones the like of which existed nowhere else in America; much of the oil pressed at the mill was used to make the printer's ink required in the province. Fourth, looms for weaving both linen and cloth were set up. Fifth, a fulling mill was also erected, where the cloth and homespun made in the community and vicinity were fulled and prepared for use.

A tannery was projected upon a large scale where both tanning and tawing *(Roth und Weisgerberei)* were to be carried on. A bark mill, for grinding the oak and hemlock bark,

was also built. Shoemaking was carried on upon an extensive scale. The leather was also used for binding books bound by the Community.

One authority declares that the Brotherhood at one time operated a pottery, where a crude class of earthenware, such as milk pots, pie dishes, etc., was made. Corroborative evidence of the truth of this statement is not wholly lacking, either.

Horses and wagons were procured to meet the demands of the various industries, and so greatly did they increase that they kept three teams on the road almost constantly.

Quarries were opened, and stone prepared for building and for other purposes. Stone bridges were projected, and an effort was made to improve the roads. Agencies were established in Philadelphia and elsewhere for the purchase and sale of supplies and products.

Various industries were started in the Community houses. One of the earliest of these was a bookbindery, which in 1742-43 was the largest and best equipped shop of its kind in the Colonies. It was the only one which could undertake to bind an edition of magnitude.

Even the Sisterhood were not exempted from labour, as, in addition to their domestic, educational, and musical duties, they carried on spinning, quilting, embroidery, the making of sulphur matches, and other employments, upon an extensive scale.

The most important enterprise, however, was undoubtedly the installation of the printing press, for which the ink and paper were all manufactured by the Brotherhood, who printed the sheets, bound the books, and distributed the edition.

STONE BULDINGS PLANNED.

Many were the plans laid by the Eckerlins to increase the income of the Community and place the institution upon a good financial basis. It was designed that eventually the frame structures should be replaced by great stone buildings, similar to the old monastic institutions of Europe. The first of these architectural monuments was to be an imposing mausoleum on Zion Hill, for the repose of the Brotherhood of Zion, as

THE BUILDINGS SHOWN IN THIS PICTURE ARE SUPPOSED TO BE THOSE ON ZION HILL.

they were called from time to eternity. To that end plans were drawn, stone was quarried and dressed, and other preparations made which were interrupted only by the expulsion of the Eckerlins from the Community.

ASCENDENCY OF THE ECKERLINS.

When the successful issue of the efforts of the Eckerlins began to bear fruit, Conrad Beissel, as the spiritual leader of the settlement, conjectured that the success of these com-

mercial ventures was not only advancing the interests of an unworthy aspirant for the leadership of the community in Beissel's stead, but that the worship of Mammon would soon extinguish the fires upon the altars of spiritual religion, if the greed for gain and the accumulation of wealth was not speedily checked.

This brought about a rivalry between Beissel and the ambitious Prior, Israel Eckerlin (Brother Onesimus), and ended with a division of the Brotherhood and an estrangement among the Sisterhood, the Prioress siding with the opponents of Beissel.

For some time previous to this rupture, matters, both spiritual and secular, were in the hands of Israel Eckerlin, under whose shrewd management the industrial and commercial ventures prospered and the wealth of the Zionitic Brotherhood increased.

So far as the spiritual affairs of the Community were concerned, ritualistic and ceremonial innovations were introduced, in which the Prior and Prioress figured as chief actors. Special robes were now made for the Prior according to his design and directions, for use in the various functions of his office. They were the handiwork of the Sisters, and were different from anything thus far used in the Community.

Thus, a distinctive robe was designed, which he (Israel Eckerlin) put on when officiating at a baptism. Another costume, assumed upon high feasts when officiating before the two orders, was patterned after that of the Jewish high priest, as described in the Book of Exodus. As a model, they used a picture in an old German Bible. Tradition states that it was followed even to a row of tinkling bells. The Prior, moreover, went so far as to have a jeweled breastplate made, which, according to the record, he wore as a "sign that he had to bear the sins of his people on his breast, to which fancy, it is reported, he clung till death."

The Prior now constituted Maria Eicher, the superintendent of the Sisterhood, an *Abbess,* who forthwith bedecked herself with insignia and robes similar to those worn in the convents of Europe. Henceforth, for a time, Prior Onesimus and

Abbess Maria revelled in ecclesiastical pomp and splendour, and assumed the whole management and direction of the Community.

HUMILIATION OF BEISSEL AND EXPULSION OF THE ECKERLINS.

The humiliation of Beissel was now complete. Nominally he was still superintendent, but, as a matter of fact, he was completely ignored by the aggressive Prior and his supporters, who gradually deposed him from all power, and forced him to retire to one of the small cabins where he remained for a time, sick and neglected by all but a few faithful ones of both orders. As the *Chronicon* says:

> During which time the Superintendent sat in his house, forsaken by God, men, and angels, whereof no judgment could be passed against him, since he did not lay claim to any good for himself.

At last, however, Beissel summoned strength enough to overthrow the opposing party, when he expelled the leaders, and as he thereby swept away, as it were, the commercial features, the settlement for a time at least became a spiritual community again.

GREAT MATERIAL PROSPERITY.

At the time of the expulsion of the Eckerlins, the mills of the Community were crowded with orders to their utmost capacity. At the saw mill, piles of logs were awaiting their turn to be sawed into timber and boards. In the paper mill, the demand was so great that orders could be filled only in the distant future; to supply this demand, it had been necessary to collect a large stock of rags and have them ready to put under the stampers as opportunity offered.

The demands upon the capacity of the grist and oil mills were even more pressing, as they were run not alone upon the grist, or toll, system, but upon the merchant principle as well. Wheat, grain, and seed were bought outright by the Brethren and stored in granaries until it could be converted into flour or oil, and then sold at a good profit in the Philadelphia markets.

To operate these varied interests, a number of horses, oxen, wagons, and employees were required, together with agents and correspondents at different trade centres. All of this needed a head with executive ability, and a mind strong enough to control the working forces and opposing influences within the Community.

DECLINE OF INDUSTRIES.

Such was the condition at Ephrata in September, 1745. With the exit of the Eckerlins, an immediate change took place. The mills were summarily closed, and the announcement was made that all contracts were canceled; standing orders would be filled, after which, no grain, wheat, seed, logs, or rags would be purchased by the Brotherhood, excepting such as would be required for the uses of the Community. Following this notice, all horses, wagons, and oxen were sold and the employees discharged. One of the chief incentives for such drastic measures was to refute the charge made "that the Brotherhood were in reality merely a company of buyers and traders." The demands upon the Brotherhood for the products of their mills, however, continued in spite of the radical retrenchment. The excellence of their flour, the weight of the oil, and the quality of the paper and cardboard—of which they were the only makers in America—all combined to create a market for the Kloster products. No effort was made, however, in after years again to extend the business, or to cater to any, except home demand.

Thus things went on until the night of December 5, 1747, when toward morning a great calamity overtook the Community, and three of the mills were destroyed by fire. By a supreme effort, the saw mill and paper mill were saved. The flour mill, with its three run of stones, together with two hundred and sixty bushels of wheat and a hundred and fifty bushels of other grains; the very skillfully built oil mill, besides a large store of oil and upwards of five hundred bushels of flax-seed; and the fulling mill, with all its appurtenances, all fell a prey to the devouring element.

The mills were all rebuilt within a few months and placed

in commission once more. The fulling mill, however, appears to have been burnt again in 1753.

Soon after the close of the Revolutionary War the grist mill was enlarged and its capacity increased, in order to meet the demands made upon it. But this was scarcely completed, and the mill in active operation again, when it was once more set on fire, but the flames were stopped before they had done great damage.

A visit to the old mill seat shows the changes of time. The oil mill, with its ingenious machinery; the paper mill, with its stamper, vats, and sieves; and the fulling mill, with its noisy rattle, have all long since passed away.

The grist and saw mill, however, which until very recently stood ready to grind and saw, fed by the Cocalico, as of yore, have been converted into a private electric light plant for the use of a wealthy country gentleman, who possesses a large landed estate not far away.

The upper mill seat, known as the "Bauman" Mill, was enlarged in 1791, and later was used exclusively for making paper and cardboard. We now find in its place a large modern steam flouring mill.

Both mill seats have long since passed from the ownership of the Seventh Day Baptist Congregation, which now holds sway over the old Kloster confines on the Cocalico.

THE SAUER BIBLE.

Previous to the publication of the Sauer Bible, there was no low-priced German Bible which was acceptable to a large number of the Germans of the Province. The distribution of the Canstein and Amsterdam editions of the Bible was in the hands of the regularly accredited pastors from Germany. The Berleburg edition, which was in four large folio volumes came at the high price £4. 14*s*. 0*d*. Besides, many of the German Bibles were printed in small type, which could not be read by older people whose eyes were more or less dimmed by age or other infirmities, and spectacles as yet were almost unknown among the labouring classes.

Such was the situation which induced Christopher Sauer and his associates to consider the advisability of publishing an

American edition of the Holy Bible—one which should prove acceptable to all religious factions, and of such size and clearness of type that it could be read easily by the older people, and at the same time, be within the limit of their means.

The plans for publication of an American Bible in the German tongue were undoubtedly consummated at Germantown during the printing of the *Weyrauchs Hügel,* at a time when Peter Miller, Conrad Weiser, with two of the Eckerlins and others, from Ephrata, were all intimately associated with Christopher Sauer, and who were then supervising the publication of that hymn-book, if in fact they did not perform most of the manual labor connected therewith.

The statement has been made repeatedly in print that the Sauer Bible of 1743 was the first edition of the Holy Scriptures to be printed in America. This is correct so far as any European tongue is concerned, but an error as to the general statement, because a version in the Indian tongue, known as the Eliot Bible, was printed and published in Boston in 1663, fully eighty years before the appearance of the Germantown Bible.

Just whom the Germantown printer consulted about his proposed undertaking, or who encouraged him with substantial assistance at home and abroad, is not known. What share Conrad Beissel, Peter Miller, the Eckerlins, Johannes Hildebrand, and others had in shaping his determination, is a problem we cannot solve. It must be remembered, however, that this was at a period of great spiritual activity and excitement among many sects within the province.

In a careful survey of the situation, we may safely say that Sauer's support in his great venture for printing the first German Bible in America, was derived chiefly from the Separatist sects, such as the Ephrata Community, the Dunkers, the Mennonites, and others who had renounced allegiance to the Lutheran and Reformed faiths, and that the successful accomplishment of this great pioneer edition was due to these people.

It appears that a sufficient quantity of printing material and type was procured from a type-foundry and publishing house at Frankfort-on-the-Mayn. The paper was obtained from the

local paper makers, while the ink was a home-made composition of Germantown soot and linseed oil from the mills of the Ephrata Community. Thus was commenced, early in the year 1742, the printing of the Holy Bible in a European tongue in America; a work which for ages to come will redound to the credit of these pious German settlers in the Province of William Penn.

History is silent as to who the men were that set the type, laboriously inking the forms, correcting the sheets, or even pulling the lever of the press. Tradition tells us, however, that much of the type-setting and proof-reading was done by the Ephrata Brethren. It is known that Rev. Peter Miller and two of the Eckerlins had had some experience in Europe as proof-readers, and that Jacob Gass was a practical printer, as well as Johannes Hildebrand, who had also served some time in the preparation of manuscript for the printer, and that he was in Germantown during the printing of the Bible. Consequently, so far as the latter are concerned, the old tradition is undoubtedly true.

Then, again, we must consider the fact that some of the Ephrata Brethren were constantly present at Germantown during the printing of the *Weyrauchs Hügel,* and that a close intimacy existed between the Eckerlins and their followers among the Ephrata Brethren.

No time was lost in entering upon this stupendous task. Contributions of linen rags were solicited and gathered, and were sent in turn to the paper mill to be made into printing paper. Lampblack and linseed oil were procured and made into printer's ink.

The first type was set and the first forms were worked off early in April, 1742, and long before the harvests of the year were gathered, the printed sheets of the first five books of Moses were drying in the loft over the press-room.

In August, 1743, the announcement was promptly made that the new Germantown Bible was ready for delivery. So far as the time went, and the quality of paper and typography was concerned, the printer had conscientiously kept his promise. This monumental work of no less than 1267 pages, quarto, was set up, and twelve hundred copies were laboriously printed

ONE OF THE EPHRATA PRINTING PRESSES.

In Collection of Historical Society of Pennsylvania.

four pages at a time, with a title page in two colours, and the book was finished in about a year and a half.

Sachse has discovered that at least a part, if not all, of the paper used in the Sauer Bible was made at Ephrata. He has found further evidence showing that the greater portion of this edition was bound at Ephrata, and distributed from there under the supervision of Samuel Eckerlin. Sachse further seems to intimate the possibility that all the work on the entire edition (including the binding) was done at Ephrata.[1]

Christopher Sauer, the younger, succeeded his father as a printer and published the second and third editions of the Germantown Bible. He was likewise an elder in the Dunker congregation of Germantown. In 1751, he married Cathrina Sharpnack. During the Revolutionary War, he was arrested by the American forces as a spy and traitor. Through the magnanimous intervention of Gen. Peter Mühlenberg, his life was saved. His property, however, was confiscated and sold, and his last days were spent in abject poverty—an object of charity. Several of his children enjoyed the prosperity of their treachery to their native land. Christopher Sauer, 3d, became King's printer and deputy post-master general for Nova Scotia. Peter Sauer, another son, held some position in the West Indies.

EPHRATA PRESS.

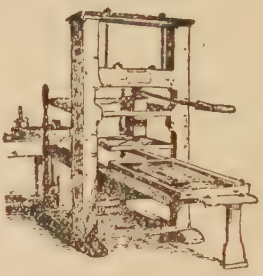
Of greater and of far more importance than the mystical theosophy of the Kloster, and the varied industries which developed the resources of the monastic settlement on the Cocalico, are the issues of the Ephrata Press, locally known as the *Kloster Presse* or *Die Presse der Brüderschafft* (Kloster Press, or Press of the Brotherhood).

Erected here in the wilds of Pennsylvania, it was the first one upon which both English and German type were used. Sauer's early attempts to print with English type proved abortive, and it was not until 1749 that an English work was issued from his press at Germantown. Further, it was not until the year 1747 that Franklin issued an imprint in German type.

That the printing office at Ephrata was supplied with

1. *German Sectarians.* Vol. II., pp. 47-50.

fonts of both English and German type is shown by the *Chronicon,* which tells us that Israel Eckerlin printed a polemic in English against the Moravians, as early as the year 1745, if not earlier.



EPHRATA HAND PRESS.

Just when the Ephrata Press was first set up and from whom the outfit was obtained, has thus far remained an impenetrable mystery, owing to the total absence of any extended documentary evidence.

Little did the Ephrata Brotherhood think, when they were publishing their books, that the issues of their press, in the course of time, would not only become valuable and much sought after, but that they would be classed among the rarest and most peculiar of unique American imprints, and that large sums would be paid for specimens of their handiwork, to be guarded carefully in glass cases in the leading libraries of the world.

It is generally assumed that the installation of this printing office on the Cocalico was evidently a direct outcome of the quarrel between Beissel and Christopher Sauer, in connection with the printing of the *Weyrauchs Hügel.*

Be that as it may, the Ephrata Brethren laid their plans well, and doubtless intended to go into the printing business

AN OLD KLOSTER CARTOON.

CARVED BLOCKS MADE AT EPHRATA KLOSTER FOR PRINTING DRESS GOODS.

Specimens in Danner Collection, Manheim, Pennsylvania.

upon an extensive scale, as they made their own paper, oil, and ink, besides having a fully equipped bindery. Thus their printing establishment was a complete economy, in the German sense of the word.

Without doubt, the Eckerlins were the chief factors in setting up this press at Ephrata. Further, the printing plant must have been an extensive one, well equipped from the start. So far as can be gleaned from the fragmentary notices that have come down to us, they must have commenced with two presses,—a large and a small one. The latter was soon disposed of to the Moravians, a transaction, which, it appears, is noted in the Bethlehem Diaries. This was replaced by a larger one.

One of these historical presses, upon which it is said the first printed copies of the Declaration of Independence were produced, is now in the museum of the Historical Society of Pennsylvania. The other, early in the nineteenth century, found its way down to the Snow Hill Institution, where it did duty until a few years ago, when it was taken to Bedford County, where it served for some time to print the weekly paper of the German Seventh Day Baptists of Morrison's Cove.[1]

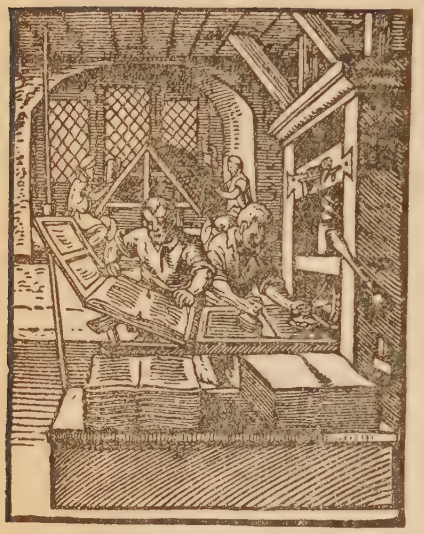
EARLY ISSUES OF PRESS.

One of the earliest issues, if not the very earliest, of the Ephrata Press was a small broadside, 14½x6½ inches. This was intended as a talisman or protection against the inroads of the Moravians. This was known as *Eine Säule gegen den Bösen Rott.*

Then followed two large placards, usually called the "Eckerlin Broadsides." The title of the first, rendered into English was as follows: *The Precepts and Rules of the Warrior of Jesus Christ;* of the second, *A Veritable Spiritual Mirror,* etc.

The first book to be issued appears to have been a Mennonite devotional book, of 116 pages, small 24mo.

1. It is now in the printing office of Frank R. King, at Salemville, Bedford County, Pennsylvania.



Ich bin geſchicket mit der preß
So ich auffstrag den Firniß reß/
So bald mein dienr den bengel zucke/
So iſt ein bogn papyrs gedrucke.
Da durch kombt manche Kunſt an tag/
Die man leichtlich bekommen mag.
Vor zeiten hat man die bücher gſchribn/
Zu Meinz die Kunſt ward erſtlich triebn.

Ich biud allerley Bücher ein/
Geiſtlich vnd Weltlich/groß vnd klein
In Perment oder Bretter nur
Vnd beſchlage mit guter Clauſur
Vnd Spangen/vnd ſtempff ſie zur zie
Ich ſie auch im anfang planier/
Etlich vergüld ich auff dem ſchnitt/
Da verdien ich viel geldes mit.

CARTOONS ILLUSTRATING THE PRINTING AND BOOKBINDER INDUSTRIES. FOUND AMONG SOME OLD EPHRATA PAPERS.

The next regular issue was another small 24mo for the same people.

Then followed several important works by Beissel, one of which was a work on mystic theology, of 283 quarto pages.

Owing to the unsettled state of affairs after the expulsion of the Eckerlins, there was no issue of the Ephrata Press during the year 1746. The next year, an attempt was made to print the hymn-book known as the *Turtel Taube,* which was to be for the exclusive use of the Congregation.

Das
Gesäng
der einsamen und verlassenen
Turtel-Taube
Nemlich der Christlichen
Kirche,

Oder geistliche u. Erfahrungs-volle Leidens u. Liebes-Gethöne,
Als darinnen beydes die Vorkost der neuen Welt als
auch die darzwischen vorkommende Creutzes- und Leidens-
Wege nach ihrer Würde dargestellt, und in
geistliche Reimen gebracht
Von einem Friedsamen und nach der
stillen Ewigkeit wallenden
Pilger.

Und nun
Zum Gebrauch der Einsamen und Verlassenen zu Zion
gesammlet und ans Licht gegeben

EPHRATA.
Drucks der Brüderschafft im Jahr 1747.

GREAT MARTYR BOOK.

It was during the printing of this hymn-book that the mills of the Community were destroyed by fire. As affairs began to settle down to the old routine during the preparation of the book, and while the book was yet upon the press, overtures were received from the Mennonites, looking forward to the translation of their great Martyr Book into High German, and its publication in that tongue.

It had long been the cherished dream of the followers

Der
Blutige Schau-Platz
oder
Martyr
Spiegel der Tauffs Gesinten
oder
Wehrlosen-Christen,

Die um des Zeugnuß JEsu ihres Seligmachers willen gelitten haben, und seynd getödtet worden, von Christi Zeit an bis auf das Jahr 1660.

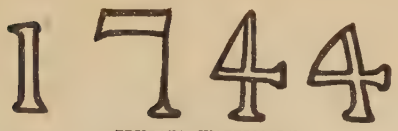
Vormals aus unterschiedlichen glaubwürdigen Chronicken, Nachrichten und Zeugnüssen gesamlet und zu Holländischer Sprach herauß gegeben

von T. J. V. BRAGHT.

Nun aber sorgfältigst ins Hochteutsche übersetzt und zum erstenmal ans Licht gebracht.

EPHRATA in Pensylvanien,
Drucks und Verlags der Brüderschafft. Anno MDCCXLVIII.

TITLE-PAGE OF THE GREAT MARTYR BOOK.



EPHRATA WATERMARK.

of Simon Menno in America to have a German version of Braght's *Martyrer Spiegel* in their own language. For some reason, possibly on account of the magnitude of the task, and of the scattered condition of the Mennonites in the Fatherland, it was not undertaken either in Holland or in Germany. Consequently when the Sauer Press was set up in Germantown and the Bible printed there, the Mennonites began to hope that now there was an opportunity for a fulfillment of their long and fondly cherished desire.

The estrangement between Sauer and his collaborators

WATER-MARK OF THE ZIONITIC BROTHERHOOD PRIOR TO 1745.

from Ephrata, and the unsatisfactory quality of the paper used in the Sauer Bible, together with the lack of any competent translator and proof-reader, caused the Mennonites to abandon their project, for a time, and again to turn their attention to the old country. This appeal proved futile, and the Mennonites turned their attention once more to the Ephrata Press, with the result that a contract was made for the work, about the 20th of March, 1748.

Preparations were now made by the Community to print the book. Rev. Peter Miller was the translator and master spirit. Fifteen Brethren were to be employed upon the task constantly until its completion. Of these, eight were assigned to the printing department, namely, four as compositors, and four as pressmen, two to each press. The other seven wrought in the paper mill, the whole work and the correction of the sheets being under the supervision of Prior Jaebez (Rev. Peter Miller.)

The paper for this edition was of an extra quality of stock, and was prepared with great care. It was made upon plain sieves without any special water mark: the sheets when bound and trimmed measured fourteen by seventeen and one-half inches, the page of type matter was 7¼x12 inches; two pages were locked up to a form. This measurement would indicate that each page was brought separately under the platen to be impressed upon the paper.

This monumental literary venture was finally finished, bound, and ready for delivery some time during the year 1751. It had taken just three years to complete the task. A council of Mennonites was now called and the price was fixed at twenty shillings per copy.

The binding was as solid and ponderous as the book itself. It consisted of heavy boards covered with home tanned leather, reinforced with mountings of brass at the corners, each of which, together with a band at the top and bottom of the book, was heavily studded with large headed brass nails to protect the leather. Two massive brass clamps kept the pages and cover in position when not in use.

Some of the copies were embellished with a large copper-plate engraving. No definite records exist as to where these

Des
Blutigen Schau-Platzes
oder
Martyrer-Spiegels
der
Taufs
Gesinnten
oder
Wehrlosen Christen.
zweyte Theil.

Vormals in Holländischer Sprache heraus gegeben,
und mit vielen glaubwürdigen Urkunden vermehrt,
nun aber aus dem Holländischen in das Hochteutsche getreulich über-
setzet, und mit einigen neuen Nachrichten vermehret.

EPHRATA in Pensylvanien
Drucks und Verlags der Brüderschafft. Anno. MDCCXLIX.

TITLE-PAGE TO THE SECOND PART OF THE GREAT MARTYR BOOK.

WATERMARK ADOPTED BY THE COMMUNITY AFTER THE EXPULSION OF THE ECKERLINS.

plates were printed, whether in America or abroad. Of late strong evidences have been found that there was such a press as copper plates are printed from, at Ephrata at an early date.[1]

This splendid folio, which is really two volumes bound in one, was in some respects the most remarkable book of the colonial period.

Every volume contains sixteen full quires of paper. The edition was thirteen hundred (1300) copies; consequently when we consider the usual percentage of loss allowed at that period it amounts to a grand total of no less than eleven hundred and eighty-four (1184) reams of this extra heavy paper.

OTHER ISSUES.

During the year 1748, there was also printed, upon the same sort of paper as was made for the Martyr Book, a small 16mo of 88 pages, entitled (English translation) as follows: *The Description of the Gospel of Nichodemus, etc.*

1. In private conversation with the present writer, Sachse expressed himself as strongly of the opinion that the copper plate illustrations of the Martyr Book were not printed at Ephrata.

The Ephrata Press continued its activity, printing sometimes for private individuals under contract, and sometimes for the Community. The success of this venture excited the jealousy of Benjamin Franklin, and he set up an opposition press in Lancaster, upon which he printed various books and a fortnightly newspaper. The enterprise did not prosper and Franklin disposed of it.

WATERMARK USED IN EPHRATA PAPER-MILL FOR COMMERCIAL WORK.

The Ephrata Press engaged extensively in wood engraving for poster blocks, the first enterprise of the kind on a large scale in the country. There is also evidence that printing linens was also engaged in.

In 1754 there was a folio edition of the *Paradisches Wunderspiel* (Paradisical Wonder-Music). This was followed by a German version of Bunyan's *Pilgrim's Progress,* issued in two volumes, duodecimo, of 280 and 264 pages respectively, at the expense of the Brotherhood. The year closed with an English edition of John Fraeme's *Scripture Instruction,* a 16mo of 162 pages.

During 1755, a number of new hymns were printed at the cost of the Brotherhood, as an appendix to the *Turtel Taube* of 1747. It was a quarto of 112 pages.

Early in the next year, 1756, we have another collection of devout poems, in which the Brotherhood of Bethania and the Sisters of the Rose of Saron were interested.

The first of these collections is known as the *Brüderlied,* or *Hymns of The Brethren.* It was a quarto of thirty pages, and was incorporated in the *Wunderspiel* of 1796. The other was a quarto of twenty-eight pages of the hymns of the Sisterhood.

From this time forward to the close of the year 1793, the Ephrata Press continued its work with greater or less regularity sometimes printing hymn-books or other literature for the use of the Community; sometimes doing work for pri-

ORNATE TITLE OF MANUSCRIPT TUNE BOOK, THE TURTEL TAUBE.

vate individuals, or for other communities or societies. Among the latter class were the German Baptist Brethren. The Bollinger Genealogy, the earliest Pennsylvania genealogy to be printed, was the product of the Ephrata Press.

In the year 1768, an English prayer-book was printed for the Rev. William Barton. This is one of the rarest issues of the Ephrata Press.

A well supported tradition, which Sachse accepts as fact, says that during the years 1777-78, a large number of sheets of an issue of $25,000,000 in Continental currency, authorized by Congress, was printed at the Ephrata Press.

CHRONICON EPHRATENSE.

In the year 1786, was issued the well-known *Chronicon Ephratense,* which next to the Book of Martyrs was the most important issue of this press.

This book has thus far been the principal source of information relative to the history of the Mystic Community on the Cocalico. It was in fact, however, a mere abstract of the Diary of the Brotherhood, which had been kept by Brother Lamech (real name unknown), who died in 1763. Such parts as were printed, were intended as a eulogy of the late founder and superintendent, Conrad Beissel. Brother Jaebez (Rev. Peter Miller), who had charge of this printing, evidently succeeded Brother Lamech as a diarist, consequently both he and Brother Lamech appear upon the title-page as the compilers, Prior Jaebez using the Latin equivalent *Agrippa* for his Kloster name.

The compilation of the book was begun a few years after the death of Father Friedsam (Beissel), the intention being to issue both a German and an English version simultaneously. When the German version was finished, a clean transcript was made, and translated into English by Prior Jaebez. This was completed just before the invasion of Pennsylvania by the British army in 1777, when the English manuscript was taken by Jaebez and Obed (Ludwig Höcker) personally to their Philadelphia correspondent, Christopher Marshall, who was then sojourning in the city of Lancaster, with the request that

Chronicon Ephratense,

Enthaltend den Lebens-Lauf des ehrwürdigen Vaters in Christo

Friedsam Gottrecht,

Weyland Stiffters und Vorstehers des geistl. Ordens der Einsamen in Ephrata in der Grafschaft Lancaster in Pennsylvania.

Zusamen getragen von Br. Lamech u. Agrippa.

Er ist wie das Feuer eines Goldschmieds, und wie die Seiffe der Wäscher: Er wird die Kinder Levi reinigen wie Gold und Silber. Malach. 3, 2. 3.

Es ist die Zeit, daß anfahe das Gericht am Hauße Gottes, so aber zuerst an uns, was will vor ein Ende werden mit denen, die dem Evangelio Gottes nicht glauben. Und so der Gerechte kümmerlich erhalten wird, wie will des Gottlose und Sünder erscheinen 1. Petr. 4, 17.. 18.

EPHRATA: Gedruckt Anno M D C C L X X X V I.

TITLE PAGE OF CHRONICON EPHRATENSE.

he revise the English version. This manuscript consisted of four hundred and eighty-eight quarto pages.

The seizure of the buildings for hospital purposes, and the troubles incident to the Revolution evidently prevented the printing of the *Chronicon* at that time.

When finally, after peace was declared, a renewed effort was made to publish the book, a German version alone was printed. It was a quarto of four hundred and fifty pages. The fate of the English manuscript corrected by Christopher Marshall is unknown. An English translation of the *Chronicon*, by Rev. J. Max Hark, was published in Lancaster, Pennsylvania, in 1889.

END OF EPHRATA PRESS.[1]

With the year 1793, we come to the close, practically, of the career of the Ephrata Press, since a part of the printing outfit was leased to Solomon and Benjamin Mayer, who appear to have been practical printers. The Mayers were in charge of the Ephrata establishment until the close of the century. Occasional broadsides were, however, still printed by the old Brethren of the Kloster.

In the last year of the eighteenth century, the historic plant of the Ephrata Brotherhood passed into the hands of Johannes Bauman. The first issue of his press was a small 16mo of thirty-two pages. This curious booklet purports to be a conversation or argument regarding the Sabbath, in which a Dunker, a Rogerene, a Roman Catholic, and an Episcopalian all participate. A letter written by George Washington to the Baptists is quoted.

EDUCATION.

If we look back to the movements of Kelpius and the Hermits on Wissahickon, we find that one of their earliest concerns was the education of the youth. The records under date of August 7, 1694, show the following:

1. The two chapters of Sachse's *German Sectarians of Pennsylvania*, Vol. II., relating to the Ephrata Press, give a very full account of this famous press, and are replete with title pages in *fac simile*.

We are now beginning to build a house there [on the banks of the Wissahickon] and the people lend us all possible help. We place this to the public good, and expect not a foot's breadth on our own account. For we are resolved, besides giving public instruction to the little children of this country, to take many of them to ourselves and have them day and night with us, so as to lay in them the foundation of a stable, permanent character. With them a beginning must be made, otherwise there will be only mending and patching of the old people.

This system of education was followed by Seelig and Matthäi after the death of Kelpius in 1708.

A similar course was followed by Beissel upon his retirement to the Mill Creek (Mühlbach) in 1721, where he instructed the children of the early settlers of the Conestoga Valley.

The organization of the educational department of the Ephrata Community may be said to date from the advent of Ludwig Höcker in the early spring of 1739. Höcker, it will be recalled, was one of the Brethren who, for a time, lived on the banks of the Wissahickon, at a place still known as the Monastery. He was married and had one daughter, Maria; after his entrance into the Community, the couple voluntarily divorced themselves, he entering the Zionitic Brotherhood, and his wife and daughter becoming Sisters.

Soon after his arrival, Höcker was installed as the schoolmaster of the congregation, instructing the youth in the elements of education.

PENMANSHIP.

In the different buildings of the Kloster Community, regular hours were set apart by both sexes for instruction and the practice of caligraphy—ornamental penmanship, engrossing, and the study and copying of music. Many remarkable specimens of the beautiful work done by the celibates have come down to us.[1]

It is by no means certain who the writing-master was, or who originated the system and style peculiar to the Kloster. The *Chronicon* says that up to about the middle of the year 1741, "they had sought self-sacrifice in hard labour, but now

1. Many of these have been used to illustrate Sachse's books.

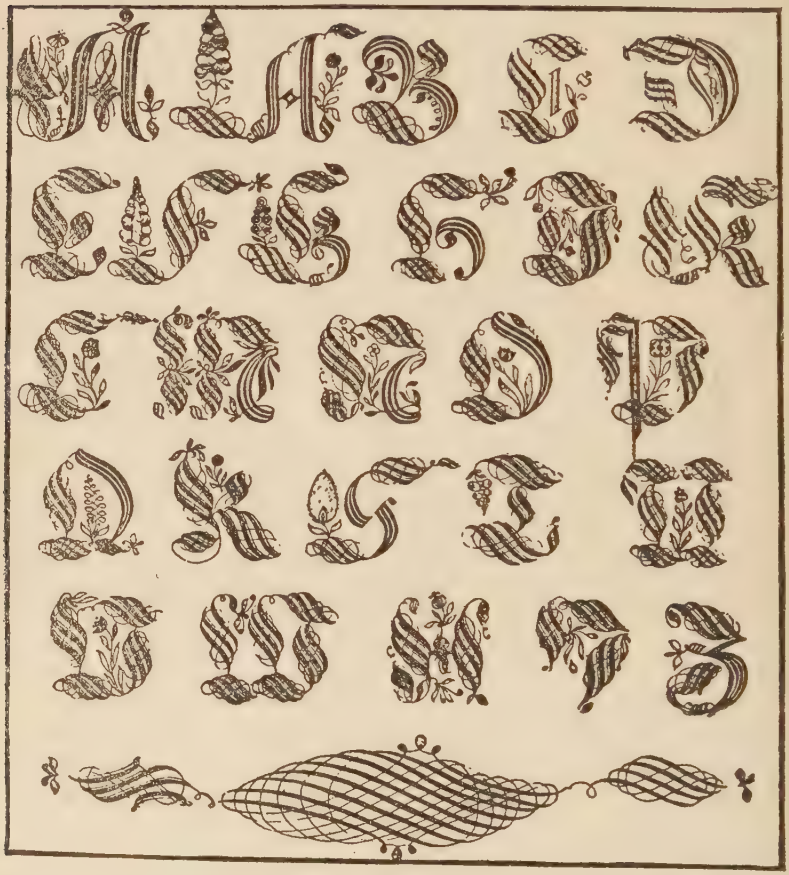
SPECIMEN OF EPHRATA PENWORK FROM MS. HYMN-BOOK OF 1745.

the Superintendent was urged by his guide to establish higher schools, of which the singing-school was the beginning."

The first outcome of the singing-schools was a demand for music scores for the use of both the celibates and the secular congregation. This formed the incentive for the cultivation of copying music. Great pains were taken in transcribing and duplicating these compositions. The copy followed for the Ephrata music was an old German tune-book engraved on copper and printed at Augsburg. So diligent was the practice, that soon the written books equalled and even surpassed the engraved prototype. Numerous specimens of this beautiful work are now cherished in public and private collections.

TESTIMONIALS TO BEISSEL.

After a high state of proficiency had been reached by both sexes in this beautiful art, it was resolved at a general council, that the Brotherhood and Sisters, alike, present Beissel with a worthy reward as a testimonial of their filial esteem.



ALPHABET USED IN THE MANUSCRIPT TUNE BOOKS OF THE EPHRATA COMMUNITY.
(Each letter is made with a single stroke of the pen.)

This was to consist of two complete music-books, furnished for all voices, one of which was to be made by the Brotherhood, and the other by the Sisterhood. Both parties put their most skillful members to work upon the task.

On the part of the Brotherhood, three of its members wrought at it for three-quarters of a year. It contained about five hundred tunes for five voices; everything was artistically ornamented with the pen, and every leaf had its own separate head-piece. The Superintendent's name stood in front, skillfully designed in Gothic text; around it was a blessing added by each brother.

The work of the Sisterhood was no less remarkable. It was artless and simple, but something wonderful shone forth from it—something for which no name can be found.

This book is now in the collection of the Historical Society of Pennsylvania.

The making of music-books for the use of the congregaiton led to the cultivation of designs for ornamental letters and script for the headings of the tunes and melodies. For the lower case letters, the usual German *Mönchsschrift*—now known as German text—was used.

FRACTURSCHRIFT.

The next step was the establishment of the writing school, where special attention was given to the production of writing in ornamental Gothic text, or *fracturschrift*. The record says that this department was instituted chiefly for the benefit of such of the celibates as had no musical talent. It is said that Beissel personally designed the outlines of these beautiful letters, but that the shading and ornamenting of them was left to the pupil.

In the year 1750, a specimen book of these ornate letters was prepared. It is a folio of about eighteen inches in length by twelve wide, each of the capital letters occupying a full page.

The title page runs as follows:

The Christian's | A, B, C, | is Suffering Endurance and Hope | who this has learned | He hath his Goal obtained | Ephrata MDCCL.

The book contains two full alphabets of capitals. The first is highly ornamented—each letter containing a vignette and having a wide border. The second alphabet consists of

SPECIMEN OF ORNATE FRACTUR INITIAL "O," FIRST ALPHABET.

capitals less ornate and without borders. Then follow several sets of German lower case or Gothic letters, also numerals.

A script alphabet is also given. The latter were all made by the expert writers with a single flourish of the pen. In fact, each letter is but a single flourish. So expert did these men and women become in the art that it is doubtful if their work could be duplicated in any writing school of the present day.

ACADEMY.

But little is known of the classical academy maintained at the Kloster. The Fahnestock manuscript distinctly states

Specimens of Gothic Letters in the Christian's A, B, C Book.

that a classical school was established there at an early period, "which soon gained for itself an honourable reputation abroad, and many young men of Philadelphia and Baltimore were sent to this nursery of learning to receive their entire education." One writer, John F. Watson, cited by Sachse, says that "they were remarkable as a community, being fine Latinists, writing and speaking Latin as readily as their vernacular tongue. Men in Philadelphia who sought a good classical education for their sons, used to send them there; and," Watson continues, "I have known some who used to correspond with some who were educated there, who

used to correspond with some of the Brethren in Latin."[1]

One writer states that the authorities of the Old Academy on Fourth Street, below Arch, in Philadelphia, made over-

THE OLD EPHRATA ACADEMY.

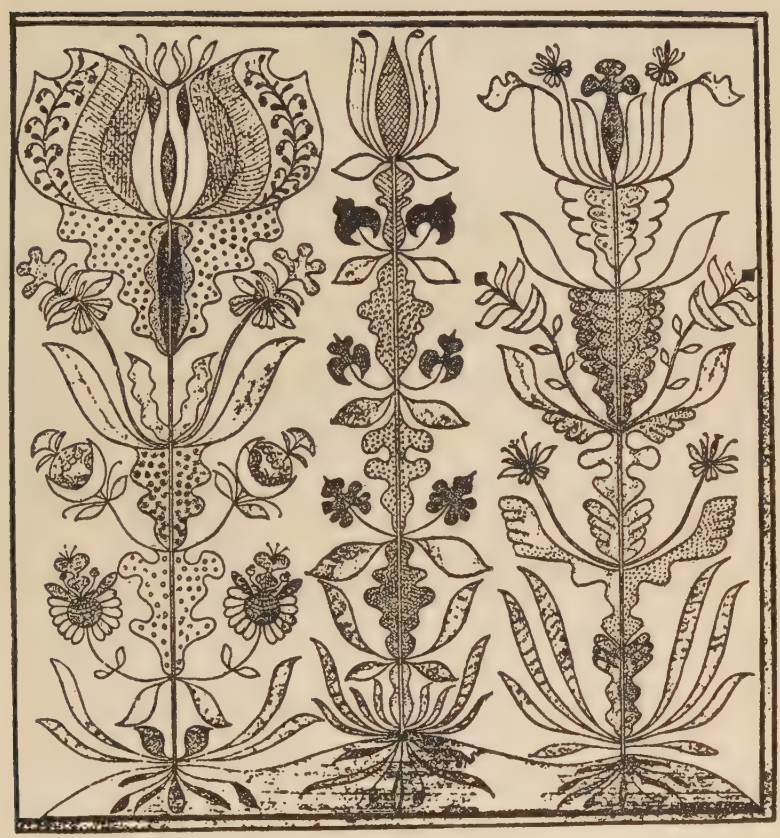
tures to the Brotherhood to print an American edition of the classical authors for the Philadelphia Academy, but the Kloster people declined to do the work, a fact greatly to be regretted from the standpoint of the present day.

ELEMENTARY SCHOOLS.

The elementary schools were in charge of Ludwig Höcker, who at an early day compiled and published a German school-book for the use of his pupils entitled as follows:

Short, comprehensive | useful | School Book | To instruct the Children in Spelling | Reading and learning by Heart | To which is appended a short, yet clear and | fundamental | instruction | in Arithmetic. | Compiled for the use and service of Children | By L. H.: | Ephrata. | Printed and to be had of the Schoolmaster. | Printer and binder.

1. This academy was conducted on the second floor of the old *Brother Saal*, long since disappeared, which adjoined the present old Brother House. The picture shown on this page, of the Ephrata Academy is that of a building erected at a much later date. It is still standing. Rev. Walter B. Gillette says that on the occasion of his visit to Ephrata in November, 1844, the Academy was a new building, and the *Brother Saal* in ruins, although still standing. Vid. *The Sabbath Recorder*, Dec. 5, 1844.



ORNAMENTAL PEN WORK FROM SPECIMEN BOOK "DES CHRISTEN A, B, C."

No copy of the original edition of this work has come down to us, nor is even the year known when it was printed. The foregoing title is taken from the second edition, issued in 1786.

On the reverse of the title page is printed the following introduction, which gives a slight insight into the methods of instruction pursued in the elementary Kloster school:

After the children have learned to spell through the A, B, C, and namebook, we can bring them into this one and let them well learn to spell and read. Thereby they get it into their minds to learn by heart, after which we can teach them the figures. Afterward we can let them read over the Arithmetic, when they will

Kurz gefaßte.

Nützliches

Schul-Büchlein

Die kinder zu unterrichten, in Buchstabieren, Lesen, und auswendig lernen,

---

Deme angehänget ein kurzer doch deutlicher, und gründlicher

Unterricht
Zur Rechenkunst.

Aufgesetzt zum Nutz und Gebrauch der Kinder.

Von L. H

Zweyte Auflage.

EPHRATA.
Gedruckt und zu bekommen bey dem Schulmeister, Drucker und Buchbinder 1786

TITLE PAGE OF HOECKER'S EPHRATA PRIMER.

learn to express the compound numbers. And after they are well schooled in this, they can read in all books. And with this book, we can save with every child a Psalter and Testament, which they usually destroy during their schooling. If they are to learn Arithmetic, we can diligently exercise them in these rules, so that they may comprehend them. Afterward they can be advanced without much trouble.

It will be observed from the foregoing mention of the Psalter and Testament, that the instruction was a strictly religious one, based upon the Bible. This was similar to the practice of the Lutheran and Reformed churches, who used their catechisms as their text books.

THE FIRST SABBATH SCHOOL.

One of the most interesting episodes of the Ephrata Community was the introduction of the Sabbath school fully forty years before Robert Raikes established his Sunday school. There are many traditions, many of them conflicting, concerning this movement. It is held by some that the Bible school was held on the Seventh Day of the week; by others, that it was conducted on the First Day; and by still others that there was no Bible school conducted here.

Careful investigation appears to establish the following facts:

First of all, that Ludwig Höcker (Brother Obed) organized the school and conducted it, assisted by his daughter Maria (Sister Petronella), who is described as a beautiful and lovely girl, not only comely in form, but lovely and beautiful in her Christian character as well; and as ardent and active in the Sabbath School as she was in every Christian virtue. She was undoubtedly the first female Bible school teacher of whom we have any record.

Next, it appears that the Bible school was conducted on the Seventh Day of the week for the benefit of the children of families observing the Sabbath, and on the First Day for those of their neighbors observing Sunday. This theory, which Sachse declares is unquestionably correct, reconciles the conflicting statements as to the day of the week on which the school was conducted and is in harmony with the well known policy of the Community to benefit every person they could.

AN EPHRATA SABBATH-SCHOOL REWARD CARD.
The outer border is in colors done by hand.

Fahnestock says that Höcker's object in establishing this school "was to give instruction to the indigent children of the vicinity who were kept from the regular school by the employments which their necessities obliged them to be engaged in during the week, as well as to give religious instruction to those of better circumstances."

MAGISTER JOHANNES HILDEBRAND.

Prominent among the members of the Ephrata Brotherhood who sojourned at Germantown during the printing of the Sauer Bible and took active part in the work, was Johannes Hildebrand, father-in-law of Valentin Mack, who, it will be recollected, was the most prominent man among the secular congregation, or house-holders, at Ephrata. In addition to being a fluent preacher and active exhorter, he was an adept in Jacob Boehme's theosophy, as appears from Hildebrand's writings. As a delegate to the Pennsylvaina synods, he upheld the superiority of virgin life. How he and his associates withdrew from the third conference (synod) has already been narrated.

When the dispute with the Moravians was at its height, Hildebrand not only wrote several pamphlets against the Zin-

zendorf party, but also supervised the printing of several polemical essays by members of the Zionitic Brotherhood, wherein were championed the cause, policy, and discipline of the institutions on the Cocalico, and wherein were denounced, on the other hand, the course and teachings of the new religious propaganda in the Province, which had established itself at Bethlehem.

From entries in the Ephrata records, it appears that these polemical tractates were prepared by order of Beissel, or at least, at his request, and were not wholly the work of Hildebrand, as has been erroneously stated. Upon this point, the following is of interest:

> He (Beissel) summoned a Brother [Jaebez—Rev. Peter Miller] and commanded him to compose a writing and to sharply rebuke these people [the Moravians] because of their disorderly lives and carnal passion for making proselytes. The Brother soon had it finished and brought him a sketch, which he sanctioned; but observed that he might have been more severe. The Brother accordingly added more salt.
>
> The Brother Prior embraced this occasion to free himself again, because he had too freely communicated with them, and added a supplement not less biting. But that was not all, for a house-father, by the name of Hildebrand, brought out still another supplement, in which he laboriously proved that the marriage state originated in the fall of man (*Chron. Eph.*, p. 152, Eng. trans.)

These Anti-Moravian pamphlets are now exceedingly rare, a few of them being in the library of the Pennsylvania Historical Society.

There appear to have been at least six tracts in this series, whether all passed through Hildebrand's hands does not fully appear.

About 1742-43, the Moravians addressed a reply to Hildebrand refuting in the strongest terms the charges of the Ephrata people. This provoked a further reply from Hildebrand.

THE GREAT COMET OF 1743-1744.

The differences incident to the dispute with the Moravian Brethren, aggravated as they were by the pamphlets of Hildebrand and others, had barely subsided, when an event occurred which once more threw the Community into a state

of consternation and excitement. On Christmas night, 1743, just after sunset, a comet was discovered in the west. It was the one seen by Klinkenberg in September, 1743. At first to the naked eye it appeared no larger than a star of the second magnitude, but it rapidly increased in size and brilliancy and stood in the heavens for upwards of two months.

The length of its visit and the brilliancy of this comet inspired great dread and fear among the speculative Mystics on Mount Zion. It was accepted by them as the precursor of the Millenium, when Mount Zion would form the centre of the New Jerusalem in the New World, and the Zionitic Brotherhood would be the chosen servants of the temple. A rhythmical prayer was composed for the use of the congregation, which was afterward printed. This unique pamphlet, of which only a single copy has come down to us, is to be found in the Pennypacker Collection, and is one of the earliest issues of the Ephrata Press.

Before criticising the action of the Brotherhood, we must take into consideration the strained nervous condition of these religious enthusiasts, whose minds were almost unbalanced by their mystical speculation and ascetic mode of life, while their bodies were mortified by vigils and fastings until they were worn to mere shadows of their former selves.

Moreover, we, at the present time can form but little conception of the effect of these celestial visitants upon the German recluses and enthusiasts in the Province, sincere as they were in their convictions and imbued with the superstitions of the Fatherland. The same in a somewhat lesser degree applies to the German residents of Germantown.

To them the comet was a fiery sword, or bunch of flaming rods of wrath, sent by the Almighty as an announcement to a wicked world, foreshadowing punishment in the shape of flame, pestilence, war, and other dire calamities here in America, like unto the similar judgments visited upon Europe.

EXORCISM OF FIRE.

In this connection, it may not be amiss to call attention to another superstition of the Ephrata Community, which in common with other Germans of the Province, they inherited from the Fatherland. This was the Exorcism of Fire—belief in

which persists among many Germans of Pennsylvania to the present day.

The Ephrata buildings, it will be recalled, were all built of wood; even the large chimney flues were originally of that material, lined with clay, or grout, as may be seen by a visit to the loft of the old Brother House which is still standing.

It has often been a matter of surprise that during the whole history of the Mystic Community on the Cocalico, there was never any loss by fire among the buildings within the settlement proper; although, according to Sangmeister, several attempts were made to fire the buildings. There is, however, a record of two incendiary fires at the mill seat of this Community—the first upon the night of September 6, 1747, which destroyed three out of five mills; the other in September, 1784, which was extinguished without doing any material damage. This immunity from the devouring element has been attributed to the mystic ritual used by the Brotherhood which was believed to control the element of fire.

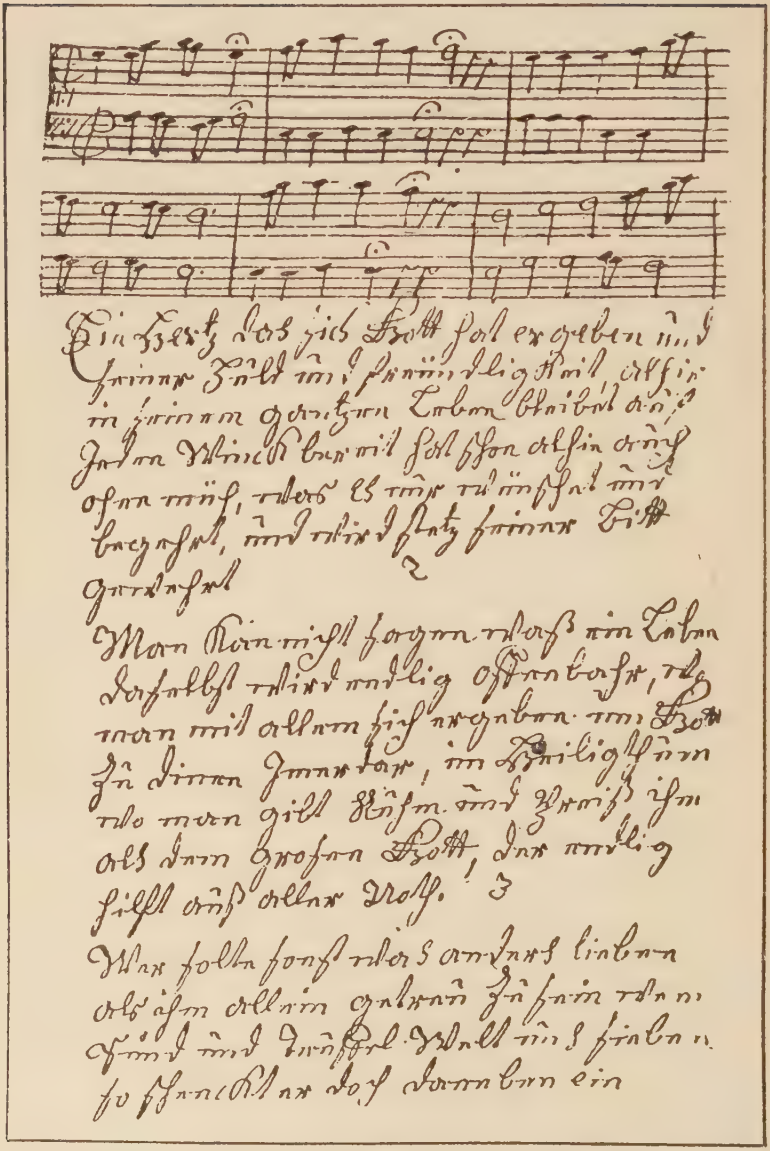
The means employed by the Zionitic Brotherhood for the protection of the Kloster buildings were supposed to be both protective and preventive. They are described at length, and in a very interesting manner, by Sachse.

THE MUSIC OF THE KLOSTER.

One of the most interesting features of the Ephrata Community was its music, with its distinctive feature of harmony, unique notation, and quaint melodies, with a peculiar method of vocal rendition, all of which were an out-growth of the theosophy taught by Conrad Beissel and his followers on the Cocalico.

That this singular system of harmony (if strictly speaking it can be called a system) was an original evolution from the brain of the Magus on the Cocalico, cannot be denied, and it has the additional distinction of being the first original treatise on harmony to be published in the western world. This was fully a quarter of a century before the New England tanner, William Billings, published his *New England Psalm Singer.*

Contemporary accounts by visitors to the Ephrata Community during the eighteenth century, all bear witness to the peculiar sweetness and weird beauty of the song of the Sisterhood,



EARLIEST EPHRATA MUSIC—FROM MS. HYMN-BOOK USED AT AMWELL, N. J., ABOUT 1735

and the impressive cadence of the chorals and hymns of the combined choirs. Some writers even dwell upon the angelic or celestial quality of the vocal music as it floated through the spaces of the large *Saal,* as the responses were sung and they reverberated from gallery to choir.[1]

Much of the beauty of the music was no doubt due to the quality of the voices and the way they were used.

With the decline of the monastic or celibate feature of the Ephrata Community, the music of the Kloster fell into disuse, and gradually became a lost art. The only place where any attempt was made to keep the Ephrata music alive, was at the institution known as the *Nunnery,* at Snow Hill in Franklin County, Pennsylvania. Here the music and Beissel's system of harmony were fostered, taught and practiced until a few years ago when the last of the Snow Hill celibates passed from time into eternity.

It may truthfully be said that during the whole of the nineteenth century no effort was made outside of the Snow Hill *Nunnery* to practise or keep alive this distinctive German Seventh Day Baptist music.

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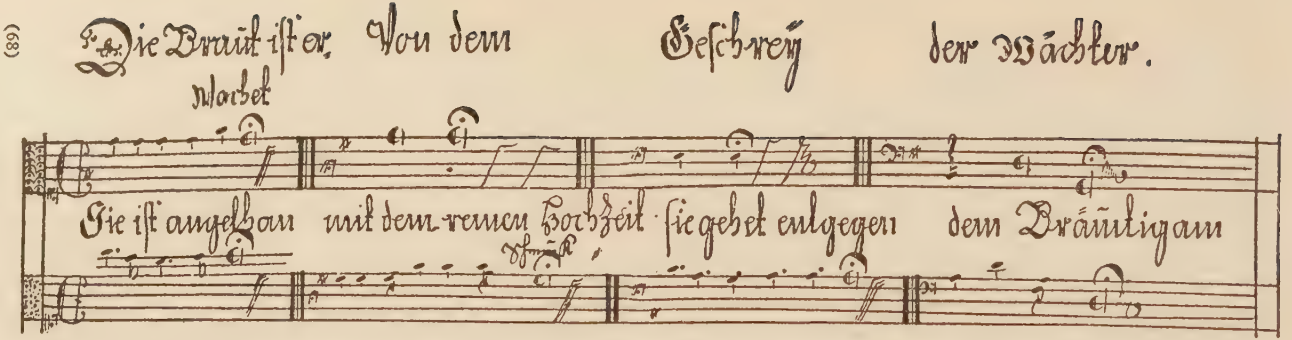
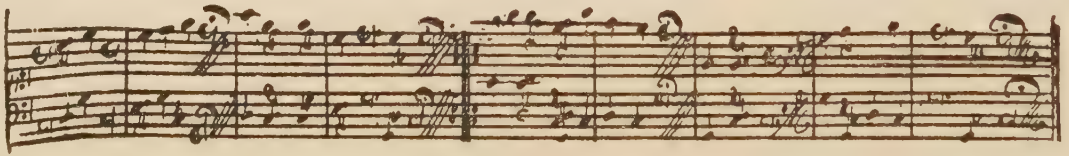
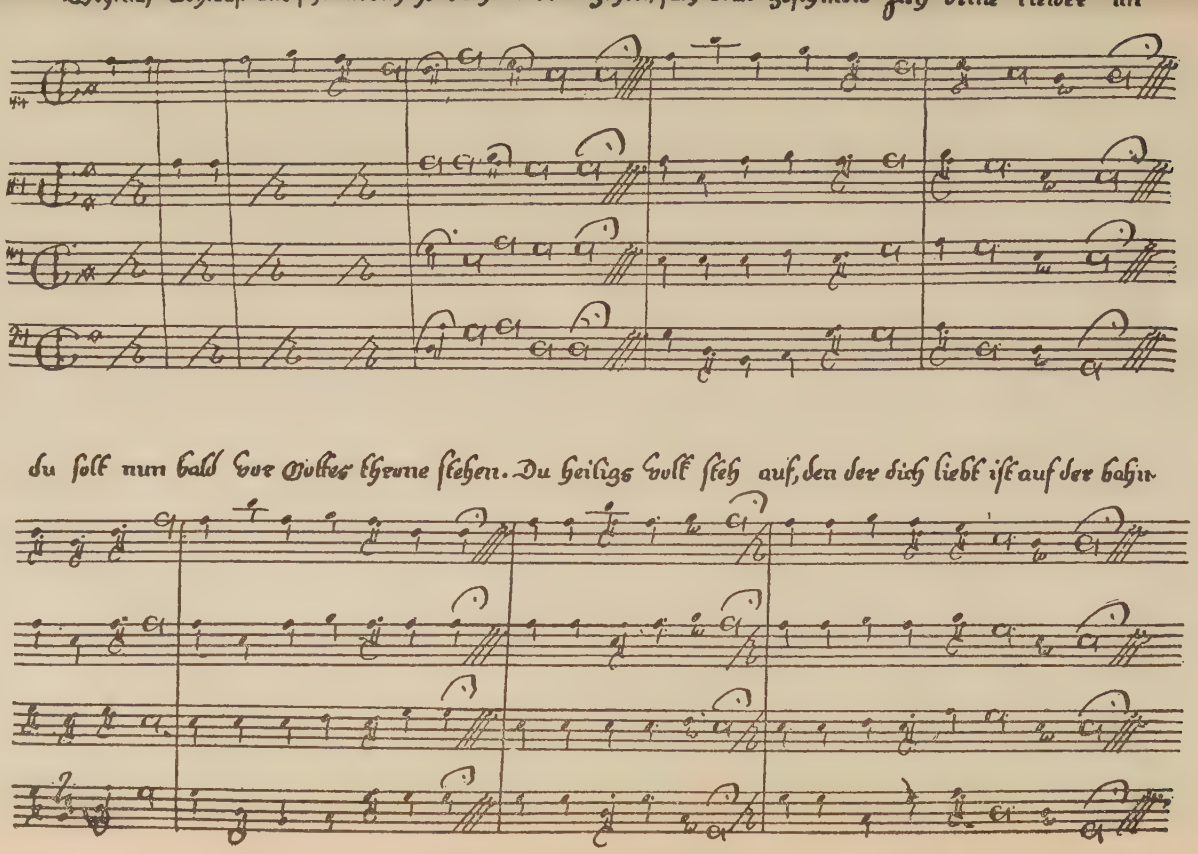
1. An early writer in speaking of Beissel and his music says: "In composing sacred music he took his style from the music of nature, and the whole comprising several large volumes are founded on the tones of the Aeolian harp: the singing is the Aeolian harp harmonized; it is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; conveying a softness and devotion almost super-human to the auditor. Their music is set in four, six and eight parts. All the parts, save the bass, are lead and sung exclusively by females, the men being confined to the bass which is set in two parts, the high and the low bass—the latter resembling the deep tones of the organ, and the first, in combination with one of the female parts, is an excellent imitation of the concert horn. The whole is sung on the falsetto voice, the singers scarcely opening their mouths, or moving their lips, which throws the voice up to the ceiling, which is not high, and the tones, which seem to be more than human, at least so far from common church singing, appears to be entering from above, and hovering over the heads of the assembly." Rupp's *History of Lancaster County,* pp. 226-227. (Lancaster, Penn. 1844.)

The following is an extract from a letter written by a traveller during the proprietary administration of Governor Penn: "The counter, treble, tenor, and bass, were sung by women, with sweet, shrill, and small voices, but with a truth and exactness in time and intonation that was admirable. It is impossible to describe to your Lordship my feelings upon this occasion. The performers sat with their heads reclined, their countenances solemn and dejected, their faces pales and emaciated from their manner of living, their clothing exceedingly white and quite picturesque, and their music such as thrilled to the very soul; I almost began to think myself in the world of spirits, and that the objects before me were ethereal. In short, the impression this scene made upon my mind, continued strong for many days, and I believe, will never be wholly obliterated." *Ibidem.*

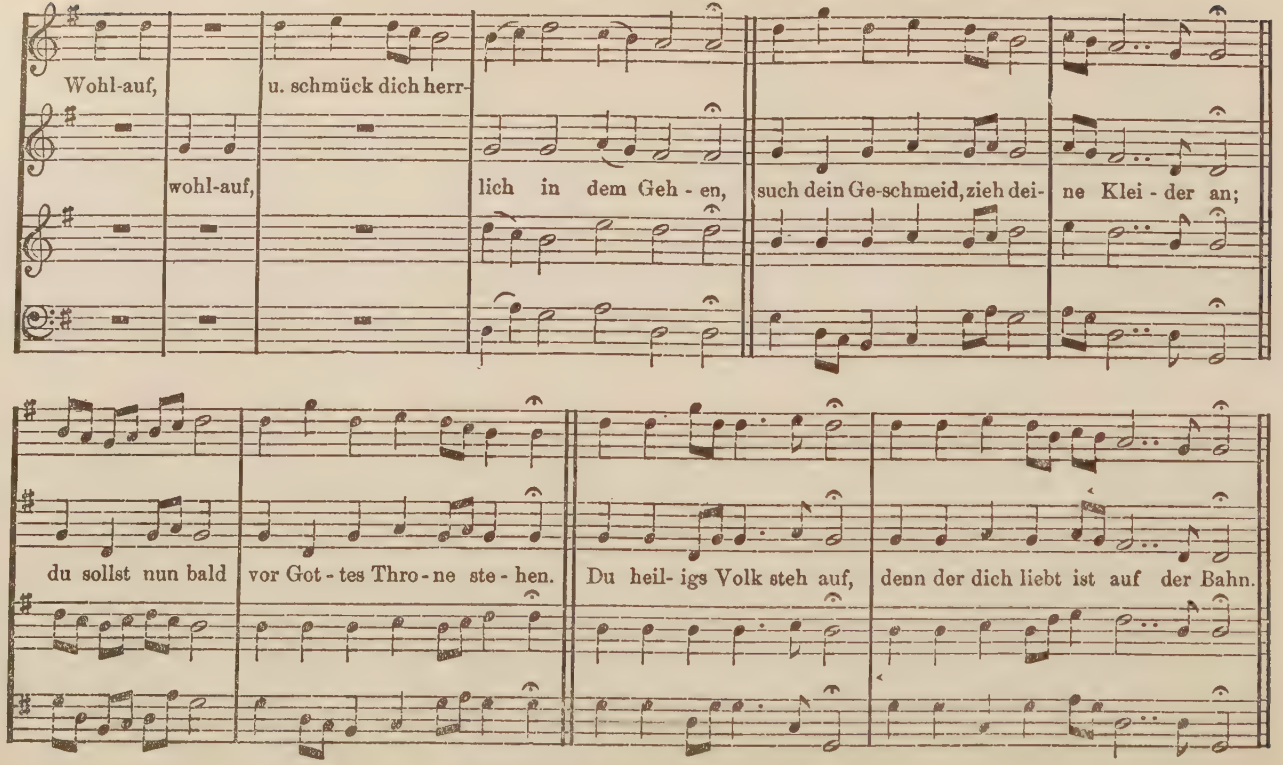
Rev. Walter B. Gillette, on the occasion of his visit to Ephrata, in November, 1844, remarks upon the exquisite music made by the choir from Snow Hill; and Rev. Samuel Davison, who visited Snow Hill in the summer of 1847, says of the music, "I never before heard nor conceived of such solemn, soft, soul-stirring melodies as they make." Vid. *The Sabbath Recorder,* Dec. 5, 1844, and July 8, 1847.

(89)
Die Braut ist er. Von dem Geschrey der Wächter.
Marbet
Sie ist angethan mit dem reinen Hochzeit sie gehet entgegen dem Bräutigam

DIE BRAUT IST ERWACHET. FOUR-PART ANTHEM SET ON A SINGLE STAFF.

MUSIC AS WRITTEN FOR AND USED BY THE SECULAR CONGREGATION.


Wohlauf wohlauf und schmück dich herrlich in dem gehen, such dein geschmeid zieh deine kleider an
du solt nun bald vor Gottes ehrone stehen. Du heiligs volk steh auf, den der dich liebt ist auf der bahn

FROM MS. TUNE AND HYMN BOOK.

WOHLAUF, WOHLAUF, UND SCHMÜCK DICH HERRLICH.


Wohl-auf, u. schmück dich herr-
wohl-auf, lich in dem Geh - en, such dein Ge-schmeid, zieh dei- ne Klei - der an;
du sollst nun bald vor Got - tes Thro - ne ste - hen. Du heil- igs Volk steh auf, denn der dich liebt ist auf der Bahn.

AS TRANSPOSED INTO MODERN NOTATION.

The manuscript music books, frequently embellished with beautiful pen work, became objects of the cupidity of the book collector, and are now scattered. A few have found resting places in museums and great libraries of the country, but some of the best specimens are in private hands.

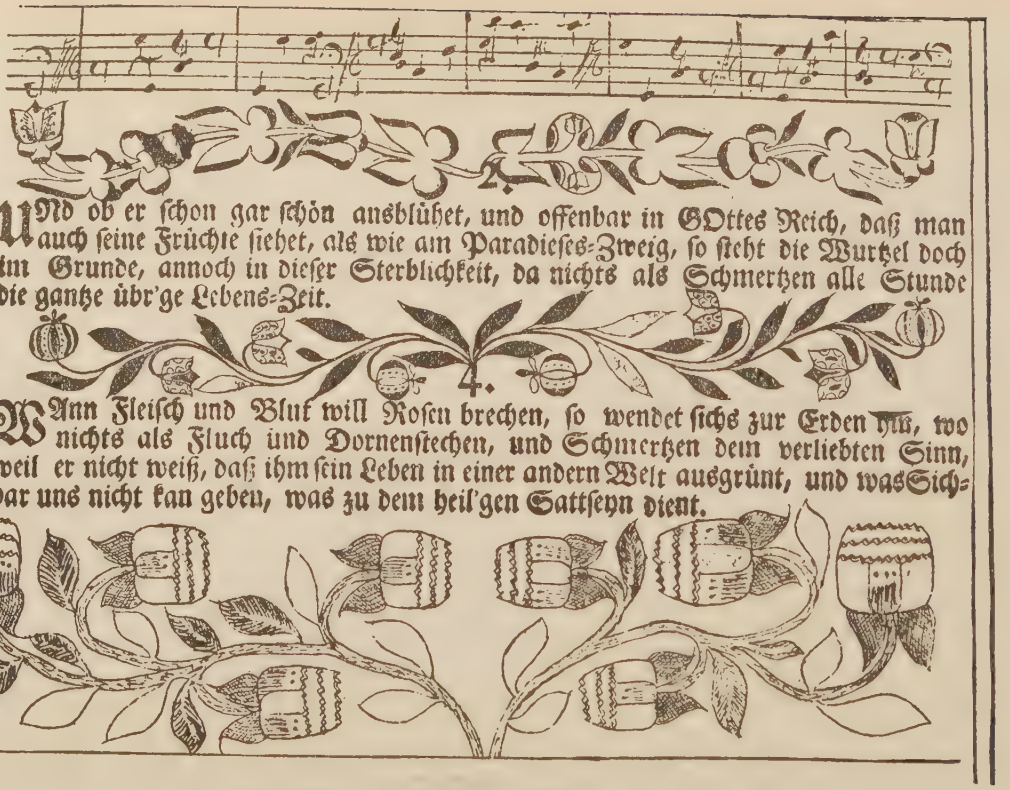
Conrad Beissel evidently had but a scant acquaintance with the church music of the period of the Reformation, and his musical compositions, it now appears, stand in the same category as his theosophical writings. The music of the Ephrata Kloster is entirely unlike the ancient church music, and it has none of the rhythm and swing of either the religious or secular folk-song of the Reformation.

Our Ephrata music, like the hymns to which they were set, contains many elements of mysticism. Though crude in many of its progressions and often incorrect in its harmonies, yet from both a historical and a musical standpoint it is unique and valuable.

Sung as it was with fervour and feeling, by the enthusiastic mystic celibates within the confines of the Kloster *Saal,* the music unquestionably had a charm of its own.

This system of harmony, it must be remembered, was the original outgrowth of the mind of a comparatively uneducated man, whose practical knowledge of the art was confined to a few scrapings of dance music when he was yet a journeyman baker in the Fatherland. How much instruction he may have received in theoretical or practical notation from Ludwig Blum during the latter's short sojourn on the Cocalico, it is difficult to surmise.

But judging from the tenor of the Ephrata records, Beissel evidently received no information from Blum, except such as was carried to him by Anna Thoma (Sister Anastasia) and her associates.

Yet here we find Conrad Beissel at almost a moment's notice, we may say, without previous preparation, teaching and publishing novel rules on harmony, composition, and vocal music—taking for his guide, the records inform us, the Aeolian harp—in other words the music of nature; and in less than twenty years he composed, it is stated, over a thou-

UNd ob er schon gar schön ausblühet, und offenbar in GOttes Reich, daß man auch seine Früchte siehet, als wie am Paradieses-Zweig, so steht die Wurtzel doch im Grunde, annoch in dieser Sterblichkeit, da nichts als Schmertzen alle Stunde die gantze übr'ge Lebens-Zeit.

4.

WAnn Fleisch und Blut will Rosen brechen, so wendet sichs zur Erden hin, wo nichts als Fluch und Dornenstechen, und Schmertzen dem verliebten Sinn, weil er nicht weiß, daß ihm sein Leben in einer andern Welt ausgrünt, und was Sichbar uns nicht kan geben, was zu dem heil'gen Sattseyn dient.

SPECIMEN PAGE FROM CHORAL BOOK

A COMBINATION OF TYPE, PEN AND ARTISTIC COLOR WORK. THE NOTES AND EMBELLISHMENTS ARE ALL PEN WORK

sand different melodies and tunes, set in two, four, five, six, and even seven parts, to as many different hymns, most of which were also his own composition.

VOICES AND PARTS.

A curious feature of this Ephrata music is that it was sung chiefly by female voices; thus, the four part pieces were rendered by a female tenor, alto, and soprano, with a male voice for the bass, of course—the music being written in the movable C clef, while the bass appears in the F clef.

In the five-part scores, a second bass is added, making three female and two male parts.

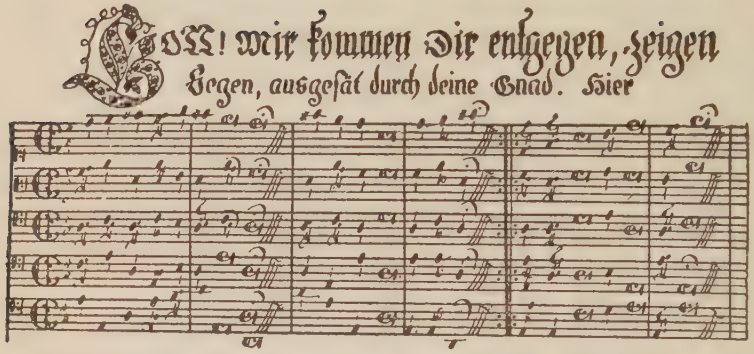
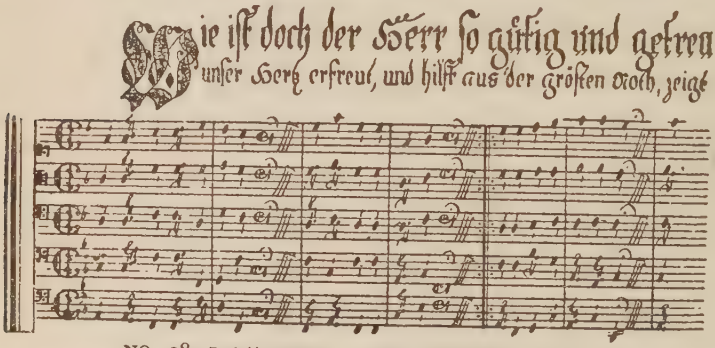
The six-part compositions have the same arrangement, with the addition of another female tenor.

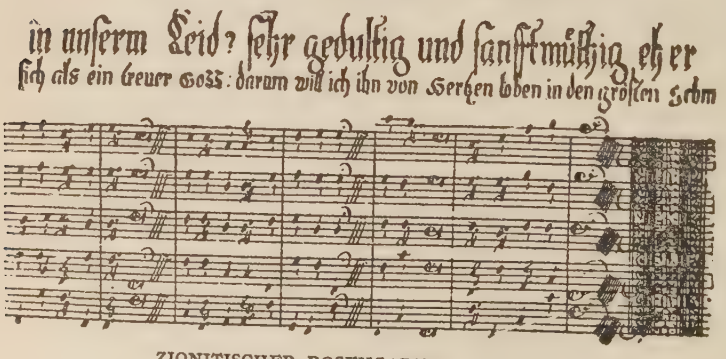
An additional high female voice completes the seven-part music, which appears to stand unique in musical literature. This had five female parts and two male: viz., two sopranos or high female voices, one alto or counter tenor, two female tenors, and first and second bass.

The peculiar arrangement of the voices provided in all the Ephrata music, a peculiarity which is distinctly mentioned in different contemporary MSS., which state that all the parts save the bass, which is set in two parts, are led and sung exclusively by the females. Thus in the seven-part music, counting from below, the first part is lower bass; second, upper bass; third, female tenor; fourth, female treble; fifth, counter, high female voice; sixth, leading female voice; seventh, second leading female voice.

Our illustration of Beissel's seven-part music, *Gott der Herscher aller Heiden,* is taken from the *Paradisisches Wunderspiel* of 1754, which was his last musical work, and the *Chronicon* says that by many masters it was declared his most important. These were the choral songs, and they consist of a folio volume partly written, partly printed.

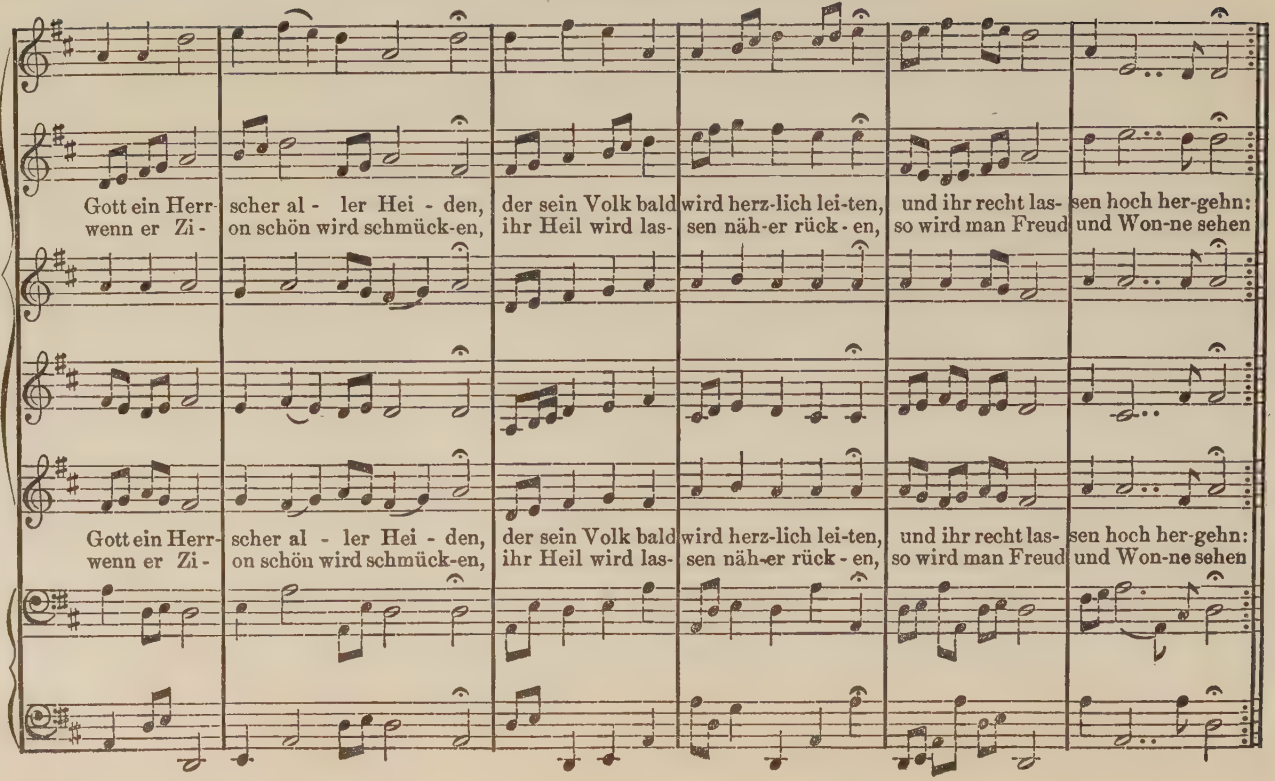
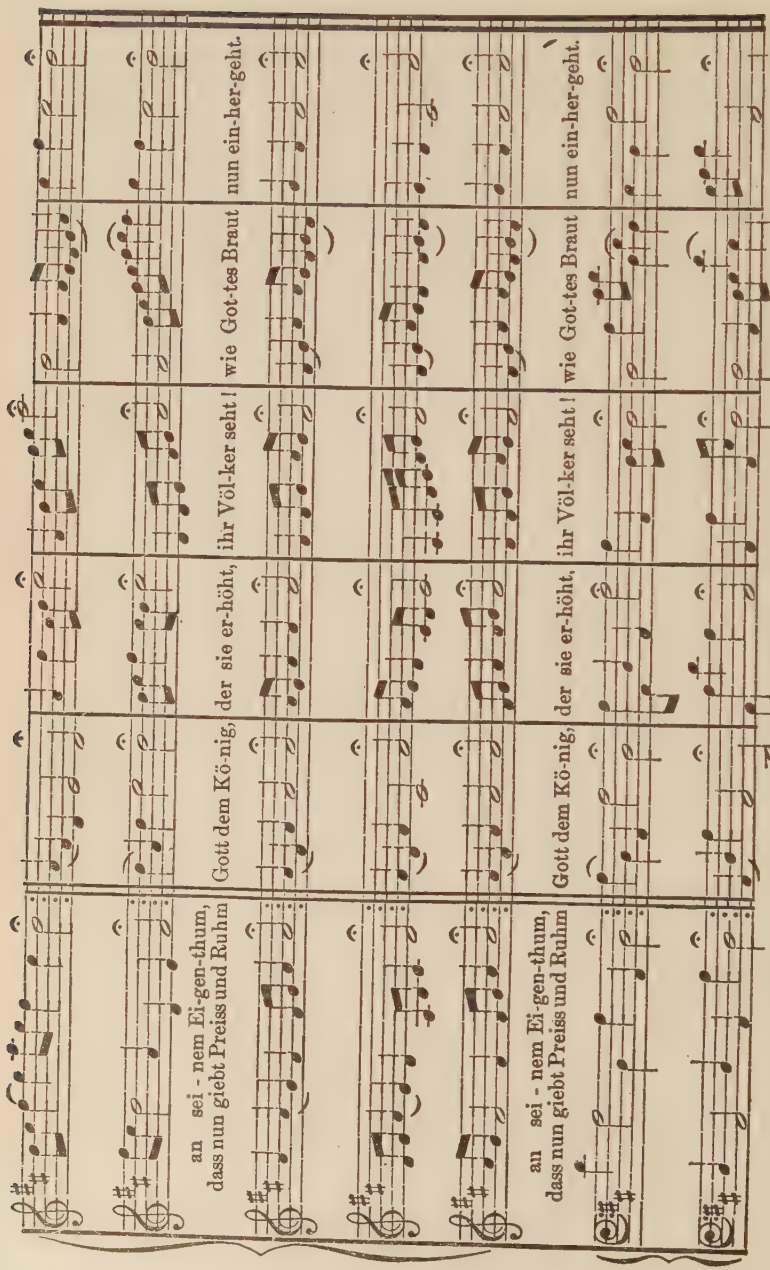
DIET RELATED TO MUSIC.

Beissel formulated a curious code of rules relating to diet, with particular reference to the voice. He says:

ARRANGED AS A HYMN FOR FIVE-PART CHOIR. TURTEL TAUBE, HYMN 13, PART ONE, p. 66. ZIONITISCHER ROSENGARTEN, p. 27.

NO. 98, PART FOUR, pp. 402, TURTEL TAUBE.

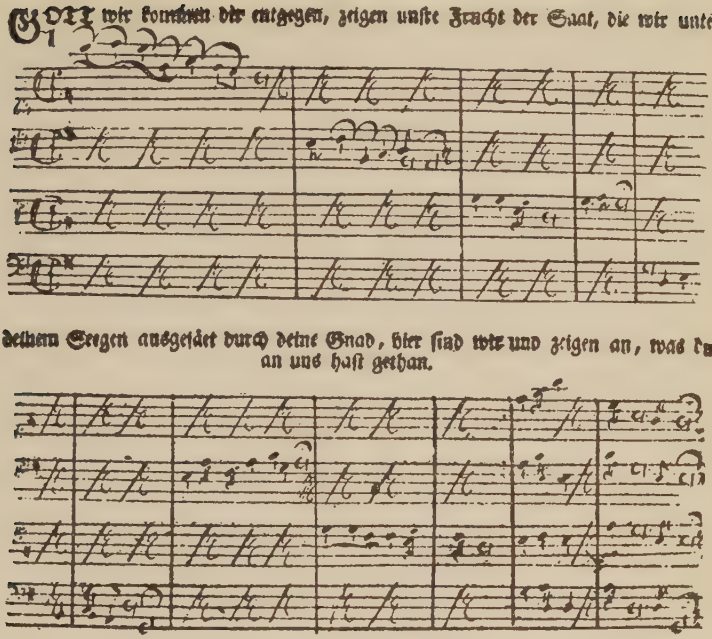

in unserm Leid? sehr geduldig und sanfftmüthig, eh er
sich als ein Feuer Gott: darum will ich ihn von Herzen loben in den größten Lehm

ZIONITISCHER ROSENGARTEN, p. 102.

GOTT EIN HERRSCHER ALLER HEIDEN.


Gott ein Herr- scher al - ler Hei - den, der sein Volk bald wird herz-lich lei-ten, und ihr recht las- sen hoch her-gehn:
wenn er Zi- on schön wird schmück-en, ihr Heil wird las- sen näh-er rück - en, so wird man Freud und Won-ne sehen
Gott ein Herr- scher al - ler Hei - den, der sein Volk bald wird herz-lich lei-ten, und ihr recht las- sen hoch her-gehn:
wenn er Zi- on schön wird schmück-en, ihr Heil wird las- sen näh-er rück - en, so wird man Freud und Won-ne sehen

an sei - nem Ei-gen-thum, dass nun giebt Preiss und Ruhm
Gott dem Kö-nig, der sie er-höht, ihr Völ-ker seht! wie Got-tes Braut nun ein-her-geht.
an sei - nem Ei-gen-thum, dass nun giebt Preiss und Ruhm
Gott dem Kö-nig, der sie er-höht, ihr Völ-ker seht! wie Got-tes Braut nun ein-her-geht.

SEVEN PART MOTET. WEYRAUCHS HUEGEL, HYMN 652, p. 740. TURTEL TAUBE, HYMN 30, p. 196- WUNDERSPIEL, HYMN 108, p. 75. ZIONTISCHER ROSENGARTEN, p. 51.


GOTT wir kommen dir entgegen, zeigen unsre Frucht der Saat, die wir unter
deinem Segen ausgesäet durch deine Gnad, hier sind wir und zeigen an, was du
an uns hast gethan.

AN ANTHEM ARRANGED TO BE SUNG ANTIPHONALLY FROM WUNDERSPIEL, p. 9.

Care must be taken of the body, and its requirements reduced to a minimum, so that the voice may become angelic, heavenly, pure, and clear, and not rough and harsh through the use of coarse food, and therefore unfit to produce the proper quality of tone, but on the contrary, in place of genuine song, only an unseemly grunting and gasping.

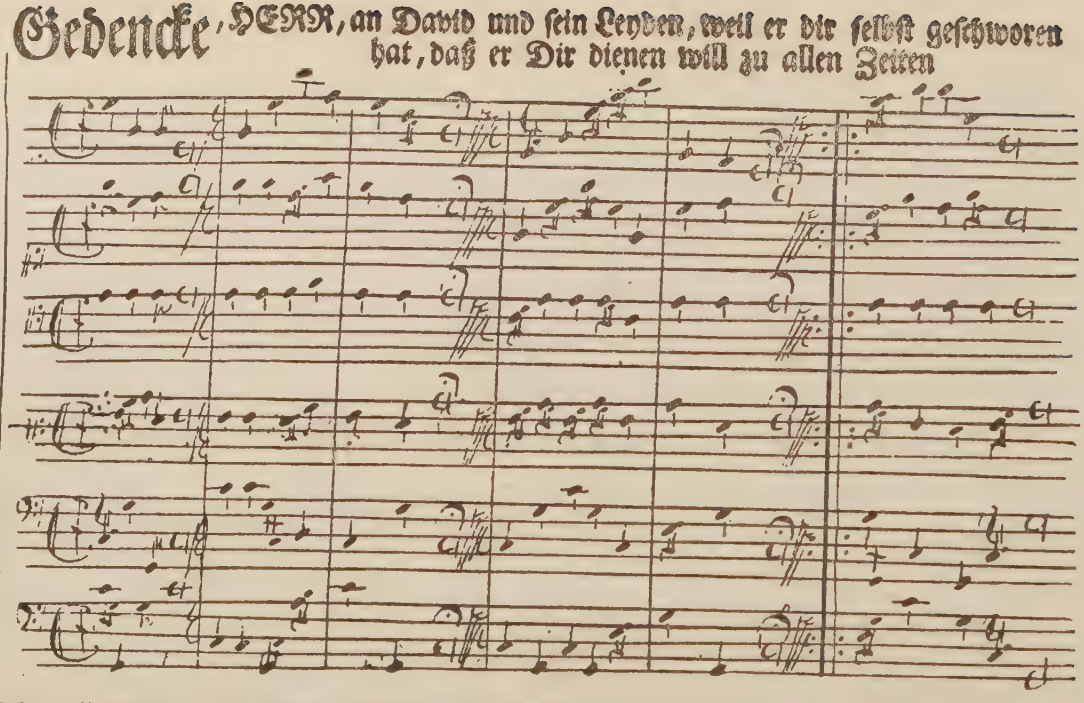
All animal foods, including milk, cheese, butter, eggs, and honey, he eschewed as deleteriously affecting the voice.

Wheat and buckwheat, he commended highly "whether used in bread or in cooked dishes."

Potatoes, beets, and "other tubers" he stamped with the seal of his approval. Beans he condemned.

"As concerns drink," he says' "it has long been settled that nothing better than pure, clear, water, just as it comes from the well, or as made into *samp* to which a little bread is added."

Moreover, he emphasizes the necessity of keeping the mind pure, and the imagination untainted by sensual things.



AN EPHRATA MOTET IN SIX PARTS. TURTEL TAUBE, HYMN 27, p. 192. PARADISCHES WUNDERSPIEL, HYMN 100, p. 71. CHORAL BOOK, p. 195. WEYRAUCHS HUEGEL, HYMN 20, p. 771.

THE ECKERLINS.

Next to Conrad Beissel no characters were more prominent in the early days of the Ephrata Community than the Eckerlin (or Eckerling,—although Withers, in his *Chronicles of Border Warfare,* writes Eckarly) brothers, four in number, Samuel, Emanuel (died January 15, 1781), Israel (born 1705), and Gabriel.[1] It was due to these men that the settlement developed into a semi-monastic institution, and, for a time, became the most extensive industrial and commercial establishment in the Province; and had their plans matured, and had they proved equal to the requirements of their gigantic schemes, they would without doubt have developed into the most extensive enterprise of its kind in the New World.

Combining true piety, accentuated as it was by a love for mysticism, with a remarkable acumen for industrial enterprise, and endowed with rare executive ability, the brothers found a fertile field for their schemes among the religiously-unsettled Germans in the vicinity of Ephrata.

They were native Alsatians, and were born, baptized and brought up in the Lutheran faith. Their father, who was a tailor, devoted his time to cap-making, in the city of Strasburg, where he bore a good reputation in both church and community, and where he served some time as *Rathsherr,* or Councillor.

Toward the close of the seventeenth century, a *Collegium Pietatis* and a Philadelphian Society were formed in Strasburg, of which the leading spirit was one Johann Heinrich Krafft, a shoemaker by trade, but who posed as a schoolmaster and expounder of mysticism. Michael Eckerlin was induced to attend some of the meetings of these organizations and soon became so interested that in course of time he was a prominent member of both.

In the meantime Krafft induced Eckerlin, who was then a widower, to take his (Krafft's) maidservant to wife, which he did after some hesitation. The new wife was thoroughly saturated with the new views of her late master, and strongly influenced her husband in that direction.

1. *Eckerlin* is undoubtedly the correct form.

In the course of a few years, Eckerlin, with his family, left Strasburg and settled at Schwarzenau, where they affiliated with the congregation led by Andrew Mack.

After Eckerlin's death, his widow, with her four sons and Samuel's wife, emigrated to Pennsylvania, where they arrived sometime during the year 1725.

ECKERLINS MIGRATE TO PENNSYLVANIA.

The widow Eckerlin, who was a person of some means, immediately upon her arrival sought the Hermits on the Ridge at Wissahickon, and upon their advice purchased a farm near Germantown. In a short time she sold this farm and purchased one of Johannes Hildebrand. Israel was indentured to Heinrich Miller, a stonemason, and Gabriel to Johannes Gumre, a tailor.

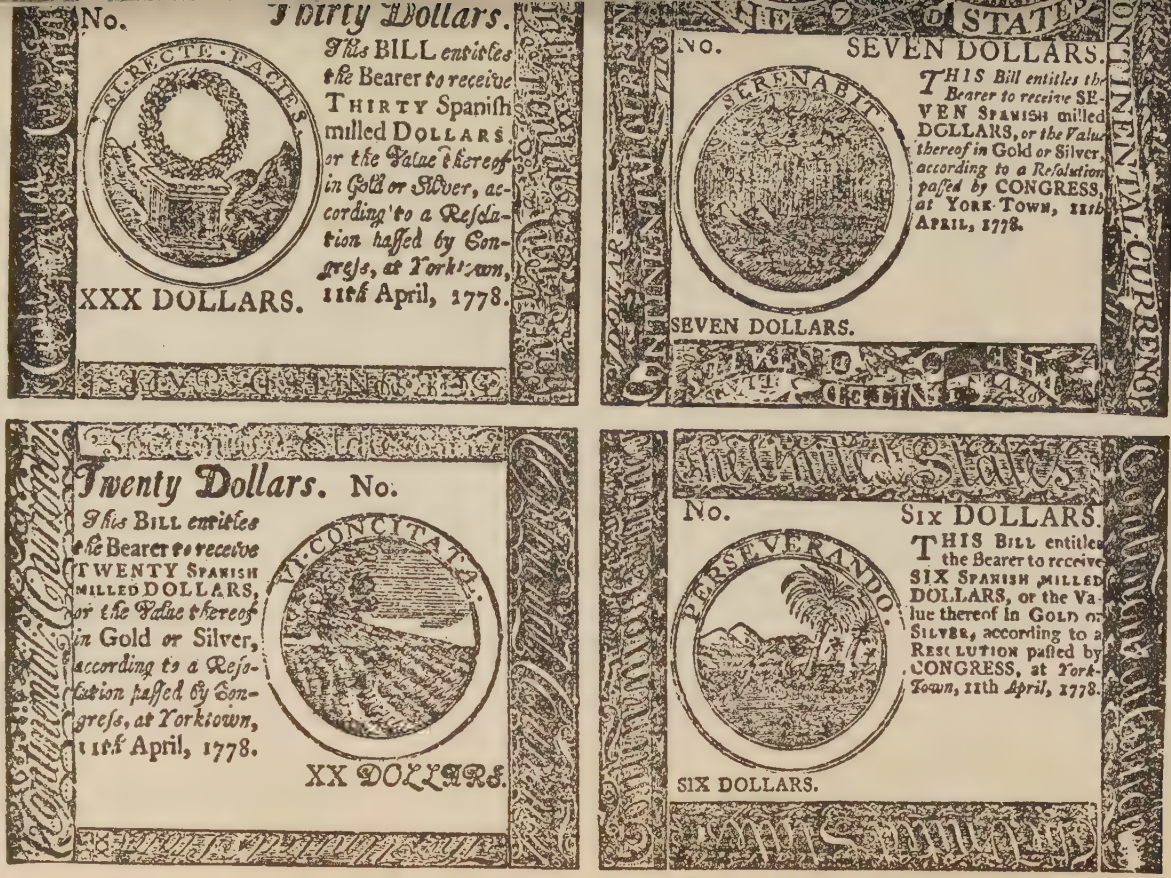
Through the influence of Michael Wohlfarth and Conrad Matthäi, Israel and his master, Heinrich Miller, were induced to go to Conestoga, and in course of time, they both became members of the Ephrata Congregation. They were shortly followed by the widow Eckerlin and her youngest son, Gabriel, and then by Samuel and his wife, Catharina.

The mother died soon after her arrival. Samuel quickly rose to prominence in the Community. In 1732, he was in Philadelphia supervising the printing, by Franklin, of the German hymn-book.

During this time, the other brother, Emanuel, had retired to the wilds of the forest and lived the life of a hermit. In 1733-34, all four became identified with the Solitary order at Ephrata, which they subsequently organized into a semi-monastic community. All four became active revivalists and exhorters, and at the same time combined a remarkable executive ability with business shrewdness.

BUSINESS QUALITIES.

The four brothers, one of whom (Israel), after the death of Michael Wohlfarth (Brother Agonius), became the first regular prior of the Community and the second in authority, were the real factors of progress in the institution. The de-


No.
Thirty Dollars.
This BILL entitles the Bearer to receive THIRTY Spanish milled DOLLARS, or the Value thereof in Gold or Silver, according to a Resolution passed by Congress, at Yorktown, 11th April, 1778.
XXX DOLLARS.
No.
SEVEN DOLLARS.
THIS Bill entitles the Bearer to receive SEVEN Spanish milled DOLLARS, or the Value thereof in Gold or Silver, according to a Resolution passed by CONGRESS, at YORK-TOWN, 11th APRIL, 1778.
SEVEN DOLLARS.
Twenty Dollars. No.
This BILL entitles the Bearer to receive TWENTY Spanish milled DOLLARS, or the Value thereof in Gold or Silver, according to a Resolution passed by Congress, at Yorktown, 11th April, 1778.
XX DOLLARS.
No.
SIX DOLLARS.
THIS Bill entitles the Bearer to receive SIX Spanish milled DOLLARS, or the Value thereof in Gold or Silver, according to a Resolution passed by CONGRESS, at York-Town, 11th April, 1778.
SIX DOLLARS.

CONTINENTAL CURRENCY PRINTED AT EPHRATA.

Fac-simile of half of an uncut sheet.

velopment of the commercial and industrial features was due solely to their efforts and activity. In this particular they were diametrically opposed to Beissel, who represented the theosophical development of the settlement. These differences led to serious troubles in the Community, and ended with the expulsion of the four brothers. Reference has already been made to what they accomplished in building up the Community on its material side until it was the greatest industrial estate in the Province, having its five mills, and many other industries, together with its own fully equipped printing presses.

DEPARTURE FROM EPHRATA.

The dethronement and expulsion of the Eckerlin brothers was evidently a premeditated affair, the plans for which were carefully and artfully laid by Beissel.

The accounts of this episode appear to be slightly conflicting, particularly as to minor details, but they agree in the essential facts. It seems probable, moreover, that inasmuch as the Eckerlins differed greatly in temperament from Beissel, the former being strongly endowed with practical business wisdom and insight, and the latter, by nature a mystic, being unable to reconcile spiritual growth with material prosperity, both parties were honest in their differences, and both doubtless allowed their enthusiasm and zeal in the prosecution of the work from their different standpoints to warp their better judgment.

The record states that after his return from his pilgrimage to New England the Prior (Israel Eckerlin, or Brother Onesimus), as master of the Brotherhood of Zion, attempted by a series of intrigues, to supersede Beissel and usurp the office of *Vorsteher,* or Superintendent. Knowledge of these things so affected Beissel that he, in the Prior's presence, actually entreated the house-fathers to relieve him of his office. This, much to his surprise and chagrin, was done, and Israel Eckerlin was forthwith installed as his successor. Conrad Beissel, now bereft of all authority, was relegated to one of the small cabins, and virtually became a prisoner in the settlement.

This condition continued for about nine months, and was

a period of scheming and intrigue by both parties. Beissel, who soon became restless in his enforced retirement, lost no opportunity for planning to regain his prestige. This culminated when, with the aid of a few of the Brethren, he attempted to oust Israel Eckerlin and regain control of the Community.

It was on August 3, 1745, that the enmity against the Prior assumed an open form. The Sabbath services were opened by him in Zion House, when he was interrupted by his brother Gabriel Eckerlin (Brother Jotham) and contradicted by Jacob Gast (Brother Jethro) and Hagemann (Brother Nehemiah), ostensibly on account of his long sermons. On the following night, Rev. Peter Miller (Brother Jaebez) assembled ten or twelve Brethren in the *Saal* and took counsel regarding Israel Eckerlin. This meeting lasted well into daybreak, and it was decided to depose the Prior. After this was done, Gabriel Eckerlin was elected his successor, as a matter of form. He was given a seat upon the dais as elder, with Rev. Peter Miller and Jacob Gast as his assistants. So Gabriel succeeded Israel, thus making it clear that the former was in the conspiracy to overthrow his brother, and humiliate him.

A general call was at once issued for a reformation meeting, as it was called, at which Beissel denounced Israel Eckerlin as a person who had relapsed into the spirit of the world, preferring to serve Mammon rather than God, and that all his adherents were placed under the same ban.

BOOKS BURNT.

On the same day, the 8th of August, the Brethren assembled in the meadow for another solemn ceremony. A huge fire was built from a heap of brushwood. As the angry flames mounted higher and higher, a pile of books that lay at the feet of the Brethren was added to the blazing brushwood, and the embers were stirred until the volumes were entirely consumed. They were copies of the English version of the polemic of Israel Eckerlin against the Moravians. Not a single one was known to escape. The value of the sheets burned amounted to upwards of £50 sterling.

Three days afterward, the Sisterhood of Saron, under

the instigation of Beissel, repeated the ceremony, upon which occasion Israel Eckerlin's two German broadsides, *Der Wandel eines Einsamen; Die Richtschnur und Regel eines Streiter Jesu Christi,* together with his *Seule gegen die Böse Rott (A Pillar Against the Moravians)* and his hymns were consigned to the flames. A single one of each of these broadsides escaped cremation, and they are now in the collection of the Historical Society of Pennsylvania.

Still later, the brethren of the secular congregation were ordered to bring all writings and mementoes of the deposed Prior into the *Saal.* These were gathered and then committed to the flames. Thus ended the writings of Brother Onesimus (Israel Eckerlin).

On the 4th of September following, Israel Eckerlin, Samuel Eckerlin, and Alexander Mack, Jr., left the Zion on the Cocalico, started southward, journeyed about four hundred miles, and settled on the New River in Virginia.

There is no record of the circumstances of this exodus. That the deposed Prior did not go willingly is shown by an entry in the records that he begged to remain, if only to go out into the woods with a chopping axe as a common brother; but all was denied him, even a habitation and a seat at the table.

Three weeks later, at a love-feast, angry words passed between Beissel and Gabriel Eckerlin, the new Prior, on account of the latter being half an hour late. The following day he was deposed from his office and Jacob Gast (Brother Jethro) named in his place. Gabriel Eckerlin now lived in his cell in Kedar as a common Brother.

Samuel Eckerlin (Brother Elimelech), who still held the office of priesthood, was deposed, a few weeks later, from both the Solitary and secular congregations, the house-fathers joining with Beissel. Samuel Eckerlin now took up his home in the deserted *Berghaus,* where he was joined in a few days by Gabriel, who was ordered out of Kedar. Thus ended the rule and influence of the Eckerlins at Ephrata, after a reign of about seven years.

In the course of a few days, the Community laundry,

built by the Eckerlins, was dismantled and burned. Shortly afterward, Samuel left Ephrata one morning several hours before the break of day, and again took up a hermit's life about a mile above Zoar (Reamstown).

THE SISTERHOOD.

A book of records or *Chronicon* of the Sisterhood, or, as they were then known, *The Spiritual Order of the Roses of Saron,* begun during the rule of the Eckerlins, is still in existence, and while it gives but little insight into their communal history, it does afford considerable information as to their daily life and discipline, and the strict and ascetic rules to which they voluntarily submitted themselves.

When a maiden consecrated herself, at the close of her novitiate a benediction was pronounced over her by the prior who officiated at the ceremony of initiation. A number of these prayers are found in the record, a single one of which will suffice as an illustration. It is as follows:

Schwester Jael, to be blessed and quickened at the fount of consolation. The Lord open up his Secret Treasures, and let you behold his wonders. Much good come unto you from the Lord, and may the opening of your mouth be acceptable unto God. In your lowliness God will be exalted, and your fall bring you to fresh honour. Whosoever loves you will be honoured; and whosoever hold you in esteem, will be pardoned. Your seed must quicken, and for all time be recorded in the holy remembrance of God.

One of the earliest to join this group of devout women was Maria Höcker, who subsequently became known as the *Spiritual Mother,* and was the Prioress, or head of the order. She was known as Sister Petronella. The loveliness of her character has been commented upon in connection with her work in the Sabbath school organized by her father.

DAILY DUTIES.

Of the duties of the day, the record reads as follows:

The hours for sleep amount to six hours, as after the evening meal it happens that from the second to the fourth hour [seven to nine o'clock P. M.] the time is occupied in school instruction and practice, be it writing, reading, or singing, after which the three

SEAL OF THE SISTERHOOD OF SARON.
From a document sent by Prioress Maria to Conrad Weiser.

hours, fourth [nine o'clock P. M.] until the seventh [midnight], are devoted to sleep. The seventh hour [twelve to one o'clock A. M.] is devoted to midnight mass, where the Christian and divine psalms and hymns are sung and the holy prayer attended until the ninth hour [two o'clock A. M.] after which three hours, namely from the ninth until the twelfth hour [two to five o'clock A. M.] are devoted to sleep. Thus the time is passed from night until morning, and everything is done within divine bounds and in regular order.

The awakening takes place at the twelfth hour [five o'clock A. M.] and is done in the greatest order, the time being devoted to holy contemplation, until the striking of the first hour [six o'clock A. M.] then each and every one goes to their regular vocation or employment given them by the overseer until the fourth hour [nine o'clock A. M.] which hour is also devoted to spiritual and bodily refreshment. Little can now intervene to prevent us from keeping at our bodily employment until the twelfth hour [five o'clock P. M.], then we again devote an hour to holy and divine contemplation until the

A "SAMPLER" BY SISTER PETRONELLA (1768).

Showing the cryptic alphabet of the community in upper right-hand corner.

first hour [six o'clock P. M.], when our meal is prepared with great care and takes place, at which more attention is again given to obedience and moderation than to the kind of viands.

DIVISIONS OF DAY.

The division of the day at the Ephrata Kloster varied from that in common use. All time was counted by the full hour; even the clocks in the tower were made upon this plan, and had no minute hand. There was but a single hand to mark the hour of their reckoning, which was struck upon the bell. The day was divided into two parts of twelve hours each, night and morning.

The day began at what is to us six o'clock in the evening, and the hammer struck a single blow upon the resonant rim of the clock bell. This marked the beginning of the first hour of the new day. The original dials also were numbered so as to conform to this peculiar style, the Roman numeral I being where we have the numeral XII.

Another fact worth noting is that this is the only record we have of any community in America using this peculiar division of the day.

The four founders of the order were the following: The Spiritual Mother, or Prioress, Sister Petronella (Maria Höcker); the Sub-Prioress, Sister Eugenia (Catharina Hagemann); and the Overseers, Sister Jael (Barbara Meyer), and Sister Sincletica (Maria Stattler-Müller).

The order was divided into seven classes, but upon what basis does not wholly appear, but it was probably for convenience in apportioning their many duties.

Not only was the style and material of dress uniform, but all were obliged to change from summer to winter clothing, and *vice versa,* at the same time, "So that all look alike, no matter how many there may be." The time for making these changes was at the end of April and September.

HABITS AT NIGHT.

Concerning retiring for the night, the record says:

Our sleep we have also arranged so that we can without difficulty keep the time of our midnight vigil. Thus we make no further

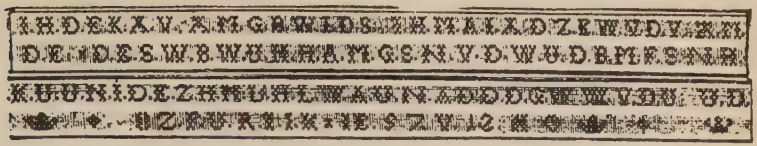
SPECIMEN OF ORNAMENTAL PEN-WORK FROM THE SISTERS' MS. HYMNAL.

preparation when retiring to rest, than to lay down in the clothing or habits we wear during the day. Our couch is a bare bench; the pillow, a small block of wood, or small straw pillow—more frequently neither. In this matter, every one has his option.* * * * Six hours are designated for spiritual and bodily rest; the remaining hours of the night we spend in dutiful spiritual and bodily exercises, for these six hours are kept with great strictness.

For this purpose, one sister is ordered to see to the awakening of the whole society; when the time for sleep has expired, she is to light the candles and lamps in every room to awaken the sisters from their sleep. This order is changed weekly from one class to another.* * * *The six hours of rest can be passed by each soul as she pleases. She can either sleep or stay awake, for they are given over to her welfare. The remaining time, however, comes under our virginal rule of discipline, which we have already said is to be passed in dutiful exercises.

The time of awakening is to be well noted, and the rule for locking and securing the door is to be well seen to, so that all unseeming egress and incoming may be stopped. Then the society can all the more easily walk within the confined discipline of the rule of the spirit.

Concerning the locking of the door, it is ordered that when the time comes for awakening, the appointed overseer, of whichever class she may be, shall designate a Sister whom she considers most trustworthy to unlock the door as the clock strikes twelve in the morning [five o'clock A. M.] and they shall remain open until the



FROM AN EPHRATA SAMPLER.

second hour [seven o'clock A. M.], then be closed until the seventh hour [noon], and they shall remain wholly or half open until the time for sleep, when the fourth hour [nine o'clock P. M.] strikes, from which time the doors shall remain securely locked during the whole night, as the rule of the night naturally calls for locked doors.

GENERAL REGULATIONS.

Gossiping and light laughter were strictly forbidden. Members were allowed to visit outside the Kloster, but it was not looked upon with favour, and before going, they were compelled to obtain permission of their respective superiours.

Each of the seven classes had an overseer, whose duty it was to maintain discipline, admonishing those under her when necessary, and reporting continued or gross infractions of discipline to her superiour. Sisters who were faithless to their vows, were expelled from the order, and could be re-instated again only by undergoing a penance for three months and then serving a full year on probation, when, if their conduct was wholly satisfactory, they were restored.

Novices, or new candidates for admission to the order, had to be eighteen and a half years of age. They had to serve a probationary period of a year and a day, when if their experience and conduct were satisfactory, they were finally admitted to full fellowship with the enamoured virgins of *The Spiritual Order of the Roses of Saron.*

During the day, their time was occupied in the many phases of domestic industry elsewhere enumerated herein.

In addition to the various female industries, these devout women cultivated their own gardens, raised the vegetables for their own use and that of the Brotherhood, usually baked bread for both orders, and attended to all the minor details of their domestic economy, often even having to split their own wood.

EMBROIDERY PATTERN FROM EPHRATA CLOISTER.

One-fourth size of original. Collection of J. F. Sachse.

Then they had charge of the preparations for the love-feasts and the care of the *Saal.*

Their services were also in demand for acts of charity, such as nursing the sick, comforting the afflicted, and attending to various other missions of mercy.

Such was the life led by this band of religiously-inclined, noble, and devout women, who lived in the Ephrata Sister House, and were known as *The Order of Spiritual Virgins,* or *The Spiritual Order of the Roses of Saron.*

THE NANTMEAL REVIVAL.

We now arrive at an interesting epoch in the history of the Ephrata movement. Even before the expulsion of the Eckerlins, revivals were held among the English and Welsh Seventh Day Baptists who had settled in the French Creek Valley, in Nantmeal, Chester County, Pennsylvania.

This settlement of Sabbath-keepers dates back to the first quarter of the eighteenth century, and was the result of a desire on the part of the Providence Seventh Day Baptists for a community of their own, where they could live undisturbed and exercise the dictates of their own consciences according to their own laws.

For this purpose, a number of families of the Providence (Newtown, Delaware County) Church had surveyed to them, in the year 1717, large tracts of land on the north branch of the Brandywine, and French Creek. Prominent among those who settled upon their lands here were the following: Lewis David, William David, William Iddings, John James, Mordecai Lincoln, Simon Meridith, Samuel Nutt, Jeremiah Peircell (Piersol), John Peircell (Piersol), Richard Peircell (Piersol), William Phillips, David Roberts, Owen Roberts, Philip Roger, and John Williams.

A few years later, the infant colony was re-inforced by a number of families from the Great Valley Baptist Church. These were led by Phillips Davis, Richard Edwards, Griffy Griffiths, William James, and Lewis Williams, who broke off from that church on account of their change of sentiment concerning the Sabbath.

This migration was soon followed by further accessions, and the church at Nantmeal became numerically the strongest in the Province, although the Newtown (Providence) congregation was always considered the chief seat of the denomination.

It was from intercourse with these people that Conrad Beissel first obtained his peculiar views of the Sabbath. In after years the cordial and fraternal feeling between the Ephrata Celibates and the English Seventh Day Baptists at Nantmeal was an unbroken one. The English settlement, as time went on, increased by converts from among the Quakers as well as from other denominations.

ISRAEL SEYMOUR.

One of the earliest and most enthusiastic converts of the Seventh Day Baptist movement in Nantmeal was one Israel Seymour, who appears to have been a man of some natural gifts and considerable versatility. He was born in New Castle County, and originally followed the sea, rising to the command of a vessel. How, or by what influence, he drifted to the Seventh Day Baptist settlement at French Creek does not appear.

The records inform us that, in the year 1746, Israel Seymour, his sister Hannah Hackley, and Abel Griffith, came to Ephrata and entered Bethania and Saron for instruction, but finding the mode of life and the discipline too strict, asked to be released again. Beissel consented to this, but before dismissing Seymour, he baptized him again, and ordained him for service among the English and Welsh.

Returning to Nantmeal, Seymour was well received as an evangelist, and his labours resulted in a number of households and single persons joining the Ephrata Community and casting their lot with Beissel and his followers. Among these people, we find the families of John Derborough, Jeremiah Piersol, Job Stretch, and some single persons, as Thomas Peascify [*sic*], David Roger, and others.

Israel Seymour soon gathered converts enough in that part of Chester County to warrant the building of a community house or monastery, somewhat similar to the Ephrata

buildings, but upon a lesser scale. This house was also called Bethania, and was erected by the Ephrata Brethren.

The intercourse between the two communities now became close and intimate, the services upon every third week being conducted by some of the mystics from the Ephrata Kloster, both sexes being represented.

In the course of these visits, one of the younger sisters, a daughter of Johann Heinrich Hagemann, became enamoured of Seymour, and took up her residence at French Creek under the pretence of perfecting herself in the English language, with him as her tutor. Seymour reciprocated her affection, and it was not long before they were married.

This event was not looked upon with favour either at Ephrata or at French Creek. Moreover the union was by no means a happy one, as Seymour was subject to attacks of insanity, and at such times was wholly irrational. He now left the service of the church, and the Brethren erected another dwelling house for him.

He was soon possessed of the delusion that Beissel had entrapped him into marriage in order to bring about his downfall, and he became a raving maniac.

Owing to the defection of Seymour, the Community at French Creek experienced a serious check, and while a few of the English moved to Ephrata and adhered to the Community on the Cocalico, the majority renewed their fealty to the plain Seventh Day Baptist doctrine, and in the year 1762 built a meeting-house at Nantmeal, near Knauertown, in Warwick Township. All vestige of this old sanctuary has long since disappeared.

Of the Welsh and English converts, occasional traces are found in the Ephrata burial records, thus showing that at least a few remained in union with the German mystics unto death. Of the house-holders who came to the Cocalico, the younger generations gradually intermarried with their German neighbours and assimilated with them.

Israel Seymour, after recovering his reason, attempted to engage in business, but with disastrous results. Accordingly, he fled the country, and journeyed south to the Carolinas,

where he enlisted in the army to fight the Indians. In one of the engagements with the savages his horse was shot from under him. This so affected him that he made a vow that if God would save him out of this danger, he would mend his ways.

SEYMOUR IN SOUTH CAROLINA.

After the victory was won, he retired from the service, and went to the parish of St. Mark, Chaven County, South Carolina. Here a few of the original Nantmeal Seventh Day Baptists had settled a year or two before; they were without a preacher, and gladly received Seymour and chose him for their minister. In the meantime, several others from Nantmeal joined the settlement; among these were the following: John Dumckly, Joshua Edwards, Benjamin Gregory, Eli Harris, Thomas Owen, and Victor Nally, all men of family and some wealth; the last two came in 1757.

During his lucid intervals, Seymour organized the scattered settlers here into a congregation similar to the Ephrata Church, wherein all of the Ephrata features, such as love-feasts, feet-washing, and singing, were strictly adhered to.

This congregation became known as the Broad River Church, and at the time of Morgan Edwards' visit in 1770, consisted of eighteen families, all of whom were baptized. Edwards further mentions that at that time Seymour was *compos mentis,* from which it would appear that he was still subject to periods of mental aberration.

Nothing was heard of Seymour at Ephrata for some fifteen years after his abrupt departure, when a letter from him was received at the Kloster, stating that it was his intention to return to that institution. He failed to appear, however, and after a lapse of another fifteen years, a letter was received, in 1783, signed by himself and more than forty members of his congregation, which, Rev. Peter Miller said,

> Shows that God afterwards made use of him to build up an English congregation according to the plan he had projected when still living a Solitary in the Settlement [at Ephrata]. And since he put his hand to the plough again, according to his vow, and returned to his former faith, the preceding narrative will not be prejudicial

to him, for the ways of God are incomprehensible, and all of us will fall, although it were better we fell into the hands of God than into the judgment of the world.

THE GIMBSHEIM REVIVAL.

In the early part of the fourth decade of the eighteenth century, a Pietistic revival sprang up in the village of Gimbsheim in the Palatinate on the bank of the Rhine, which involved Johann Peter Beissel, an elder brother of Conrad Beissel, the Magus of Ephrata. The revival spread to the village of Alsheim, nearby, and soon attracted the attention of the authorities, and persecution followed, which finally compelled the new enthusiasts to leave the Fatherland.

To help those who were poor and unable to pay their passage, the Ephrata Community sent out funds in the year 1748 for that purpose.

The first party to arrive was Johann Peter Beissel and his family and other relatives, who arrived at Ephrata early in October, 1749, and were promptly baptized into the congregation.

Other arrivals followed during the next few weeks, who were baptized in November. These accessions filled the various houses of the settlement, and as most of the new-comers were married and had families, special provision had to be made for their support and shelter. This taxed the resources of the Solitary to the utmost.

A number of the younger unmarried people, both male and female, joined the Solitary orders,—the *Brotherhood of Zion,* and *The Spiritual Order of the Roses of Saron.* Almost all, however, soon recanted on account of the strict discipline, and the austere and the confined mode of life, and married and remained true to the faith by joining the secular congregation. Prominent among the notable exceptions were a nephew and nieces of Beissel, who remained steadfast and ended their days in the Kloster as Brother Zadok (Peter Beissel), and Sisters Sevoram (—— Beissel) and Eusebia (—— Beissel).

During the next two years, more emigrants arrived, and it was toward the end of that period that the most notable ac-

cessions of the Gimbsheim revival joined the Community on the Cocalico. This was brought about by the glowing accounts of the religious and civil conditions of Pennsylvania which were sent to the Palatinate by the party led by Peter Beissel. Carried away by these letters, a number of the awakened, under the leadership of Johann Heinrich Lohman and Johann Jacob Kimmel, merchants and prominent men in their native place, left the Palatinate, and emigrated to America.

The party landed in Philadelphia, September 14, 1751, where fruitless attempts were made by some of the Orthodox Germans to discourage the leaders from joining the Ephrata Community. In December, the following leaders of the Gimbsheim revival were baptized and received into the congregation: Valentin Heinrich and wife, Anna Elizabeth; Johann Heinrich Lohman and wife; and Jeremiah Niess and wife, Anna Elizabeth. Upon the following Christmas day, Lohman, who was a man of some means, gave a general love-feast to which both Solitary and seculars were invited.

The advent of these German settlers at Ephrata caused more or less trouble in the settlement, as they failed to acknowledge Beissel as an absolute autocrat. The first opposition manifested itself when Jacob Kimmel and several others refused to submit to re-baptism at Beissel's hands. Threats were even made to leave the settlement. However, by the time spring came around again, their scruples were overcome and they all submitted to the rules when they and their families were immersed by Beissel in the pool of the Cocalico.

SETTLEMENT ON THE BERMUDIAN.

During the following autumn, Kimmel and his adherents became dissatisfied, and he with a number of others moved to York County, beyond the Susquehanna, where they settled on the Bermudian Creek, a stream which has its source on the South Mountain, in the extreme northern part of York (now Adams) County, and after a south-easterly course empties into the Conawago. The whole valley of this little stream was known as Bermudian (Permutchin), and was the first

settlement of Germans west of the Susquehanna, although the settlements of the Lutheran and Reformed churches in this region go back as early as 1732. It was in this locality that Kimmel determined to establish a branch of the Ephrata Kloster, and preach a revival among the Germans in that valley.

So favourable did the conditions appear, that almost all the married people from the Gimbsheim revival followed Kimmel to the Bermudian, and before twelve months had passed, the settlement in York County was a flourishing community. His troubles, however, were not ended, as he lost his wife by death during the next year (1753). This misfortune, according to the Ephrata diary, "Subjected him to severe temptations, since a second marriage was neither agreeable to his mind, nor permitted according to apostolic church-government."

When the Brethren learned of Kimmel's trouble, they received him back into the Brotherhood, so that he lived with them in Bethania as a widower until his death, which occurred November 25, 1784, more than thirty years afterward.

The Bermudian settlement, in the meantime, was without any leader. Here Beissel again saw the hand of Providence and his own opportunity. He had but little use at Ephrata for Heinrich Lohman. As he was a strong leader, revivalist, and exhorter, Beissel saw in him a possible competitor, and feared that the Eckerlin history might repeat itself. He therefore sent for Lohman, and represented to him how great a want there was of faithful labourers in the vineyard of the Lord, and how important it was for him to give himself up entirely to the service of God and of his neighbours. Then he proposed to him that he should move to the waters of the Bermudian. "For," he said, "here I cannot any longer break bread with you, but when I seek you at the Bermudian, I shall find you again, and can then without difficulty break bread with you."

After some consideration, Lohman eventually submitted to the Superintendent's counsel, and accepted the proffered charge of the Bermudian settlement. Under his leadership, the little community increased in numbers, and, as he was a man of great natural gifts and a well balanced judgment, the

settlement grew until, in a spiritual sense, if it was not more devout than the parent institution on the Cocalico, it was at least equally so.

Lohman was joined later, and assisted for a time, by George Adam Martin, and official visits from Beissel and the Ephrata Solitary were not uncommon. A regular correspondence was maintained between the two communities. One of Beissel's letters to Lohman has been preserved to us. It was sent in answer to an appeal by Lohman for advice in reference to the Indian incursions into that vicinity during the French and Indian War of 1755-1758.

The Bermudian Community was particularly exposed to sudden attacks by the savages, although the barriers of the South Mountain shielded the early settlers of the Bermudian Valley from the savage incursions that desolated the Cumberland Valley, yet a party more daring than the rest would occasionally push across the mountain and murder defenceless families, or carry them into captivity.

It was after one of these incursions that Lohman wrote to Beissel for aid and advice. The latter replied with a long theosophical epistle dated "9th, 2d mon., 1756," in the course of which he says:

> Concerning the cry about war that is with you, of such is the whole land full. That it is so, is by the anger of God, caused by the turning away from the laws of the highest. For the power of God hath issued from its habitation to make all the inhabitants of this world to tremble, of which the present exigency is the beginning, etc.

Fortunately the little Community of devout Germans on the Bermudian escaped the tomahawk, torch, and scalping knife of the Indians, and flourished for a number of years, without, however, making any great gains from the surrounding settlers, as both Lutheran and Reformed congregations were organized among these pioneers, and were served by regular clergymen from Germany.

Heinrich Lohman and his wife died within three days of each other, and were both laid in the same grave. After the death of the leader, the little Community dwindled away and was gradually absorbed by the Antietam congregation and the parent stem at Ephrata.

All vestige of this Seventh Day Baptist Community in old York County has long since passed away; even its very existence is shrouded in oblivion. It is to be hoped that yet there may be found documents giving something of the details of the history of this congregation.

THE MIGRATIONS TO VIRGINIA.

When the great exodus from Germany began by way of England in 1709, many of the emigrants were sent to the Carolinas, and some to Virginia and New York; the great part, however, came to Pennsylvania, a province which was the real goal for all the Germans who left the Fatherland during this great migratory movement.

After these settlements in the various colonies were established, there was more or less effort made to open communication between the German settlements north and south of Pennsylvania. The earliest pathfinders in this movement appear to have been religious enthusiasts who were not of the orthodox faiths; thus, the oldest record we have of this, is a letter sent by Magister Johannes Kelpius, leader of the Pietists on the Wissahickon, to Maria Elizabeth Gerber, in Virginia, and dated October 10, 1704. This is the oldest account of any Germans in Virginia.

It should be borne in mind that Michael Wohlfarth, as early as 1722, visited Beissel at the Mühlbach while on a journey to North Carolina by way of the Valley of Virginia. Then, again, we have the account of François Régnier, who in 1735 walked down to Georgia by way of Winchester and Augusta Court-House, and crossing the Blue Ridge at Evans Gap, and following the Valley of the James, reached the seaboard.

There is no doubt but that the great valleys of the Appalachian Mountain System west of the Blue Ridge were known to the German settlers long before they were to the English. The fertile, well-watered bottoms of the Shenandoah Valley were familiar to the Ephrata Seventh Day Baptists, and as early as the beginning of the forties Johannes Funk journeyed down to the great Valley of Virginia and purchased of William Russel three hundred and twenty acres of

fertile land on the North Fork of the Shenandoah River, near the present town of Strasburg. A year before the Eckerlin episode, Johannes Funk conveyed one hundred and fifty acres of this tract to one Jacob Funk.

ECKERLINS IN VIRGINIA.

It should be remembered that when Israel Eckerlin, Samuel Eckerlin, Alexander Mack, Jacob Höhnly, and several followers, left the Kloster, September 4, 1745, they moved about five hundred miles into the wilderness, until they reached the New River. They went down the Valley of Virginia until they reached Funk's, where they halted and made the necessary preparations for the journey into the wilderness.

There is but little doubt that the peculiarity of the New River was known to the Eckerlins, and the journeys of both Wohlfarth and Régnier, cited above, date long before Colonel Woods described the erratic course of the New River, noting the peculiarity of the fact that while it rises in North Carolina east of the mountains, it flows northward into Virginia, and then, breaking its way through the Alleghanies, it continues westward, uniting with the Greenbrier River to form the Great Kanawha, whose waters eventually mingle with those of the Mississippi.

Leaving Funk's, the little party continued down the valley, crossing the James and entering the valley of the New River, until, after they had traveled some four hundred miles, they came to a pleasing situation on the river, where they decided upon a location for a future home. This was in what is now comprised in Montgomery and Pulaski counties, the New River forming the county line. For neighbours, they had, besides the Indians, merely a few pioneers, trappers, and outlaws whom the *Chronicon* designates as the dregs of human society.

Cabins were built without delay, and before the severe winter set in, the little village was complete.

MAHANAIM.

Upon the first Sabbath, a devout service was held, and the place was named MAHANAIM; (compare Genesis XXXII: 1-2).

Now the question naturally arises, How was it that the party went to such an out of the way place, far from all civilization? Here again the far-sightedness of the Eckerlins manifested itself. It was the only spot east of the Alleghany mountains which, at that time, would give them a natural outlet to the Mississippi and French trading posts.

The sagacity of the Eckerlins whereby they saw an eventual opening for trade and travel toward the west, is further proven by their next venture, in which, nevertheless, two of the brothers became victims of Indian barbarity and the even yet more barbarous French.

As the winter set in, Israel Eckerlin and Alexander Mack resigned themselves to study and esoteric speculations; Samuel Eckerlin saw to the physical wants of the scattered settlers, and Gabriel Eckerlin, with his trusty rifle, kept the party well supplied with bear meat and game, besides engaging in trapping for furs and trading with the Indians.

Communication was kept up with the Ephrata Community, by way of the Shenandoah settlements and the Brethren on the Bermudian.

Thus time passed and gradually softened the asperities which had caused the rupture between the Eckerlins and the leaders of the Kloster, and there was a mutual longing for reconciliation.

The little settlement on the New River was rapidly reinforced by accessions from both Ephrata and Germantown, and a good-sized pilgrimage was organized from the latter place.

Not all of the German pilgrims, however, reached the New River, nor did all who actually reached that point, remain there. Many remained or eventually settled in the upper Shenandoah Valley, where their descendants still live in the Dunker faith. Among the Zionitic Brethren who joined the Eckerlins was one Heinrich Zinn, whose tragic end will be mentioned subsequently.

RETURN TO PENNSYLVANIA.

Of the original party, Alexander Mack was the first to return to Pennsylvania. He passed Ephrata by, however, and went directly to Germantown, and made peace with the Ger-

mantown congregation. As a result, he joined the church there and was made a minister. Henceforth he was an elder and minister in the Germantown Dunker Church, and to his efforts more than to those of any other, is due the development of the German Brethren, or Dunkers, into the great denomination of Christians which they actually are in the beginning of the twentieth century.

Jacob Höhnly was the next to leave Mahanaim; he came to Philadelphia and entered the service of Johannes Wüster, the merchant. He died in the same year, 1748.

After five years, Israel and Gabriel Eckerlin, revisited Ephrata, their brother Samuel remaining at New River.

It was on the 23d of February, 1750, that they arrived in the Conestoga Valley. A halt was made at the home of one of the Sabbatarian congregation, and word of their arrival was sent to the Kloster.

A meeting of the Brotherhood at once convened in the great *Saal* by Beissel, and two of the Brethren were sent as delegates to welcome them back to their old home, and offer them the hospitality of the Kloster.

This offer was accepted, and the visitors, escorted by the delegates entered the Kloster confines and proceeded directly to the large *Brother-Saal* of Bethania, where all of the celibates were assembled to receive the returning Brethren.

Great was the joy of all. Former ill-feelings were forgotten, and it was as if the prodigal had returned. The kiss of peace was passed, and all present embraced the former Prior, and, as Peter Miller writes, the scene was "so edifying to behold that it did not pass off without tears, because the Philadelphian brotherly spirit was then revived among the Brethren who for many a year had eaten the bread of misery together."

The two brothers were greatly moved by the cordial reception extended to them, and the kind behaviour on the part of the Brethren, so that they offered not only to live with the Brethren again, but also to deposit all their acquired property in the treasury of the Community.

At the evening service, many of the house-fathers were

present; these, too, received the new comers with special love, and admonished them to return again to the settlement on the Cocalico.

RETURN TO EPHRATA.

After a visit at Ephrata and a trip to Germantown to visit old friends, they prepared to return to Mahanaim. At the leave-taking, the former Prior put forty pounds into the treasury of the Brethren, and after an edifying farewell, the two brothers again started for their home in Virginia, with the implied understanding that if Samuel Eckerlin's consent could be obtained, the entire party were to return to Ephrata.

By Beissel's order, Martin Funk and Nathaniel Eicher accompanied them to assist in packing, transporting, and disposing of their property on the New River preparatory to their return to the Kloster.

Immediately upon their arrival at the New River, preparations were begun for final departure. So anxious, however, was Israel that he started on in advance of the others, and arrived at Ephrata, April 25, 1750. He entered the Brotherhood as an ordinary Brother, and for a time all went well; but his dominant spirit began to assert itself, as of old, and he was given to understand that the Kloster Brethren could well get along without the addition of any of the Eckerlins.

In the course of about six months, rather than have any further misunderstanding, Israel left the Kloster on October 2, 1750, and went to the house of Jacob Sontag, one of the secular congregation.

In the meantime, the elder brother, Samuel, ignorant of any new trouble at the Kloster, had sold his lands on the New River, packed up his furs and Indian wares, and started for Ephrata. Great was the surprise of his party on his arrival to learn from Israel the story of his second departure from the Kloster.

After a short stay at Johann Baumann's, whose lands adjoined the Kloster property, the Eckerlin party wended their way toward Philadelphia, where they sold their furs advantageously and traded for other goods used by the pioneer for life in the forest.

ECKERLINS GO TO WESTERN VIRGINIA.

The Eckerlins and their immediate followers now concluded to go into the wilds of Western Virginia, and there establish themselves anew.

When the news of this determination reached Ephrata, Beissel, as the season was already so far advanced, offered them shelter until spring. This offer, however, was declined, and the little caravan started toward the Ohio.

On account of the winter having set in, the journey was attended with much hardship and danger. Their route again lay down into the Valley of Virginia, where a stop was made evidently at Funk's until the winter was over, when the journey was resumed toward the Ohio.

Early in the spring, they selected a suitable spot near the mouth of a creek emptying into the Monongahela River some eight or ten miles below the present site of Morgantown, in Monongalia County, West Virginia.

They made such immediate improvements as enabled them the first year to raise a crop of grain and culinary vegetables sufficient for their use, while the rifle of Gabriel and the rod of Samuel supplied them with an abundance of meat and fish.

Here they built cabins for themselves and erected a mill and planted the fertile bottoms. After they became settled, Gabriel and Samuel followed the chase, while Israel attended to the domestic affairs, and when not otherwise engaged the brothers devoted their spare time to exploring the country and noting its resources and advantages—another proof of the characteristic foresight of the Eckerlins.

The country round about was at that time dominated by the Delaware Indians, among whom Samuel Eckerlin, whom Withers in his *Chronicles of Border Warfare,* erroneously calls Thomas Eckarly, was a great favourite, on account of his extending to them his services as a physician and surgeon.

After the brothers were established in their new home, their clothes were made chiefly from the skins of wild animals and were easily procured. This attire gave them a somewhat grotesque appearance.

SAMUEL AND GABRIEL ECKERLIN AS PROSPECTORS AND TRAPPERS.
(From an old print.)

In the midst of all these activities, mystic theology was not neglected and the holy observance of the Seventh Day of the week was not forgotten.

The little colony far beyond the march of civilization was at peace with all the world, nor was it molested by savage, French, or outlaw. The creek was named after them, and bears the name of *Dunker's Creek* from the time of the Mason and Dixon's survey down to the present day.

In the meantime, affairs were not progressing altogether satisfactorily at the Kloster, and there was another exodus of several Brethren from the Community to the North Fork of the Shenandoah. The leader of this movement was Heinrich Sangmeister (Brother Ezekiel), commonly known as the disgruntled monk of Ephrata.

HEINRICH SANGMEISTER.

Heinrich Sangmeister was a native of Prussia, born at Hornburg, August 9, 1723. His father and ancestors for several generations were the schoolmasters of Beddig near Wolfenbüttel. He was brought up in the Lutheran faith and received a liberal education. After his father's death, he learned cabinet-making, and at the age of twenty, he came to Philadelphia. Upon his arrival, he was indentured as a redemptioner for four years. While in this service, he became intimate with a fellow servant, Anton Höllenthal.

At this time the Lutheran St. Michael's Church was nearing completion, and Sangmeister, being an expert mechanic was engaged in raising the steeple or spire.

While thus occupied, and joking with some ribald associates, he lost his footing and fell, but fortunately in his descent he grasped a piece of scantling with one hand and thus saved his life.

This fortunate escape again turned his thoughts to religious matters, and resulted in both Sangmeister and Höllenthal joining the Ephrata Community.

After the departure of the Eckerlins, Sangmeister became restless and longed for life in the solitude.

At that time—1750—several of the Brotherhood had left the Kloster, and lived in the vicinity as anchorites.

SANGMEISTER AND HÖLLENTHAL SETTLE IN VALLEY OF VIRGINIA.

Sangmeister and Höllenthal finally determined to follow the example of the Eckerlins, to the extent of seeking some location far from civilization and there live the life of hermits, or recluses, and as they were impressed with the descriptions they had heard of the Valley of Virginia, they made that their goal.

Accordingly, these two started out upon their journey at midnight, October 2, 1752, without so much as taking leave of the Brethren of the Kloster, or even saying farewell. After the midnight mass was over, in place of returning to their *kammern*, they silently tramped over Zion Hill, crossed the ford over the Cocalico, and wended their steps southward.

Their course led across the Susquehanna, and down the Cumberland valley by way of Carlisle and Shippentown.

The stop for the Sabbath was made at an Irish tavern on the Conecocheague (pronounced Con-ny-co-*jig*). Here they were cordially received and sent upon their way rejoicing.

When these two pilgrims arrived at Henry Funk's, they at first lodged in his stable. During the winter, they bound books and taught school. When spring came, they bought six acres of land from Funk whereon they started to build a cabin. Before this was completed, the land was exchanged for two acres of river bottom on the opposite side of the river, and here on the banks of the North Fork of the Shenandoah, they built their cabin. Here under the shadow of the Massanutton Mountain, they tilled the land for their sustenance, Höllenthal taking charge of the domestic cares, while Sangmeister worked at his trade among his neighbours, and thus brought them ready money for their other necessities.

In the fall of 1753, Sangmeister made a visit to Philadelphia, going by way of Ephrata and Germantown. Upon his homeward journey, he was mistaken at Winchester for a French spy.

LAURA.

When the two recluses were well established on the banks of the North Fork, they built high up on a prominent point on the northern end of the Massanutton a small cabin as a *Laura,* after the manner of Kelpius and his fellows on the Wissahickon. This was pierced by a single window which faced the east. The furnishings consisted merely of a wooden chair and a small table, together with a charcoal firepot of stoneware. The place was designed for retirement and contemplation, and at the same time to obtain spiritual regeneration and physical perfection, somewhat after the ritual of the Brotherhood of Zion.

The situation was a peculiar one, and has since become historic—the ledge, on account of its wide outlook, having served as a signal station for both the Union and Confederate forces during the Civil War.

The building of this little cabin on the mountain, and the

periodical retirement thither of the two Brethren, their sole sustenance at such times being merely bread, salt, and water, soon aroused, first, the curiosity, and then the suspicion, of the settlers. Some said they were practicing the hermetic art; others charged counterfeiting; and still others urged that they were secret emissaries of the Church of Rome. Finally formal complaint was made against them, and they at once demolished the *laura*.

An active correspondence was maintained with the Eckerlins, and resulted in a visit from Israel and Gabriel to the Shenandoah. These visits were returned and repeated, and whenever Samuel came to Winchester to sell his peltries and obtain supplies, he always visited the settlement on the North Fork, bringing with him smoked bear meat, and tallow.

Frequent visits were also received from Ephrata. The little settlement on the Shenandoah now became a distinctive colony of Sabbatarian Dunkers, who kept both the Seventh Day and the First Day, and who were in constant communication with the Beissel and Eckerlin settlements as well as with the Separatists at Germantown.

DOMESTIC LIFE OF ECKERLINS.

We are indebted to Sangmeister for a little glimpse of the domestic life of the Eckerlins. He says that they lived for the most part upon animal food and used very little bread —a diet which was distasteful to Sangmeister. Israel Eckerlin was busy day and night with his mystic speculations, while Gabriel was engaged in hunting and trapping all day, and Samuel was kept busy preparing and curing the peltries. Piles of bearskin served as their couch at night, while in one corner of the cabin was a mass of skins which could not have been bought for a hundred pounds sterling. Then back of the chimney hung so many sides of dead bears that it made him (Sangmeister) shudder merely to look at them.

Their chief assistant was a redemption servant, one Johann Schilling, while Daniel Hendricks was the cook for the party. The brothers at that time, had no less than twenty-eight horses. Sangmeister says that during his sojourn there, he

made window frames, a plow, and many other things for their use and comfort. The Eckerlins also engaged in the maple sugar industry, sending syrup and sugar to the settlements.

Samuel was the business man of the party and made regular trips to Winchester, and other frontier towns, to trade and sell his furs and bear tallow. On several of these occasions, he was apprehended and imprisoned as a French spy, and was released only at the intercession of the Governor.

As the Indian troubles increased, and as the settlement was near the warpath of the Iroquois, the Delaware Indians sent word to their friend and doctor, Samuel Eckerlin, that it was unsafe for them longer to remain in that exposed place. So they moved their camp to a favourable location upon their tract on the Cheat River. This was the clearing that became known as *Dunker's Bottom.*

Here they spent some years entirely unmolested by the Indians, although a destructive warfare was then waging, which was prosecuted with cruelty along the whole extent of the frontier. At length, to obtain an additional supply of ammunition, salt, and shirting, Samuel, as was his custom, left camp on the Cheat River early in March, 1757, with a pack-train of furs and skins, to visit the fur-trading posts in the Shenandoah Valley. On this trip he was arrested and committed to jail. After a delay of several weeks he was given his freedom and allowed to return home.

CAPTURED BY INDIANS.

Toward the close of August, he made another visit to Winchester. On this occasion, he was again arrested and charged with being a spy in the interest of the French and Indians. He was finally released, as before, but this time a detachment of soldiers was ordered to accompany him to his home on the Cheat River. They treated him with the indignities due a French spy, and at times attempted to bribe him to give evidence against his brothers. When the company were about a day's journey from the Dunker camp, a tragic scene was enacted there. Led by a French priest, a party of Indians surrounded the house. Being discovered by one of the ser-

vants, who gave the alarm, an attack was made. Schilling and Gabriel Eckerlin were quickly captured. Israel, who was engaged in writing a polemic to Ephrata, would neither defend himself nor attempt to escape, as he had absolute faith in the divine protection. Nevertheless, despite his faith, he was quickly taken. The other members of the household were killed and scalped, while the two brothers and Schilling were held as captives. The cabins were then pillaged and burned. Twelve horses were loaded with plunder; the rest were killed. Sachse declares:

> As a matter of fact, this raid upon the Eckerlin settlement was neither a military nor a political move; but it was executed purely through religious motives, the object being the extermination of a heretical community within the bounds of French territory. This is the only known case of religious persecution by the Roman Catholic clergy in Provincial Pennsylvania.

The sight that met the eyes of Samuel and his party on their arrival home was a sad surprise, bearing its own proof of the innocence of the charges made against Samuel by his companions and their superiors. The cabins were in ashes, a smouldering ruin; the half-decayed, mutilated bodies of the murdered Dunkers, and the carcasses of the dead horses were seen strewn about; while the hoops on which the scalps had been dried were a silent, but convincing, testimony of the awful catastrophe that had taken place.

The soldiers buried the mangled remains; and Samuel, after taking a sorrowful farewell of the sad scene, in ignorance of the fate of his two brothers, returned with the party to the South Branch, no longer a prisoner or a suspected spy.

The fate of the three prisoners was for almost four years a deeply shrouded mystery. Finally Schilling escaped and returned and related the story of their fate.

After their capture by the Indians and the destruction of the settlement, the French leader at the head of the party started for Fort Duquesne, making a wide detour, fearing that the English would overtake and deprive them of their prisoners. It was not until the seventh day after the massacre that they arrived in sight of the fort on the opposite side of

the river. During the march the two brothers were given but little to eat, but Schilling was left free, and was well fed. All his attempts to relieve the wants of his former masters were severely punished by his captors.

Arriving at the end of their long journey, they were first ordered to cut off their long beards. They were then stripped of their clothing, put into a canoe, and headed for the fort.

When near the shore, they were thrown into the water and pelted with stones by French and Indians alike on the shore. Both brothers were insensible when dragged out of the water. This the French fiends called their baptism. To aggravate their suffering further, and to please the assembled French, one of the Indians scalped Gabriel Eckerlin.

SENT TO MONTREAL.

At the request of the clericals in the Fort, the two brothers were sent, under a strong guard to Montreal, where they were placed in a Jesuit institution as dangerous lunatics, and all intercourse with the outside world forbidden.

Thence they were sent to Quebec, where they suffered greatly from hunger, confinement, and disease. Eventually they were sent to France where, it is said, they died as prisoners in a monastery. Others, again, say they died at sea.

It was not until seven years after their capture that definite rumours reached Ephrata as to the fate of the two brothers. Samuel at once wrote a letter of inquiry to Benjamin Franklin, with whom he was well acquainted, and who was then in France.

GROWTH OF SETTLEMENT IN VALLEY OF VIRGINIA.

Some time before the final massacre on the Cheat river, Samuel Eckerlin in company with Hienrich Sangmeister bought of Jacob Funk one hundred and fifty acres of land for sixty-five pounds. This was a part of the three hundred and twenty acres conveyed to the latter by Johann Funk in January, 1744. The title was vested in the two purchasers. This was all fertile bottom land and bordered the river on the north.

Two months later, July 6, 1757, Samuel Eckerlin, upon his own account, bought of William Russel one hundred and forty acres of additional land, adjoining the other tract. This he held in fee simple.

Here Samuel took refuge after his return from the Cheat River, and under his active administration the locality became the nucleus of a settlement of Dunkards from Ephrata and Germantown.

A new community house was built for the six celibates, Heinrich Sangmeister (Ezechiel), Anton Höllenthal (Antonius),————Kroll (Haggia),————Schäffer (Elkanah), Samuel Eckerlin (Jephune), and another Brother, whose real name is unknown; his Brotherhood name was *Beno* or *Benno*. A room was fitted up in the home for Samuel Eckerlin, as a chemical laboratory, and he resumed his medical practice among the Germans.

Among the other industries established by these thrifty Germans was the manufacture of pottery, which flourished in the vicinity of Strasburg down to the present day. The first kiln was erected on the Community grounds, it appears, by Brother Sirone, from Germantown.

On October 4, 1763, Eckerlin and Sangmeister purchased of the Russel estate an additional tract of seventy-three acres adjoining the first-named tract. Their land now extended to the foot of the Massanutton Mountain.

Frequent reports of Indian incursions at times alarmed the frontier settlements; and numerous outrages were reported, which caused the celibates to be looked upon again with much suspicion, and brought frequent visits from the authorities.

Upon several occasions, when the alarm increased, and the danger appeared imminent, the home of the celibates was used as a house of refuge and prayer.

Many cases are upon record where German settlers fell victims to the fury of the savages. Thus, in the year 1758, a party of Indians penetrated the Mill Creek country, nine miles south of Woodstock, and, after committing some murders, carried off no fewer than forty-eight persons into captivity, all of whom were Germans.

DEATH OF HEINRICH ZINN.

Besides the Eckerlins, there was another of the Ephrata Brotherhood whose earthly career was ended by the tomahawk of the savage. This was Heinrich Zinn, who left the Kloster shortly after the Eckerlins and went to the Valley of Virginia. He was living at the time with a family named Bingamann, near the present site of New Market. When the Indians attacked the house a determined defence was made by Bingamann, who was both strong and active. He called Zinn to come to his assistance. The latter, however, failed to respond. Bingamann laid low two of the savages. According to another account he killed five.

The savages succeeded, however, in killing his wife and children and the peaceful Zinn. Bingamann escaped with several wounds from which he finally recovered.

Impelled by the thickening war clouds, the celibate colony, consisting of twenty-six persons, came to Pennsylvania and divided themselves between Ephrata and Germantown, in July, 1764. Among these refugees were the Kölbes and Luthers, who became the surviving celibates of the Ephrata Kloster.

After the Indian troubles were settled, and the danger past, a number of the Ephrata celibates and Germantown Dunkards returned to the Shenandoah. Others took up lots in the new town of Stöverton (Strasburg) and erected mills and potteries in the vicinity.

In May, 1771, Höllenthal took title to town lot No. 7. Upon this lot a little meeting-house was built for the Seventh Day Baptists. In front of this was a well of excellent water, shaded by an apple tree. A kiln was also built upon the end of the lot, and is still in use.

In 1776, Höllenthal bought another of the town lots, known on the plan as lot No. 17. Upon this lot is still to be seen one of the log cabins built by the Hessian prisoners during the Revolutionary War.

SNOW HILL.

The name, *Snow Hill,* or *Schneeberg,* is derived from one of the later accessions to the Seventh Day Baptist faith,

the Schneeberger family, who for a time, were quite prominent in the vicinity, and when the Antietam Congregation flourished, and an effort was made to gather together a number from Ephrata, Bermudian, and Antietam, and erect an institution similar to the one on the Cocalico, gave a portion of their property for the use of the congregation.

This effort resulted in a partial success. Here the attempt was made early in the nineteenth century to perpetuate the mysticism taught and practiced at Ephrata, but in a more superficial manner.

Efforts were also made to practice and teach the peculiar and ornamental style of penmanship of the Ephrata Kloster. Early in the century attention was given to perpetuate the peculiar system of music and harmony originated by Conrad Beissel. Here also one of the Ephrata printing presses was brought and set up until it was finally removed to Morrison's Cove.

ANTIETAM CHURCH.

The Antietam Church proper dates from the reception of George Adam Martin and George Horn, members of the Germantown Baptists, into the Seventh Day Baptist fold in 1763.[1] This was made the occasion of considerable ceremony,

1. Concerning the church at Bermudian the Rev. George N. Faulkenstein quotes Morgan Edwards as follows: "This Society also is distinguished by the above name of a little river, in the township of Warrington and county of York, 15 miles from the town of York and 102 miles west by north from Philadelphia. Most of these people observe the Seventh Day of the week for Sabbath, and are to be considered as the offspring of Ephrata Church. Their preacher is Mr. Henry Lowman, who is not ordained. The families are about 40, whereof 58 persons are baptized. They began to be a church in 1758 when Philip Gebel, Peter Beissel, Henry Lowman, and others united for communion of saints, having Rev. Conrad Beissel to their assistance. Afterwards, Rev. Messrs. Peter Miller and George Adam Martin and others officiated among them." Vid. *The German Baptist Brethren, or Dunkers,* p. 96.

Falkenstein also quotes Morgan Edwards concerning the Stony Creek Church, in Bedford County, as follows: "This is also denominated from a little river of the above name, in the township Brüderthal (alias Brothertown) in the county of Bedford, 30 miles from Bedford and 245 miles west by north from Philadelphia. The minister is Rev. George Adam Martin, of whom mention has been made before. He was born near Landstuhl in Germany in the year 1715. Was bred a Presbyterian. Embraced the principles of the Baptists in 1737, and was ordained by Peter Baker in 1739. Afterwards he resided at Little Conewago, where some misunderstanding arose between him and the people and occasioned him to remove to Antietam. In the year 1762 he adopted the sentiments of the Seventh Day Baptists, and preached at Bermudian. From thence he went to Stony Creek this year. He married one of the Knippers and has many children. The families belonging to the place are 12, whereof 17 persons are baptized and may be considered as the constituents of the church, viz.: Rev. George Adam Martin and wife, Henry Roth and wife and daughter, Henry Roth, jr., and wife, George Newmeyer, Philip Oswald and wife and daughter, Abraham Gebel and wife, Philip Kimmel and wife, Mr. Widdebarger and wife. This church also is the offspring of Ephrata (for the most part); the Seventh Day Sabbath is kept." *Ibidem,* p. 97.

at the close of which Beissel dismissed them with letters to the Brethren on the Bermudian, and sent two of his most trusty supporters, Brothers Lamech and Jehoida after them, charging them to tell the Brethren there to receive Brother Martin as if it were himself.

What the result of this visit was, does not appear, but it seems that Martin did not remain there long, as in the next year, 1764, we find him preaching a revival on the southern border of the Province.

This movement culminated in the organization of a new congregation in one of the fertile valleys formed by the spur of the South Mountain, near where the East Antietam Creek crosses Mason and Dixon's line. From this time forward, Beissel called the congregation at Antietam the *Alders-kirche* (Eagle-church), a name never accepted, however, by the people of the congregation.

A hymn of no less one hundred and six stanzas was composed, celebrating the organization of the church, setting forth its royal eagle spirit, in its upward flight.

BEISSEL VISITS ANTIETAM.

As glowing reports of this awakening continued to reach Ephrata, Beissel concluded to make a personal visit to the new church. To make it doubly impressive, he decided to go in state, as it were, and in the month of July, organized a pilgrimage to the new field of activity. The party was composed of the most venerable of the three different orders comprising the Ephrata Community. The Solitary Brethren were led by Beissel himself; the Sisters of the Spiritual Order of the Roses of Saron by Maria Eicher, the Prioress; while the Secular Congregation was represented by the leading spirits among the house-fathers.

The party was divided into three companies for the journey and all were robed in the Ephrata habit. They were partly on horseback and partly on foot. The mode of travel was as follows: One of the divisions started on horseback and rode a certain number of miles; the horses were then left and the riders started ahead on foot for an equal distance. When the second division reached the horses, they mounted

and rode ahead a distance equal to that of the first group. This process was repeated to the end of the journey.

The third division led by Beissel, traveled entirely on foot. The *Chronicon* says: "He made this whole journey on foot, except when they forced him to make use of a horse, and then he said 'In this way I cannot be edifying to anyone.'" In this spirit of physical activity, he travelled over mountains and valleys, and no hut was too poor for him to enter with his company. During the whole journey the Superintendent (Beissel) gave singular evidence of his humility and obedience. He never sat down in a house until the father of the house showed him a seat.

Beissel and Prioress Maria had brought with them all of the robes made during the Eckerlin régime, so that when, at the very first service, Beissel, Miller, and the Prioress donned their dazzling ecclesiastical robes, they created a great sensation, thus achieving the object intended by the leaders.

Beissel was declared a *Pontifex Maximus* by the assembly, the fires of mystic religion were kindled, and the consequent enthusiasm spread over the sparsely settled country, far and near, among the Germans, who were then without any teachers of the orthodox faith.

It was during one of these meetings, while Beissel was exhorting the people, that news was received by the arrival of a breathless post-rider, of the murder by the Indians, the day before (July 26, 1764), of the schoolmaster Enoch Brown and seven of his pupils. The scene of this massacre was but a short distance from Greencastle and a few miles from the spot where the Magus of the Cocalico was then preaching. Beissel, in the face of this great danger to the exposed settlers, counselled trust in Almighty God and deprecated a recourse to firearms and retaliation.

Before the Ephrata contingent left for home, George Adam Martin was installed as the teacher and leader of the Antietam congregation.

So great was the enthusiasm attending this awakening, that it spread from the Antietam to the Bermudian, and the mother community on the Cocalico for a time became the Mecca of the German Sectarians in the Cumberland Valley.

Visitors were continually on the march to and fro, and the calls for the personal services of Beissel were so urgent that within six weeks after his return to Ephrata, he had to make another journey to the Antietam congregation.

After the death of Beissel, the Antietam branch for a time showed even more vitality than the parent stem. The teachers were George Adam Martin and George Horn, who laboured under the careful and constant supervision of Prior Jaebez (Rev. Peter Miller), Beissel's successor as the head of the Ephrata Community; and the Antietam congregation continued to flourish even after that at Ephrata began to show unmistakable signs of decay. A voluminous correspondence was exchanged between the two congregations, and frequent visits to and fro were made.

THE SNOWBERGERS.

Among the early settlers in the Antietam country was a certain Swiss, Hans Schneeberger (Snowberger) by name, who came over to America in the year 1750, with his wife and seven children,—five boys, Uhly, Hans, Joseph, Andreas, and Jacob (the latter by a second wife); and two daughters, Anna and Maria.

Andreas, who was nine years of age when he came to America, married, about the time of the Sabbatarian revival at Antietam, Barbara Karber, a daughter of Melchior Karber. All of these persons were Dunkers. At one of the Antietam services, during Beissel's exhortation, Barbara became convinced of the truth of the Ephrata doctrine, and was baptized by Beissel, and henceforth kept the Seventh Day. This caused trouble between her and Andreas, and resulted in her taking her child in her arms and starting to walk to Ephrata for her conscience's sake.

After tramping over the mountain for a distance of four miles, she stopped at a house, for the night. Early the next morning, her husband arrived with a pair of horses, ready to yield to her desires regarding the Sabbath if she would return home with him. Shortly after this episode, Andreas was also baptized, and their house became a rallying-place for the Sabbath-keepers between the Bermudian and Antietam, and the Conococheague.

As the Prior Jaebez, or Rev. Peter Miller, felt the infirmities of age gradually, but surely creeping upon him, and the cares of his home congregation became burdensome, he prayed for guidance, that the Holy Spirit might disclose to him a fitting person as teacher of the Antietam church.

PETER LEHMAN.

At that time there was at Ephrata a devout young man, Peter Lehman, of Mennonite birth, but now a member of the Ephrata Community. He was born May 24, 1757, at the Glades, in Somerset County, Pennsylvania.

He was first sent to Antietam as a lay brother. Early in September, 1788, he was notified by a letter, dated August 26, 1788, from the Prior, that the Holy Spirit had revealed unto him that he (Peter Lehman) was to be consecrated as leader of the new congregation.

Peter Lehman accepted the trust, and, toward the close of the eighteenth century, organized his congregation into a community, somewhat after the manner of that of the Ephrata Brotherhood and Sisterhood, which flourished with varying periods of success, for upwards of half a century. Early in the nineteenth century, the Community established itself upon the grounds now known as the *Nunnery*.

Andreas Schneeberger (or Snowberger), about the time he was married, took up a tract of land, now known as the Nunnery property, and erected a log house about a quarter of a mile south of the present buildings. The meetings of the congregation were at first held in the different houses and barns of the members.

After the advent of Peter Lehman into the vicinity, the necessity for a regular place of worship became more and more apparent, and the desire for a communal life became stronger. To accommodate the growing wants of the congregation, a large store house was built on the Snow Hill property in 1793. It stood where the first brick building at the west end of the present group now stands.

At the beginning of the nineteenth century, the Snowberger family consisted of Andreas, the father; Barbara, the mother; and eight children—three boys and five girls—of

GLIMPSES OF SNOW HILL NUNNERY.

Entrance to Kammern.
Kitchen of Sister House.
Saal.
View from meadow.
North front.
Porch Old Brother House

whom three were married. All were Seventh Day Baptists. Of the children who remained at home, two daughters, Barbara and Elizabeth, and one son, John, favoured the founding of a community similar to that at Ephrata.

Eventually a deed was made by Andreas Snowberger to a Board of Trustees for *certain specified purposes forever.* Settlements were made with the married heirs of the Snowbergers and a bond of sixteen hundred dollars was given to the grantor to secure the balance of the purchase price.

THE NUNNERY.

The Community was now fairly launched, and in the year 1814, the first community house, or *The Nunnery* as it is called, was built. This was the original Kloster. It was a brick building, standing third from the west end of the present group. It was two stories high, and measured thirty feet in width by forty feet in length above the basement. At the east end, on the upper floor, was the *Saal* or chapel. Here the meetings were held until 1829, when the meeting-house in the meadow was built, on the other side of the creek.

The second house of the present group was built in 1835. This filled the space between the brick house and the stone house built in 1793. This house was thirty feet square, and was also two stories in height. It was mainly intended for the holding of love-feasts and other religious gatherings. The second floor was set aside as a chapel. In 1838 the old stone house was demolished and the present brick house built in its place as a Brother House. It, too, measures thirty feet in width by forty feet in length.[1]

The house which forms the eastern end of the group was built in 1843, and was intended for a Sister House. It is forty by thirty feet. In this group of houses there were about forty *Kammern,* or sleeping rooms, and nine community rooms.

The most prosperous period of this institution appears to have been the two decades between 1820 and 1840. The number of single persons of both sexes residing upon the grounds

1. Here Sachse has been followed very closely. Other authorities are quoted further on in this sketch.

MAIN BUILDING OF THE SNOWHILL INSTITUTION.

during that period ranged from twenty to thirty. The latter was the largest number residing within the group of buildings at any one time.

KLOSTER LIFE.

The Kloster life here was but slightly varied from that at Ephrata. The great bell, for rising, was rung at twenty minutes before five o'clock in the morning. At five o'clock the small bell was rung, and the inmates assembled in their respective dining rooms where for fifteen or twenty minutes hymns were sung out of the *Weyrauchs Hügel.*

At half past six o'clock, breakfast was announced, after which one, two, or three verses were sung from the *Psalterspiel.* Dinner was ready at half past eleven, while supper was served at half past five. Singing and prayer were in order at both meals.

Every evening at eight o'clock, except Sixth Day and the Sabbath, the large bell was sounded for service in the *Saal,* when all celibates were supposed to be present. The following order of service usually obtained: Singing of hymns for about fifteen minutes, followed by a reading from Beissel's dissertations or epistles for about the same length of time, the services ending with more singing.

On Sixth Day evening, the beginning of the Sabbath, the bell was sounded at half past seven. At this meeting there was usually a sermon. On the morning of the Sabbath, the bell was rung at eight o'clock when a similar service was held.

At two o'clock in the afternoon, there was a service in the *Saal,* with choir singing, which usually consisted of music either written by Beissel or inspired by him at Ephrata, since it was held in high favour at Snow Hill, as well as among all other German Seventh Day Baptists. At Snow Hill the rendition of this music doubtless more nearly approached the original rendering taught by Beissel, than anywhere else, besides Ephrata.

Peter Lehman was succeeded in his ministrations by Andreas Fahnestock, whom he ordained shortly before his death. At the same time, the old teacher appointed Brothers Andreas Schneeberger and Abraham Ely as deacons to assist him.

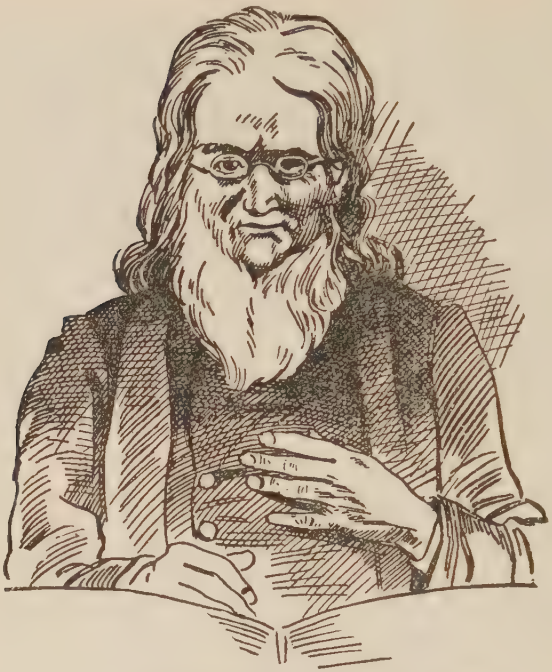
ANDREAS FAHNESTOCK.

Andreas Fahnestock served the church until February 16, 1842, when Brother Benjamin Specht was appointed deacon and teacher. He lived but a short time, however, and died May 5, 1843, at the age of thirty-one years. Andreas Fahnestock again assumed charge, serving alternately at Ephrata and Snow Hill.

Andreas Fahnestock was a somewhat eccentric character. He always travelled on foot, dressed in a long drab coat, wearing a broad-brimmed white hat, and carrying his long staff in his hand.

At one time he was quite wealthy, but gave his property all to the poor, saying "The Lord will never suffer me to want." He would never accept any salary for his services as a preacher, trusting wholly to the Lord for his support.

The preacher, on his journeys along the turnpike often met teamsters who attempted to make him a butt of ridicule. To their uniform mortification, they found the ridicule turned upon themselves. On one of these occasions, a teamster asked him if he believed in the devil. Andreas answered that he read about him in his Bible. The teamster then asked if he had ever seen the devil. "I never want to see him plainer than I do now," Andreas replied. This line of questioning was not pursued further.



ANDREAS FAHNESTOCK (NOV. 19, 1781-FEB. 5, 1863).

From a pencil sketch made while preaching in the Saal at Ephrata.

The old Seventh Day Baptist patriarch lived until 1863. He died on the 5th of February of that year, honoured and respected by all who knew him, and was buried in the Snow Hill grave yard.

CONRAD WEISER.

Among the prominent characters who figure in the history of the Germans in Pennsylvaina during the middle of the eighteenth century, none has received greater, nor more merited, attention than Johann Conrad Weiser, for a time Brother Enoch of the Ephrata Community.

His great services to the government as an Indian interpreter are matters of record.[1] His influence among the Germans in the Province, and the great factor he became in shaping the political course of the German element is attested by the literature of his day.

Johann Conrad Weiser was born November 2, 1696, in the little village of Astaet, district of Herrnberg, in Würtemberg. His mother, Anna Magdalena Uebelen, died when he was in his thirteenth year. His father with his seven younger children now emigrated to America, where they arrived at New York June 13, 1710, and were among the party of Palatines sent to Livingston Manor to burn tar and raise hemp.

On November 22, 1720, he was married. In 1729, he journeyed to the Tulpehocken where he settled on a plantation of almost a thousand acres. When Rev. Peter Miller assumed charge of the Reformed Church at Tulpehocken, Conrad Weiser became its chief elder.

In the year 1735, Weiser was baptized into membership in the Ephrata Community.

His eldest son, Peter, and his daughter, Madlina, both entered the celibate branches of the Ephrata Community. The former became Brother Theobald, while Madlina died in the Sister House during her novitiate.

Weiser, along with Peter Miller and Israel Eckerlin, it will be remembered, was consecrated to the priesthood, and had conferred upon him the order of Melchizedek. He also acted as the spiritual director of the Tulpehocken Kloster.

At the height of his religious enthusiasm, Governor Thomas visited Epharata and offered Weiser a justiceship.[2]

This offer was tempting. He was aware that Beissel was somewhat jealous of him as well as of Eckerlin, and Weiser was not on the best of terms with the latter himself. Moreover, Rev. Peter Miller encouraged him to accept the

1. Conrad Weiser's father, in 1714, became acquainted with Quagnant, a chief of Maqua, or Mohawk, nation. Quagnant proposed to the father to take Conrad with him into the country, and to teach him the language spoken by his nation; the father consented, and Conrad accompanied the chief to his house in the autumn of 1714. Here his sufferings, according to Weiser's own journal, were almost intolerable. He was exposed to the inclemencies of a severe winter, "pinched by hunger and frost," menaced with death by the inebriated Indians; to escape which, he had often to flee and conceal himself till reason was restored, and "a sober second thought" restrained their threats. Having spent eight months among them, and acquired the principal part of the Mohawk language, he returned to the German colony, where, as interpreter, he acquired a competent knowledge of the language in a very short time. Rupp, *History of Lancaster County*, pp. 256-257.

2. The Governor and proprietor of Pennsylvania sent him in the winter of 1736, to treat with the Iroquois, concerning a war ready to break out between them and the Indians of Virginia, and to endeavor to settle the dispute amicably. On this journey of nearly five hundred miles, he suffered great hardships. The weather was uncommonly severe, and he had to force his way, mostly on foot, through deep snow, thick forests, brooks and rivers, carrying provisions for several weeks on his back. *Ibidem.*

proffered honour, and subsequently schooled the new justice in the law as practiced in the Fatherland.

In the meantime, Weiser's wife and at least a part of his children had returned to his farm at Heidelberg.

But it must not be understood that Weiser and his family wholly severed their connection with the Ephrata Community upon his accession to the justiceship and their return to the farm at Heidelberg. His daughter, Anna Madlina, remained a novitiate in the Sister House until her death, March 1741-1742.

On September 3, 1743, Weiser addressed a letter to the Brethren at Ephrata, withdrawing from the Community. Subsequently an estrangement grew up between himself and Beissel.

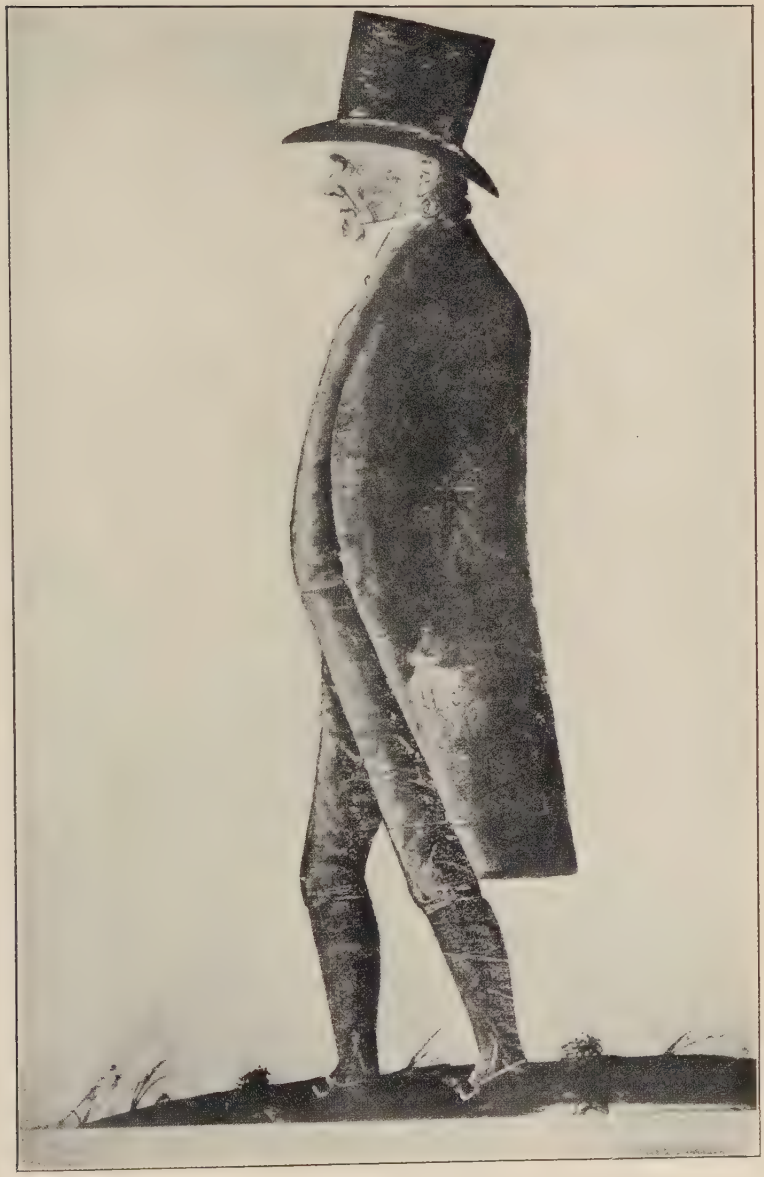
In the meantime Weiser had become intimate with the Moravian missionaries, but as the success of their movements among the Indians became apparent, he turned against them.

Now, however, he became zealous in the cause of the Lutheran church, particularly after the arrival in America of the Rev. Heinrich Melchior Mühlenberg, who married Weiser's daughter. Mühlenberg, it should be remembered, was really the founder of American Lutheranism.

That Conrad Weiser still had a leaning toward the Ephrata movement, notwithstanding his apparent championship of the Lutherans, is shown by the visits and correspondence maintained between Weiser and members of both the Brotherhood and Sisterhood. His relatives were still faithful members in Saron and his personal friendship and intercourse with Prior Jaebez (Rev. Peter Miller) were never interrupted. When any legal aid was wanted, an appeal was always made to Weiser, and he never refused.

That at one time the breach between Beissel and Weiser was serious cannot be denied—that they eventually became reconciled, is equally true.

There is good reason to believe that in the latter years of his life he was again received into full communion of the Ephrata Brotherhood. In fact, the *Chronicon* goes far to establish this hypothesis.



JOHN CONRAD WEISER.

See *Biographical Sketches*, p. 1361.

He died on First Day, July 13, 1760, on his farm at Heidelberg, after a violent illness of but a few hours.

CONRAD BEISSEL.

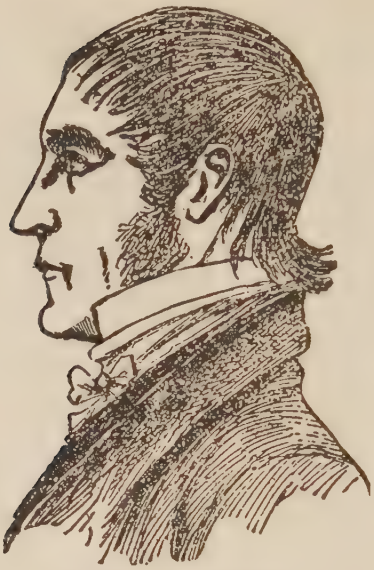
Toward the close of Beissel's earthly career, even several years prior to his death, physical infirmities became manifest. To add to his troubles, he became more or less estranged from both Solitary Orders. This was particularly true of his relations with the Sisterhood, the breach with Prioress Maria Eicher persisting even to the very end.[1]

So keenly did Beissel feel this estrangement between himself and his fellow Solitary, that shortly before his end he said, "I am now again the same that I was when first exposed to the world-spirit; namely, an orphan."

However, it matters little what the frailties of Conrad Beissel may have been—he was but human—it is well to cast the mantle of charity over his shortcomings at this late day, and remember only his wonderful career as an organizer and religious leader during the early days of our provincial existence. We can but wonder when we stop to ponder over the vast influence exercised by his personality and teachings, not only over the minds of the humble and uneducated but over some who were far superiour to him in both learning and strength of character, prominent examples of whom were Peter Miller and Conrad Weiser.

It has already been told, how from an ignorant journeyman baker, he became a power in the land, among the spiritually stranded Germans in the Province, exercising by means of his sermons, epistles, hymns, music, and writings, an influence second to no religious leader of his time, and which, in a restricted sense, still lingers in several counties of Pennsylvania, New Jersey, and Virginia among the German Seventh Day Baptist Communities, all of which are an outcome of the movement started in the humble cabin on the Mill Creek, and expanded into the Mystic Community on the Cocalico, known in history as *Ephrata*.

1. Various causes have been assigned for this estrangement, but it appears to be fairly well established that it grew solely out of differences between Beissel and the Eckerlins, with the latter of whom the Prioress strongly sympathized. Furthermore, Beissel's body was scarcely cold after his spirit had left it when the Prioress repented her hardness of heart with torrents of bitter tears, and earnestly prayed for Divine forgiveness for her obstinacy.



DR. WILLIAM M. FAHNESTOCK
From a sketch while preaching in the Saal.

SOURCE OF BEISSEL'S MYSTICISM.

None of the problems which have confronted the student of the Sectarian movement in Pennsylvania, is more interesting, or has called forth more diverse opinions than the following question: Whence did Conrad Beissel obtain his mystical lore?

One class of writers, of whom the late Dr. William M. Fahnestock, of Bordentown, New Jersey, (1802-1854), is the best example, imply that it was the result of direct divine inspiration of the Holy Spirit.[1]

Others again, have held that the real basis of the Ephrata philosophy was to be found in the writings of Jacob Boehme. Of the supporters of this hypothesis, no name is more familiar in German literary circles than that of the late Dr. Oswald Seidensticker.

Fortunately in the course of the extended investi-

1. William M. Fahnestock contributed freely to the columns of the first few volumes of the *Sabbath Recorder*. He was, likewise, one of the early vice presidents of the American Sabbath Tract Society, and was a contributor to its treasury, as well as that of the Seventh Day Baptist Missionary Society. Fuller details of his interest in this work will be given subsequently in this sketch.

gations of Dr. Julius F. Sachse, a number of the old books and papers of the Zionitic Brotherhood were unearthed from their hiding place where they had rested undisturbed for almost a century, documents which proved to have been sent from Ephrata to Antietam during the eighteenth century—documents which actually give us the true foundation of the whole structure of the Ephrata Community.

WRITINGS OF GOTTFRIED ARNOLD.

It appears from these papers that the theosophy of Conrad Beissel really hung upon a slender thread, as it was constructed chiefly from a few of the earlier writings of Gottfried Arnold (1666-1714), a German theologian, who was born at Annaberg, Saxony, studied theology at Wittenberg, and in 1697 was appointed professor at the University of Giessen, a factor heretofore entirely unknown in the Ephrata religious movement. The influence of these writings of Arnold were combined with the philosophy of the *Ego* and *Non-Ego,* to which he was introduced in the Rosicrucian chapter at Heidelberg in the Palatinate.

Here we now have the key to the ground work of Beissel's mysticism, and a ready answer to the oft-asked question, how it happened that a man of such meagre elementary education as the Magus on the Cocalico was able to propound such erudite speculations as are accredited to him.

It is this heritage from Arnold that runs all through the Ephrata theosophy, and upon which the speculations and life of the Community were based, tempered though they were in a slight degree, by the speculations of Boehme and other mystics who were gradually introduced by such scholars as Hildebrand, Wohlforth, Peter Miller, Höcker, Jacob and George Adam Martin, and a few others.

To these must be added the sound theological knowledge Beissel gained by listening to sermons by Professors Meig and Kirchmeier at Heidelberg, and the Separatist theories learned through his intercourse with Junkerott, Rock, and Dr. Carl, publisher of the *Geistliche Fama* prior to his coming to America.

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LONDON Printed.

GERMANTOWN Reprinted and sold by *Christopher Sower*; Also sold by *Solomon Fussell* and *Jonathan Zane* in *Philadelphia*. 1759.

AMERICAN REPRINT OF BROMLEY'S WORKS.

In the latter part of Beissel's life evidences appear of the influence of the writings and teachings of Thomas Bromley, one of whose works was translated into German at Ephrata, and certain parts of it introduced into the Ephrata philosophy.

Beissel in his attitude toward the Bible, accepted it as the infallible Word of God, and acknowledged it as the source of all supersensual truths, and all his epistles are richly amplified with quotations from both the Old and the New Testaments.

Sachse in his *German Sectarians,* Vol II., p. 168, makes the following declaration:

"A careful examination of the works of Beissel, both prose and verse, will show the correctness of our deduction, as here presented, and that the whole structure was based upon Gottfried Arnold, combined with the true Rosicrucian philosophy of which the hypothesis of *Ego* and *Non-Ego* forms an important feature. The speculations and ritual of the Zionitic Brotherhood are not to be confounded with the theosophy of Beissel and the Community. The chief object of

the Brotherhood was the attainment of physical and spiritual regeneration; that of Conrad Beissel was a conversion, or betterment of the Community at large.

On the occasion of the visit to Ephrata by the Rev. Israel Acrelius, Provost of the Swedish Lutheran Churches in Pennsylvania, in September, 1753, he discussed several Biblical questions with Rev. Peter Miller, in the course of which the latter said of baptism:

> Without dipping them under the water there can be no baptism; the person must be submerged. When Christ sent out His Apostles, he commanded them to baptize, which word can not receive its significance in a small cup of water.

When Acrelius mentioned the Sabbath and intimated that the observance of the Seventh Day was a perpetuation of a custom of Jewish law, Miller answered:

> That is no Jewish law, but a perpetual natural law [*lex naturalis perpetua,* in the original MS.] which is written upon the hearts of all men, and is of the same force as all of the other nine of the ten Divine Commandments, none of which can be changed, but [must] stand to all eternity.

BEISSEL'S DEATH.

The actual death of Beissel was a somewhat sore disappointment to a number of his most intimate followers and supporters, who had had the idea firmly impressed upon their minds that the great Magus of the Cocalico would, at the end of his earthly career, be spared the physical pains of a bodily dissolution, and be translated into the realms of bliss just as Enoch and Elijah of old.

Beissel, himself, appears to have lived in the firm persuasion of such an event. But, like his predecessor on the Wissahickon, Magister Johannes Kelpius, he was destined to take his leave of this earth in a manner nowise different from an ordinary mortal.

For several years previous to his death, Beissel had suffered from a complication of diseases, chiefly pulmonary and intestinal. These eventually caused him great bodily pain and sapped his strength, but up to within eight days of his death he attended to the duties of his position as prior, or *vorsteher,* when he officiated for the last time at a love-feast.

Feeling that his earthly career was drawing to a close, he consecrated Rev. Peter Miller, Johann Conrad Reissman, and Jacob Eicher to the priesthood, from among whom his successor in office should be chosen.

Only three days before his own death, word was sent him that one of the oldest house-mothers, Barbara Höfly, was dying, and that she asked for a visit from him, even though he were not able to speak with her, if only she might be permitted to see him. The *Chronicon* says:

> Although he was at the time already wrestling with death, he took a brother along and fulfilled her wish.

The day of his own decease was the 6th of July, 1768. Upon that morning he rallied and attended prayers at the *Saal* of the Sisterhood, and vainly sought a reconciliation with the Prioress, Maria Eicher. Returning to his cabin, he had no impression of his hastening end up to within two hours of the final moment when his spirit should take its everlasting flight, which occurred between one and two o'clock in the afternoon, according to our reckoning.

Two days afterward, funeral services were held in the great *Saal* of the Brethren, in which Beissel had so often preached and presided. The principal feature of the occasion was a sermon by Rev. Peter Miller, after which he gave a brief biographical sketch of the deceased, in which he stated that Beissel had composed fully one thousand pieces of music and printed four hundred and eleven hymns.

Rev. Peter Miller was followed by Reissman and Ludwig Höcker. Special hymns were also sung. When the services in the *Saal* were over, the coffin was carried to the new grave yard, followed by an immense throng of people. Previous to its being lowered to its last resting place, the lid of the coffin was again raised, so that, according to the Rosicrucian ritual, the sun should once more shine upon the body, after which the casket was closed and lowered into its dark cell, there to repose until the trumpet of the angel should summon him to come forth and receive his final reward.

BENEFITS OF BEISSEL'S WORK.

Beissel's career in the Province is a part of the history of the great state of Pennsylvania. With all of his many failings and shortcomings, it cannot but be said that the Ephrata movement exerted a benign influence during the early days of Pennsylvania's history, in times when there was yet a dearth of regular German clergymen.

The Sabbatarian movement on the Conestoga, and that of the Germantown Dunkers on the Wissahickon, certainly proved a bulwark against Quaker rationalism during one of the darkest periods of religious apathy of Penn's Province.

A peculiar feature of Beissel's character was that, at some time or other, he had personal differences with almost every person with whom he came into close contact—differences which were often marked with acrimonious discussion upon both sides. Prominent among the persons partly or wholly outside of the Community, with whom he had such differences, were the following: Conrad Matthäi, Peter Becker, Christopher Sauer, and Conrad Weiser.

To Beissel's credit, however, it must be said that no matter how bitter the quarrel, or how serious the estrangement, he appears to have been ever ready to extend the olive branch, whenever there was any sign that it would be accepted.

Accounts of his reconciliation with all of the above-named parties are to be found in various records. The differences with old father Matthäi evidently were but slight, and easily healed.

The estrangement with Elder Peter Becker was a far more serious one, but after standing for a quarter of a century, it, too, passed into history to the mutual satisfaction of both.

The difference with Sauer, after many years' existence, also yielded to what were probably mutual advances.

Beissel's reconciliation with Weiser has been spoken of in connection with the preceding biographical sketch of the latter.

REV. PETER MILLER.

Upon the death of Beissel, the leadership of the Community was assumed by Rev. Peter Miller, one of the three

men whom Beissel had designated as suitable to be chosen for that office.

At a regular stated meeting, held at Philadelphia, April 8, 1768, Peter Miller was elected a member of *The American Society for Promoting Useful Knowledge*,[1] one of the oldest and most exclusive scientific societies in America, governed by rules similar to those of the Royal Society of England. It is said that Charles Thompson was Peter Miller's sponsor, and that his candidacy was seconded by Dr. John Morgan and Owen Biddle. In a masterly manner the former set forth the claims, learning, and virtues of the humble Ephrata recluse, who had not the faintest idea of the great honour about to be bestowed upon him.

The minutes of a subsequent meeting of this society held September 9, 1768, show that a paper was submitted by

Peter Miller, of Ephrata, containing some observations upon the fly which is so destructive to the grain of this and the adjoining

1. A year later, a union of this society with the *American Philosophical Society* was perfected, the new body taking a part of the name of each of the former organizations.

neighbouring provinces, ending with some experiments he had made for the raising of peas and lentils. Peter Miller also informs the company that he has an auger of a new construction for boring into the earth, which he will present to them, and they agree to accept the same. Charles Thompson is desired to return him their thanks.

The implement referred to was a screw auger, the invention of which is usually claimed for a mechanic in the Chester Valley about the year 1774-1776. The foregoing record shows that Peter Miller was the real inventor.

After the union of the two learned societies of Philadelphia, Peter Miller became a member of the united organization, whose roll of membership includes many of America's most intellectual, and greatest, men.

In addition to his course of theology in Europe, Peter Miller took a course in jurisprudence, and when he came to Pennsylvania, he brought with him a considerable number of books upon the latter subject. He not only instructed Conrad Weiser in law, upon his elevation to his justiceship, but several instances are upon record where Miller successfully argued his case in open court, not the least important of which was the suit in which the title of the Kloster was brought in question by Samuel Eckerlin.

MILLER A FRIEND OF THE PENNS.

Miller was a valued correspondent and friend of the Penn family, and on several occasions, both of the Proprietors, as well as Lady Juliana Penn, daughter of the Earl of Pomfret and wife of the Hon. Thomas Penn, visited him at the Kloster. The following is from Lady Penn:

Septr. 29th, 1774.

Sir,

Your very respectable character would make me ashamed to address you with words merely of form. I hope therefore you will not suspect me of using any such, when I assure you I received the favour of your letter with great pleasure. And permit me, sir, to join the thanks I owe to those worthy women, the holy sisters at Ephrata, with those now present to you, for the good opinion of you, and they, are pleased to have me. I claim only that of respecting merit where I find it; and of wishing an increase in the world, of that piety to the Almighty, and peace to our fellow-creatures,

that I am convinced is in your hearts: and, therefore, do me the justice to believe, you have my wishes of prosperity here, and happiness hereafter.

I did not receive the precious stone, you were so good to send me, till yesterday. I am most extremely obliged to you for it. It deserves to be particularly distinguished on its own, as well as the giver's account. I shall keep it with a grateful remembrance of my obligations to you.

Mr. Penn, as well as myself, were much obliged to you for remarking to us, that the paper you wrote on, was the manufacture of Ephrata: It had, on that account, great merit to us; and he has desired our friend, Mr. Barton, to send him some specimens of the occupation of some of your society. He bids me to say, that he rejoices to hear of your and their welfare.

It is that I should beg pardon for interrupting your quiet, and profitable moments, by an intercourse so little beneficial as mine; but trust your benevolence will indulge this satisfaction to one who wishes to assure, sir, that she is, with sincere regard, your obliged and faithful well-wisher.

JULIANA PENN.

When the Juliana Library Company was organized at Lancaster in 1759, Peter Miller made a generous donation to it of books, among which were many of value and interest. Ten years afterward, shortly after the death of Beissel and the elevation of Miller as chief ruler of the Community, he made a further donation to the library, among which were several Latin folios, treating of law, mathematics, theology, etc.

THE SEVENTH DAY BAPTIST MANOR.

That the intercourse between the Penn family and the Ephrata Community was an intimate one, and that the institution on the Cocalico was held in high esteem by the Proprietors is further instanced by the fact that Governor Penn and his retinue frequently visited their meetings.

He was so pleased with their doctrines that he sent for Peter Miller and several of the Brethren and informed them that he had made a grant to the Society of five thousand acres of land on the Cocalico Creek, which he had called the *Seventh Day Baptist Manor*. This grant was declined with thanks *because it was against their religious principles to be possessed of such a large portion of worldly estate.*

This is probably the only instance of its kind upon record. The Hon. J. K. Chandler, in his oration before the Historical Society upon the occasion of the presentation of the Ephrata printing press, alluding to the above incident, said:

> Their lofty independence, which was exhibited in the form of Christian humility, led them to avoid accessions by gift that involved the risk of pride of possessions.

DECADENCE OF EPHRATA COMMUNITY.

When Peter Miller assumed the government of the Ephrata Community, the settlement was already in what may be called a state of decline. Most of its inmates were rapidly verging upon the Scriptural "three-score and ten." Nor were their numbers recruited with new and younger members. Every death among them left a gap in their midst. Virtually the only accessions of late years consisted of refugees from Virginia, and a few from the congregations west of the Susquehanna; some of the former had landed interests in the Shenandoah, and divided their time between the two settlements.

The industrial features, with the exception of the grist-mill, had also suffered of late years, although efforts were made to rehabilitate the printing office and continue the making of printing and writing papers. In all of these efforts, however, the Brethren were handicapped by the increasing infirmities of age, which necessitated the hiring of help.

The Sisterhood, under the leadership of Prioress Maria Eicher and her successor in office, the gentle and devout Catharina Hagemann (Sister Eugenia), still bore semblance of what it was during the prosperous period of the Kloster.

Another fact, detrimental to the continuance of monastic orders, was the changed situation of the surrounding country and its social and religious conditions. The influx of immigrants, the advent of new generations—necessitating a division of the original farms—the building of churches of orthodox faiths close upon the Kloster confines, and the arrival of regular ministers, all had a depressing effect upon the monastic institution on the Cocalico.

Viro honorando Eduardo Shippen

Salutem.

Portator harum Literarum, quocum multis retro Annis arcta Necessitate fui conjunctus, a Te, Vir honorande, desiderat, ut Literas ejus in Patriam mittendas, tua subscriptione nec non Comitatus Sigillo velis corroborare. Quod hisce illum ad Te introducam, Causa est immerita tua erga Exiguitatem meam Benevolentia, de qua sæpius Experimentum feci. Non me latet, esse apud Vos nonnullos, qui Quivis gratia talia Instrumenta solent carpere, eo quod non sint exarata a quodam Jurisperito: verum nullus ego dubito, quin facturus sis, quod æquum et fas est. Mihi contra nil magis erit Cordi quam qualibet data Occasione demonstrare, quod sim, Vir honorande

Tui

Datum Ephratæ
decimo nono Aprilis
M D CC LXXII.

addictus Servus
Petr Miller

LATIN LETTER BY PETER MILLER TO HON. EDWARD SHIPPEN.

Original in collection of L. B. Walker, Esq.

The death of Beissel, its leading spirit; internal dissensions; the unassuming and retiring disposition of the new prior; and the increasing age and feebleness of the inmates, all added to the gradual decline of the institution.

No more pilgrimages were planned for spreading the Ephrata doctrine, no revivals were held in the surrounding communities. The time for an aggressive policy was long past. It was now merely a question of existence until the few celibates should pass from time into eternity, and the Kloster with its broad acres become vested in the secular congregation of the Seventh Day Baptists.

It is true that under the régime of Peter Miller several visits were made to and from the Antietam country, and an active intercourse maintained with the Snow Hill Congregation, which it will be remembered, flourished well into the nineteenth century. The course of the parent Kloster, however, was a steadily downward one.

Another factor which exercised a strong influence upon the monastic institution was the political situation, which was one of unrest and doubt, foreshadowing war and bloodshed, and it was to leave its imprint upon the Ephrata Community, the buildings of which were taken for hospital purposes, and whose burial grounds received the ashes of dead heroes, for many a brave patriot found his last resting place upon the brow of Zion Hill.

THE REVOLUTIONARY WAR.

At the outbreak of the American Revolution, Congress was at a loss to find a trustworthy scholar to translate its diplomatic correspondence into the different tongues of Europe. Many of the professors and scholars of the Academy who were competent, were either fugitives or suspected of Toryism; the same was true of many of the clergymen of the Established Church.

At this juncture, Charles Thompson bethought himself of Peter Miller. The offer was made to the latter to do this work and promptly accepted, with the proviso—tradition tells us—that he was not to receive a penny for his services. That this condition was accepted appears from the records of Congress.

CABIN OF REV. JOHN PETER MILLER.

Contemporary records tell us, moreover, that this humble recluse of Ephrata translated the great American Magna Charta—the Declaration of Independence—into seven different languages, to be sent to the different Courts of Europe. Further, that this work was done in his humble cabin, now demolished. He is also said to have done his night work in this connection by the flickering light of an iron lard lamp, still in existence, in Sachse's collection.

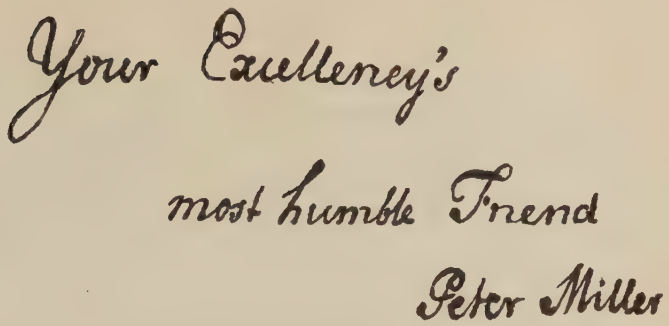
It has been truly said that "the services rendered by Rev. Peter Miller to the Continental Congress can hardly be estimated at the present day."

How onerous this work was, and how great its importance and responsibility, will be seen when we consider that a change in the meaning, or shade of meaning, of a single word or sentence in the translation of this important historical document might have prevented its favourable acceptance by some otherwise well-disposed power.

The experiences of the Kloster people during the Revolutionary War were destined to be both varied and severe. The first trial came at the very outbreak of hostilities, in the shape of a demand for cartridge paper. A number of protests were made by residents, both within and without the Kloster, that it would commit the Community to the American cause, and might lead to evil consequences in the event of an invasion of the English Army into the immediate vicinity.

"So it was resolved not to give up anything voluntarily, but that it would have to be taken by force."

This at once brought a visit from the commissary sergeant, with a detail of soldiers and two wagons. They at once confiscated all copies of the great Martyr Book still on hand, as well as great quantities of unbound printed sheets of other books.



SIGNATURE TO A LETTER WRITTEN TO BENJAMIN FRANKLIN.
Original in American Philosophical Society.

EPHRATA A MILITARY HOSPITAL.

Several of the large houses upon Zion Hill were seized by the soldiery for hospital purposes. The houses, *saals,* and corridors, which for years had resounded to words of prayer, songs of praise, and the sweet music of sacred anthems, and which had witnessed the administration of sacred ordinances, were now filled with the groans of agony and pain, of the sick, wounded, and dying, while the air was heavy with the exhalations of the wounded and of the victims of camp-fever.

The narrow corridors re-echoed the sounds of heavy feet, booted and spurred, varied as they were by the sharp word of command, with occasional blasts of the bugle, relieved by the frequent roll of the muffled drum, as yet another patriot was borne to his last resting place upon Zion Hill.

The following account of this tragedy—a tragedy of touching devotion, of noble purpose, and lofty courage, in what was probably the darkest hour of the history of the American Revolution—is from the pen of one who, of all men, is best fitted through a long period of scholarly research, and also because of racial propinquity and sympathy to write its history, Dr. Julius Friedrich Sachse. It is taken from an address of his entitled, *The Monument on Zion Hill. An address delivered on Patriots' Day, Wednesday, September* 11, 1895, *by Julius F. Sachse. Lancaster,* [*Pennsylvania,*] 1895, and is as follows:

SACHSE'S MEMORIAL ADDRESS.

The Battle of Brandywine was fought on Chester County's fruitful fields, September 11, 1777, resulting in the retreat of Washington, and deciding the fate of Philadelphia. When the question arose that night at Chester what to do with the large number of sick and wounded soldiers, it was Washington who suggested sending at once all who could bear transportation to Ephrata.

Why the Commander-in-chief did this is easily explained. He had come to know the Prior Jaebez [Rev. Peter Miller] personally, and was well satisfied of his devotion to the patriot cause. He also knew that the pious men and women here would tenderly care for unfortunate patriots who were sick and maimed.

No sooner was the order decided upon than means were taken to carry it out without delay. According to reliable tradition, it was on the third day after the battle that the wagons began to arrive. They were not modern ambulances, but merely ordinary farm wagons without springs, in which the sufferers were laid on straw. In some cases, the wagons were so arranged that there were two tiers of wounded, one above the other.

It did not take long to fill both *Kammern* and *Saal,* as the stream of wagons seemed to be almost endless, and in less than a week Kedar and Zion were filled with hundreds of suffering patriots. The halls and corriders, which but a short time ago re-echoed the sweet music of the choirs, as it alternated with the fervent prayers of the mystic Theosophist, were now filled with the groans of the sick and moans of the dying. The devout Brotherhood no longer formed into nocturnal processions, chanting their mystic incantations to the Divine *Sophia,* nor assembled at the matins in the *Saal* to salute the first rays of the sun as it flooded the *Saal* with its roseate light; but now as they noiselessly stepped from sufferer to sufferer, who occupied their rooms, they whispered words of hope to one, attended to the wants of others, and, when necessary, prayed with such as needed it.

What is true of the Brotherhood is also true of the Sisters. Many a brave lad from a far-off province who lay here sick and wounded, and now rests here upon Zion Hill in an unknown grave, had his last moments cheered by one of the Sisterhood of Saron, who took a mother's place and soothed the dying moments of the young patriot. The whole story is one of self-denial and devotion in the interest of humanity.

To make matters still worse, shortly after the wounded soldiers were brought here, the malignant typhus, or camp-fever, broke out in both Kedar and Zion, a pestilence that carried away the soldiers as well as their attendants.

Now what was the course of these religious enthusiasts, whose property was so unceremoniously invaded, and whose whole domestic economy was destroyed for the time being? Did they object

AN ANCIENT EPHRATA CABIN.

This cabin, now demolished, was the oldest building within the Kloster property, and was said to be the one built by Elimelech prior to the coming of Beissel, also that here Jaebez (Rev. Peter Miller) translated the Declaration of Independence.

or protest? Did they for a moment remonstrate? No! They not only threw open their whole establishment, which then contained the largest buildings within the State, and gave them for hospital purposes, but the Brothers and Sisters, though all well advanced in years, never flinched for a moment in their duty, even when certain death stared them in the face.

During the whole time that the deadly fever raged in the Ephrata hospitals, and even the chief doctor fell a martyr to his zeal, it was the Ephrata Brotherhood and the Sisters who nursed the sick patriots, soothed their dying moments, and after all was over, gave them a Christian burial in the consecrated ground of Zion Hill.

The period in the struggle for Independence, from September, 1777, to September, 1778, is known as the *Fatal Year*. The sufferings in the hospital department of the patriot army during that time were chiefly caused by scarcity of funds and deficient supplies of all kinds. One of the surgeons who was active at both Bethlehem and Ephrata at that time, subsequently stated that "Those were without exaggeration the darkest days of the Revolution."

History is silent as to the many acts of self-denial and charity of these God-fearing men and women, while alleviating the pain and misery of the patriots. After years of careful search, I have failed to find a single record of complaint from these humble heroes, or one setting forth any account of their losses or personal sufferings.

Doctor James Tilton, who visited the hospital here some time in 1777, tells us that not an orderly, man, or nurse in the hospital escaped an attack of the deadly fever, and but few of the surgeons. It is but just to state that these remarks applied to the general hospital at Bethlehem as well as Ephrata. Dr. Tilton continues: "Dr. Joseph Harrison, a fine young fellow distinguished for his assiduity, has just died."

Our traditions of this sad incident are, that when Dr. Harris (or Harrison) was stricken with the deadly camp-fever, he was removed to one of the smaller houses in the valley yonder, within the bounds of the Community, where he was tenderly cared for by Brother Joannes Anguas, a widower and one of the Brotherhood. Dr. Harrison, notwithstanding the care and attention bestowed upon him, soon fell a victim to the dread disorder, and his body, according to well-founded tradition, now rests on Zion Hill.

Now what was the sequel to this unselfish action of the old Ephrata mystic? He, too, was stricken with the fever, and in an old diary in my possession appears the following entry: "1778, March ye 4, departed this life, Brother Joannes Anguas." He was but another of those brave heroes who fell a victim to his duty and patriotism.

Dr. Tilton further states that, to give him some idea of the great mortality at the hospitals of Ephrata and Bethlehem, one of the surgeons at the latter place asked him if he was acquainted with Colonel

Gibson's fine Virginia Volunteer Regiment. He then went on to say that forty of them had come to his hospital, and then asked how many he supposed would ever rejoin their regiment. Dr. Tilton guessed a third or fourth part of the whole number. The surgeon thereupon solemnly declared that not even three would ever return, as that number was all that remained alive, and of these one had returned to his regiment, another was convalescent and might possibly recover, but the only remaining one was then in the last stages of the *colliquative flux* and must die. Dr. Tilton, in conclusion, states that "Many similar melancholy instances might be adduced while the hospital was at Ephrata."

In addition to the great personal risks run, and sacrifices made, by the different individuals who composed the Ephrata Community, almost everything was taken from the Society upon requisition of the quartermaster sergeants, who came around with surprising regularity. The paper and books in the printing office were taken to make cartridges, and so great was the demand for paper that upon subsequent visits even the hymn and prayer-books were taken from the *Saal.* The quilts and blankets in the Sister-house were seized for the convalescent soldiers, and the stores of grain were sent to replenish the commissary department of the main army while upon the bleak hills of Valley Forge.

For all this property that was taken or destroyed—as a matter of fact both Zion and Kedar, on account of the infection, had to be demolished after they ceased to be hospitals—for the vast amount of stores given and taken, for the personal sacrifices made, the services and medicines furnished, and the burial of the dead, not a single shilling was ever asked or received by the Ephrata Community, so far as I know, from the government either of the State or Nation.[1]

Was there ever a greater instance of patriotism shown during

1. This instance of unselfish aid, and devotion to the wants of the needy and helpless by no means stands alone as will be observed from the following:

"During the French and Indian War (1754-1759), the doors of the Seventh Day Baptists at Ephrata were open for the reception of the inhabitants of Tulpehocken and Paxton settlements. They did not even consider their klosters, chapels, and meeting rooms too sacred; these they gave for the accommodation of those who were driven from their homes by the incursions of the hostile Indians. To give both the inhabitants and those who fled thither, protection against the infuriated savage, a company of infantry was despatched by the Government from Philadelphia to Ephrata. (The *Chronicon Ephratense* says that Ephrata was often full of Red Coats) and on representation of the character of the society, by the commissioners who were sent to visit the place, the Government made them offers of large presents, which they respectfully declined to receive, except two large communion goblets, which was the only recompense they would receive." Rupp, *History of Lancaster County,* Lancaster, Penn., 1844. Cf. Statement by William M. Fahnestock, M. D., in the *Sabbath Recorder,* August 13, 1846, *et saepe.*

Fahnestock says that these communion goblets were of glass, but were probably never used for the purpose for which they were designed (since wooden goblets have always been used by the German Seventh Day Baptist). He says that at the time he writes, one of the goblets had been broken by accident, a few years before, and the remaining one, he had in his possession. *Ibidem.*

The whereabouts, now, of this surviving goblet are unknown to the present writer.

GENERAL VIEW OF KLOSTER GROUNDS AT EPHRATA.

View from Meadow towards Zion Hill.

View from Zion Hill.

the whole course of our country's history than that instanced in the action of the Brothers and Sisters of the Ephrata Community during the trying period of the Revolution?

Just how many of these heroes and patriots succumbed in the performance of their self-imposed duty, or became invalids for the rest of their lives, may never be known. After much labour and time spent during the past ten years in research into the history of this Community, I have been able to compile the following partial list of members who died during the occupation of Kedar and Zion for hospital purposes:

Brother Martin Funk, the younger, October 5, 1777; Brother Johann Bentz; Sister Margaretha; Brother Johannes Koch; Brother Casper Walter, the younger.

1778—Sister Anna Maria Huber, January 19; Widow Gertraut Melinger, February 3; Heinrich Miller, who kept the tavern, January 12; Brother Adam Kimmel, January 27; Brother Joannes Anguas, March 4.

To these names must be added those of John Bear and his wife, who voluntarily entered the hospital and nursed the sick. John Bear was a Mennonite preacher. They both caught the infection and died. The wife died March 20, 1778, and her husband on the 15th of April following.

It is a noteworthy fact that no other instance is known in the whole history of the military hospitals in Pennsylvania during the Revolutionary War, where the necessities were so great as to require the assistance of members of the general community.

We cannot even tell whether these humble heroes rest here upon Zion Hill, or in the old God's Acre by the roadside. However, no matter where they found a resting place, it was their services, together with those of such of the Brethren and Sisters as survived, that made this spot *holy ground*—I may say holy in a double sense:

First, As it is the resting-place of the patriots who gave their life for their country's independence.

Secondly, As it was sanctified by a religious Community who never lost sight of their duty to God or their fellow-man.

MILLER AND WIDMAN, THE TRAITOR.

Rev. Peter Miller was well known to General Washington by whom he was greatly respected.[1] It may not be out of place here to relate, briefly, an oft-told story illustrating both Mil-

1. As a token of his esteem for Peter Miller, and of his personal appreciation of the service rendered by Peter Miller and the Ephrata Community as a whole to the new American Government in one of the darkest periods of its history, George Washington presented them with a pair of exquisitely wrought wooden communion goblets, than which nothing could have pleased them better, and which are jealously cared for at the Kloster to this day.

ler's personal relations to Washington, as well as the Christian spirit and magnanimity of the former. It pertains, in short, to one Michael Widman, who, for very slight reason, became piqued and attempted to betray his country to the British Army. To this end he sought out General Howe and proffered his services to perform any duty against the Americans. Howe replied that any one who had enjoyed the confidence of his countrymen to the extent that Widman had, and could prove treacherous on so slight a pretext—"such a cowardly, contemptible pretext"—could never be trusted in the Royal cause, and thereupon dismissed him, and gave orders that he be seen safely beyond the English outposts.

The remainder of the story can best be told, perhaps, by extracts from the original manuscript account of the episode, as follows:

Next to Benedict Arnold, we may perhaps, rank Michael Widman, not for any corresponding traits of talent or character, but for his perfidy and pusillanimity.

****

Widman kept a public-house at the crossings of the Lancaster and Reading road with the Brandywine and Paxton road, a short distance from Ephrata, the German Seventh Day Baptist settlement. There was no man more active, nor of bolder pretensions, than the same Michael Widman, while the star of freedom was in the ascendant; but he proved to be only a fair-weather man—a time-serving, truckling dastard—one moved by the lowest impulses of the human heart, the basest cowardice and the basest treachery.

****

Although a tavern-keeper, Widman was the most prominent man in that part of the country at the time, and always exercised an influence, for weal or for woe, as he bent his inclinations. He lived about midway between Ephrata and the old German Reformed Church of that vicinity, to which Peter Miller ministered before he embraced the principles of the Seventh Day Baptists and became a Brother in the monastic establishment over which he was soon called to preside as Prior. Widman was one of the *Vorstehers* in the German Reformed Church at the time Miller changed his views of divine truth and attached himself to the Baptists, and persecuted him unrelentingly and to the most shameful extent; he even made it his habit to spit in the venerable old man's face every time and everywhere he met him, and otherwise abused and maltreated him scandalously.

Widman had not left his home, when he visited General Howe, two days before his wife proclaimed his purpose of dark treachery. Despatches were sent to all the American stations connected with the immediate detachments, apprising the officers in command and the Committee of Safety of the lower counties, of Widman's design, and all were on the alert to secure him.

On approaching the first outposts of the American lines, he was discovered and arrested. He was carried to the nearest block house, at the Turk's Head, now West Chester, where he was carefully kept in durance until a court-martial was summoned on his case.

The action of the court was prompt and summary, and he was adjudged to be hung—the penalty for traitors in that day.

Among all who expressed an opinion on his base treachery, among his neighbours, who denounced him without stint, there was but one person who withheld condemnation and denunciation, and that was Peter Miller, the much-abused Peter Miller.

Peter Miller, on hearing of his arrest, set out immediately to the Camp at Valley Forge; at which place he arrived just as General Washington had approved and despatched, by a courier, the finding of the court-martial. Miller, being intimately acquainted with General Lee, who had visited him frequently, at Ephrata, as a scholar, was presented to the Commander-in-chief immediately. Washington received him graciously, for he had heard much of him favourably, as connected with the Ephrata monastic establishment during the war of 1756—the French War, as it was denominated—and had the highest testimonials of him in advance of this interview, from all the officers and surgeons in attendance on the wounded at the Kloster.

Washington requested him to be seated, but Miller replied that his business with him would not admit of a moment's delay—that it required immediate despatch, and instantly proceeded to plead for mercy towards Widman most forcibly, most eloquently.

It was a majestic tableau to look upon, the Commander-in-chief, General Lee, and several other staff officers, and Peter Miller, in his monastic robe, standing in front, forming a most imposing group. Peter Miller was a tall man, of much grace, clad in a long gray tunic, or toga, secured by a single belt around his waist, while the cowl thrown back exposed his exuberant snowy hair and long white beard, flowing in graceful waves over his shoulders and covering his whole chest in front, while his expressive face, strongly marked with intelligence and benignity, was animated by the warmest benevolence, as he sued for the life of a fellow-being. All were absorbed in listening to the burning words falling from the Prior's lips, which subdued the military idea of retaliation almost entirely in every breast.

All began to regard the Commander-in-chief as disposed to exercise his prerogative of mercy; but rallying himself to the responsibilities of his station, he replied:

"Friend Miller, there is scarcely anything in this world that I would deny you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters, and make examples of renegades to the cause of Liberty; otherwise I should most cheerfully release your friend."

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both his hands, as if in attestation to the Searcher of Hearts, "He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me 'To pray for those who despitefully use me.'"

The tears coursed down the brave old Commander's cheek, and, taking Miller by the hand, he replied: "My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted on one condition, and that is, that you be the bearer of it yourself, and hand it to the commanding officer at Turk's Head in Widman's presence."

Miller assented to the condition; the pardon was prepared with the least possible delay and handed to the Prior, who set out immediately, and reached the Turk's Head on foot late that night, a distance of eighteen or twenty miles.

Rising early next morning, after a sleepless night, he found the front of the block house surrounded by a few soldiers drawn up in a hollow square, having a gibbet in the centre, and Widman standing on the step, with a rope adjusted round his neck, addressing those present. He acknowledged his treachery, and acquiesced in the award; warned them to faithfulness and steadfastness to the cause of Liberty; and just as he was beseeching mercy from above, Miller stepped forward and handed to the commanding officer a package, stating in an undertone that it was from the Commander-in-chief in reference to the matter before them. While the commander of the post was perusing the document, Widman espied Peter Miller. He flushed and became greatly agitated, not knowing anything of the design of the Prior's visit, and could only assign his presence to the gratification it would afford him to see so vile and abusive a persecutor receive his just deserts.

Widman, summoning up courage, addressed Miller from where he stood: "Peter Miller, whatever has prompted your presence at this place at this time, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution with which I have followed you for years past, and esteem it the kindest providence that I have the opportunity to retract my numerous vilifications and outrages upon you and crave your forgiveness. My unmitigated persecution of you was beyond measure; and although I have no right to look for forgiveness of such wanton maltreatment, yet I trust that I may find pardon above————."

The commanding officer interrupted Widman at this point, by announcing to him that the Commander-in-chief had granted a pardon for his crime, and, presenting Peter Miller, added, "Here is your deliverer."

Peter Miller was a friend and correspondent of Benjamin Franklin. They were fellow members of the American Philosophical Society, and frequently interchanged ideas upon scientific topics. There is preserved in the archives of the Society, a letter written to Franklin by Miller upon the subject of Music. It is dated at Ephrata, October 10, 1786.

Miller's interest in the two churches west of the Susquehanna, the Antietam and the Bermudian, continued until his death.

MILLER'S SICKNESS AND DEATH.

His declining years were clouded with the infirmities of age and the natural decline of the old monastic establishment. A few years before his death, he fell and fractured his hip. This left him permanently lame, so that any journey was out of the question.

He died September 25, 1796, aged eighty-six years and nine months. But little is known of his latter days. A letter written by Jacob Funck, tells us that for some considerable time before his end he was in very poor health; and that on the 11th of September, he had another fall, which caused him to take to his bed until he died.

His burial was set for the 28th. It was a sad one. The grave was dug beside that of Beissel, and preparations were made for a large funeral. As all of the Brotherhood were old and more or less feeble, it was determined to invite the pastor of the nearest Dunker church to conduct the services.

Upon the day set for the funeral, a terrific storm raged, the rain falling in torrents, notwithstanding which, a large concourse of people was present. Rev. Jacob Stall, the Dunker preacher, delivered a suitable discourse, taking for his text, Rev. XIV:12-13, after which all that was mortal of Rev. Peter Miller was consigned to its last resting place.

LINES OF FRANCIS HOPKINSON.

The following lines are accredited to Francis Hopkinson, the author of *The Battle of the Keys,* and whose father, Joseph Hopkinson, was the author of the celebrated patriotic song *Hail Columbia:*

TO PETER MILLER, PRINCIPAL OF THE SOCIETY OF DUNKERS AT EPHRATA.

Th' Eternal God from his exalted throne,
Surveys at once, earth, heav'n, and worlds unknown—
All things that are, before his piercing eye,
Like the plain tracings of a picture lie—
Unutter'd thoughts, deep in the heart conceal'd,
In strong expression stand to him reveal'd—
Thousands and twice ten thousands, every day,
To Him or feign'd or real homage pay—
Like clouds of incense rolling to the skies,
In various forms their supplications rise.

Their various forms to him no access gain—
Without the Heart's true incense all are vain;
The suppliant's secret motives there appear,
The genuine source of every offer'd prayer.

Some place RELIGION on a throne superb,
And deck with jewels her resplendent garb;
Painting and sculpture all their powers display,
And lofty tapers shed a lambent ray.
High on the full-ton'd organ's swelling sound,
The pleasing anthem floats serenely round;
Harmonic strains their thrilling pow'rs combine,
And lift the soul to ecstasy divine.

In Ephrata's deep gloom you fix your seat,
And seek RELIGION in the dark retreat;
In sable weeds you dress the heav'n-born maid,
And place her pensive in the lonely shade;
Recluse, unsocial, you, your hours employ,
And fearful, banish every harmless joy.

Each may admire and use their fav'rite form,
If Heav'n's own flame their glowing bosoms warm.
If love divine of God and man be there,
The deep-felt want that forms the ardent prayer,
The grateful sense of blessings freely given,
The boon, unsought, unmerited of Heav'n,

'Tis true devotion—and the Lord of Love,
Such pray'rs and praises kindly will approve,
Whether from golden altars they arise,
And wrapt in sound and incense reach the skies;
Or from your Ephrata, so meek, so low,
In soft and silent aspirations flow.

Oh! let the Christian bless that glorious day,
When outward forms shall all be done away,
When we, in spirit and in truth alone,
Shall bend, O God! before thy awful throne,
And thou our purer worship shalt approve,
By sweet returns of everlasting love.

The following is an extract from a letter of Peter Miller's to Peter Lehman, in which he makes known to the latter that Lehman was to be made the minister of the new congregation at Antietam:[1]

I could not allow this opportunity to pass without renewing our intercourse in the spirit. We have, for a length of time, not heard anything of you, other than you are yet living alone. To this, out of this house, all encouragement is given you, so long as it will be acceptable unto God to keep you in that way, to the time when he will place you under other instruction. Then, too, the high Apostle Paul was three years a Hermit after his conversion, and so it was with our solitary Brethren and Sisters. But now this manner of life has disappeared at this place, and God has given us other work to do; yet we can rejoice, if, in your part of country, this angelic manner of life will again get to be common, as it was in the Morning lands; only so that the work of God may be carried forward.

But if you will allow me to predict you something, out of three things one will fall to your lot. As for the fourth, the falling back into the world, I hope that God will guard you. But if the son of promise is not soon born unto you in your solitude, and you, like Sarah, remain barren, be not discouraged, much less give way to the natural mind, for the natural mind brings forth the man Ishmael, when this angelic state can prove a burden to you; as many, in days that are past, have again sought consolation in the visible world.

Let it, therefore, not seem strange to you, if, in your solitude, the good does not pour down in torrents. For we must, like Sarah, for a length of time, be led to and fro, till we are brought to such a state that we are prepared to receive the mystic word. But mark! a hermit must be a hermit, and not search for his good abroad;

1. The original letter is in possession of Julius F. Sachse. The present translation was probably made by Obed Snowberger of Snow Hill.

Harbourgat verd, uns noch einmal
zu sehen, welches uns sehr also ist.
Wenn das Br. Obeds und meine
Umstände so verlauten, wenn
den die Brüder an Bermudian
noch diesen Sommer noch sind
nicht da. Falls dieses geschehen, so
müssten wir noch einander noch
mal sehen. Sonst bin ich in dieser
Zeit ziemlich wohl. Ich will meine
Pflicht thun, dass die Brüder Ber-
jamin und Samuel zu uns kommen
noch zu schreiben verlangt die Zeit
nicht. Bin samt deinen Gehorsamen
gegrüsst von mir Br. Jaebez
Ephrata d 20 May 1792

FAC-SIMILE OF LETTER FROM JAEBEZ TO THE ANTIETAM COMMUNITY,
Original in Sachse collection.

much less spend his time, useless, among men who do not have eternity in view for their first object. For these will follow vain pursuits and rob the traveler of his oil.

Now, to proceed yet further. You are, in your part of country, the first one of the Solitary Brethren of the Order of the Church of Ephrata and you owe it, according to the teachings of Christ, to put your pound to the exchangers. But you do not know to what purpose God intends to use you; whether you might not be the first one, of many Solitary Brethren, on the Alleghany mountains. For, that with our departure from this life, the Order should become extinct, I have never believed.

I can here honestly not keep something of weight hidden from you.

We have, for some length of time, been spoken to, to appoint you a Minister on the Alleghany mountains. When you were here, I could have brought you into a strait, if I would not have had too much respect for you. Therefore, I would yet say this: Be on your guard as to worldly minded people. For the desires of a church awaken a prophet. And the pressure of the world will be against you.

I have now, since the death of Conrad Beissel, served the church twenty years, and have never, by the praise of men, allowed myself to be exalted that I might have fallen; or, through wickedness, have allowed myself to be alarmed, that I would have fled from my post.

JAEBEZ.

Ephrata, the 26th August, 1788.
To Peter Lehman.

The personal appearance of Peter Miller in his old age is thus described:

A tall, graceful man, with extremely white flowing hair, and most luxuriant, snowy beard covering his whole chest, wrapped in a long cloak secured by a girdle, and having a cowl attached to it, which he wore instead of a hat, and carried a long rude staff in his hand.

On the particular occasion for which this description was written, he had walked several miles across the mountains to visit and comfort a recluse whom he knew very well, and who had become a hermit through sad affliction. On this occasion, he discoursed upon

"the mysteries of Providence, and His purposes which are sometimes hard to be reconciled by the afflicted; yet the Prior dwelt particularly on the importance of that frame of mind which enables us to praise God for his judgments, as well as for his mercies.

A party of gay young people who had also come to visit the hermit out of curiosity was present, and they were much edified with the profound reasoning of the Prior, which rendered them sober and thoughtful for a long time after they were wending their way along the dark ravines and craggy steeps. One remark of the Prior sank deep into the heart of one of the party, Theodore Oakley, an estimable young man, who knew and respected the good benevolent Prior, and who reciprocally esteemed his young friend. After extending a graceful parting to each of the company, with an appropriate admonition, he took Theodore by the hand, and remarked, in a most affectionate manner, in the words of Scripture, as was his general habit in discoursing with all persons:

"Remember thy Creator in the days of thy youth. Seek first the kingdom of heaven; for the day of the Lord cometh as a thief in the night. Be not in the darkness that that day overtake you as a thief."[1]

Peter Miller had lived more than twenty-eight years after the death of his beloved Superintendent, whom he succeeded. For more than sixty years, his fortune had been cast in with the Ephrata Community, and, while lacking qualities of aggressive leadership possessed by Beissel, it was, in no small measure undoubtedly due to the influence of Miller that the Community came to be so widely and favourably known as it was.

DEATH OF COMPANIONS.

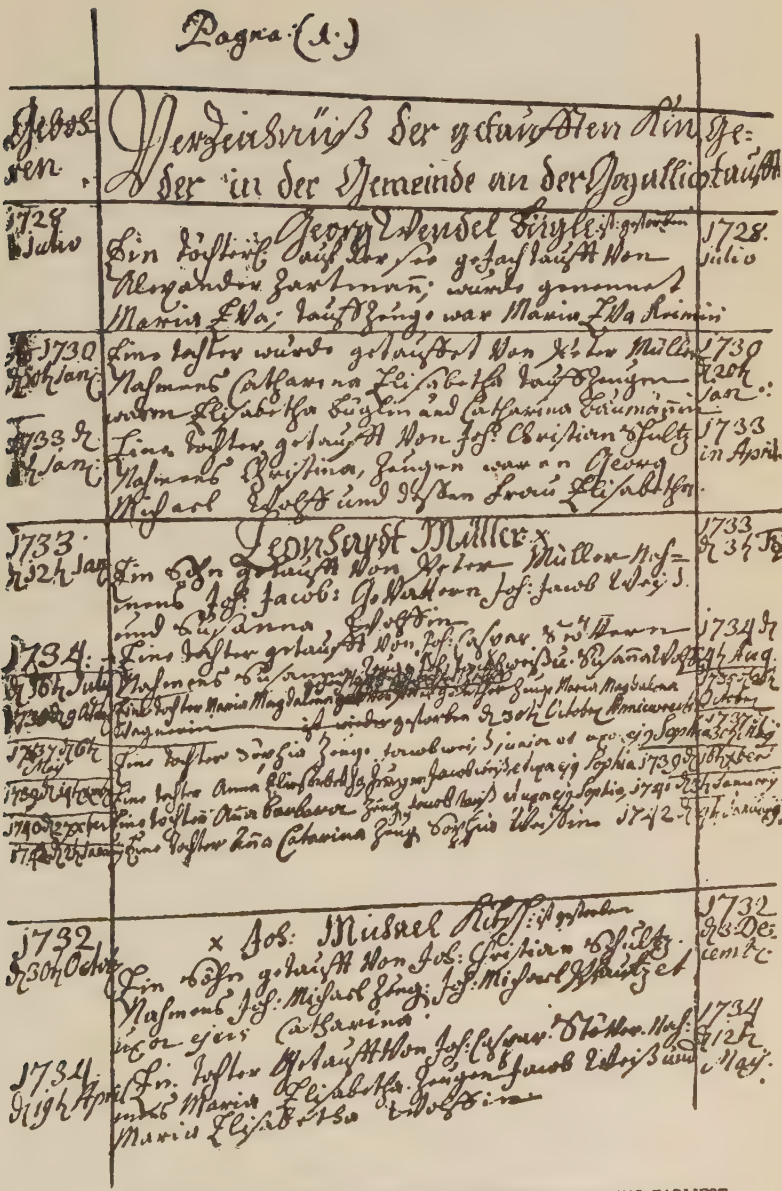
Nine years before his own demise, in recording the death of Christian Eckstein (Brother Gideon), Jaebez notes the following: "Now there remain only three of the original Brotherhood."

Shortly afterward, Barbara Mayer (Sister Jael), one of the earliest Solitary Sisters, and likewise one of the rulers of the Sisterhood, passed away too. She was one of the most active nurses in Zion during the Revolution.

Jacob Martin and Jacob Nägle (Nägely), the latter for forty years the precentor *(vorsänger)* of the congregation at Ephrata, died in 1790.

In 1791, Maria Höcker (Sister *Petronella*), who assisted her father, Ludwig Höcker, in the organization of the Sabbath School at Ephrata, as a teacher, also passed away. She

1. Fahnestock in *The Sabbath Recorder*, December 21, 1854.



FAC-SIMILE OF COCALICO (MUDDY CREEK) CHURCH REGISTER SHOWING EARLIEST PAROCHIAL ACTS OF REV. PETER MILLER.

was a Sister of the third class in the Sisterhood of the Roses of Saron. She was teacher of embroidery and fine needle work in the Kloster. Her sampler is now in possession of the Historical Society of Pennsylvania. She was bed-ridden for four years before her death.

In 1792, Ludwig Höcker himself, father of Maria, and known as Brother Obed, died. He was one of the leading characters of the Community, and was for many years its school master. In 1749, a building—*Succoth*—was erected for his use. In his old age, he was the printer and book binder of the congregation.

In April preceding the death of Peter Miller in September, occurred the death of Catharina Hagaman (Sister Eugenia), the successor of Maria Eicher (Sister Maria), as prioress.

It is not at all surprising, therefore, with the old Brethren and Sisters constantly falling about him, and with so few, or practically no recruits to fill the places left vacant by the hand of death, that Peter Miller should have been anxious concerning the perpetuity of the Solitary Orders, as indicated in his letter to Peter Lehman, already quoted.[1]

AFTER MILLER'S DEATH.

With the death of Peter Miller, therefore, the Solitary Community appeared to be almost on the verge of collapse. The industries had practically all disappeared, even the famous Ephrata Press, so long tottering upon its feet, was to pass into alien hands in but three or four years more.

Sachse's history with the exception of a few incidental statements closes with the eighteenth century. Records and other trustworthy sources of information, covering the succeeding century, and accessible to the present writer, are very scant.

The death of Peter Miller appears to have left Peter Lehman, at Snow Hill, the central figure of this people[2] until his own death in 1823, when he, in turn, was succeeded by

1. Vid. pp. 1169, 1171.
2. Jacob Kimmel succeeded Peter Miller as the local head of the church at Ephrata.

Andreas, or Andrew, Fahnestock. Andreas Fahnestock at his death, in 1863, was succeeded in the leadership by John Riddleberger, who for many years, was known as the bishop —in reality the pastor-in-chief—of all the German Seventh Day Baptist churches of Pennsylvania.

For several years previous to his death in 1854, Dr. William M. Fahnestock, of Bordentown, New Jersey, but a member of the church at Ephrata, was a prominent figure among this people. There is no available record of his ever having been ordained to the ministry, but it is known that he preached on occasion.

With the decline of the Seventh Day Baptist churches of English and Welsh descent in and near Philadelphia, the Nantmeal Church in particular, the German churches were left to themselves, largely.

VISIT OF CALEB SHEPPARD.

Caleb Sheppard of Shiloh, New Jersey, was probably among the first—possibly he was the very first—of the representatives of other English-speaking Seventh Day Baptist churches to visit these German communities. In 1815, he reported to the General Conference that Richard Sparks had bequeathed a plot of land in the heart of the City of Philadelphia, to the Seventh Day Baptists of North America, for use as a burying ground. He (Caleb Sheppard), accordingly, was appointed a committee to look after this bequest, and it seems highly probable that, in pursuit of his duties in connection with this appointment, he visited Ephrata. That he actually did visit Ephrata at an early date, is asserted by Dr. Fahnestock.[1]

AMOS R. WELLS.

In the winter of 1821-1822, Rev. Amos. R. Wells, starting from his home in Rhode Island, made a missionary tour of the Seventh Day Baptist churches of Connecticut, New Jersey, Pennsylvania, Western Virginia, Ohio, Indiana, and the State of New York; and at this time visited Ephrata and

1. Vid. *The Sabbath Recorder*, November 26, 1846.

Snow Hill.[1] He was accompanied from Shiloh, New Jersey, to Ephrata, by Rev. Samuel Davis of Shiloh. While they were at Ephrata, and doubtless at their suggestion, Jacob Königmacher, the clerk of the church there, addressed a letter to the Seventh Day Baptist General Conference,[2] in which he stated that Jacob Kimmel succeeded Peter Miller at Ephrata, but that at the date of this writing (January 14, 1822), he was very old and feeble. He further states that the number of Solitary, both Brethren and Sisters, at one time numbered between sixty and seventy, but that at that time there were but four remaining. The Church at that time (1822) consisted of fifty members, with one elder (or pastor), two deacons, a moderator and a clerk. The General Conference of the German Seventh Day Baptist churches was held at Ephrata once a year, which was attended by the members of the Snow Hill Church, where Peter Lehman and Andreas Fahnestock were the elders.

GENERAL CONFERENCE OF 1823.

It seems a little difficult to reconcile the foregoing statement that there were but fifty members of the church at Ephrata in January, 1822, when the minutes of their General Conference, held on August 23, 1823, which we fortunately have, give the names of an even one hundred communicants. It seems probable, however, that the latter statement includes the membership of what was properly the Snow Hill Church, also.

These minutes run as follows:

MINUTES OF THE GENERAL CONFERENCE, HELD IN 1823.

At a Seventh Day Baptist General Conference held at Ephrata, Lancaster County, and State of Pennsylvania, on the 23d of August, 1823, Jacob Kimmel and Andrew Fahnestock were with one accord appointed Elders of the Church, and Abraham Königmacher and Jacob Angus, Overseers of the Poor.

As we are assembled here in a General Conference for a bettering of the denominational circumstances, we have many reasons to be thankful to God for his goodness in sparing us and our brotherhood

1. Vid. *The Seventh Day Baptist Missionary Magazine*, Vol. I., No. 6 (pp. 180-184, and 189-190).
2. Ibidem, pp. 141-142.

as a Church, while so many people have so loosely united together to destroy the consecrated place; but their weapons were broken, and their arrows rebounded striking themselves.

Therefore, we should be the more thankful to the blessed Master for his great love he has shown us from time to time, and for the glorious liberty that the citizens of this State enjoy in the privilege of openly honouring the Almighty according to the dictates of their own consciences, which we esteem as one of the most excellent blessings.

Furthermore, as we desire to be filled with pure Christian love, to be charitable toward all who have withdrawn from us in faith and practice, we trust that in all sincerity, we may lay claim of others [also], that the ground work of God, which we uphold, will lead to unity and harmony.

Hence, we are pledged to live a quiet and peaceable life in all godliness and honour toward all men. We know nothing—only the immeasurable, and [the] impossibility that we shall all again be assembled here in a oneness of purpose; for some of us may pass over, not any more to be with us. This is manifested by the fact that since the last love-feast some of our brethren have ceased from their labour, and now rest in death, and the time of their service is ended.

While we are now assembled together in a General Conference to weigh, ponder, and consider the rules of order and circumstances of our Church, we find that the old regulations and rules, through heedlessness and neglect, came into disuse.

Therefore, in order to perpetuate the true ordering of the Church, and for its general use to promote Christian love and order in the Church, we adopt the following rules of order to be observed in the future, for the general good and prosperity of the Church, as follows:

(I.) One of the elders shall have the right to receive and accept into membership new converts according to the established rules of the Seventh Day Baptist Church at Ephrata.

(II.) Each member shall, with the utmost endeavor, live in peace and fellowship with the Church.

(III.) Every member that will not live in obedience to the rules and order of the Church of Ephrata, will break his or her membership, and forfeit his, or her, right and benefit to the Church.

(IV.) A committee of three members shall be appointed annually by the Conference, one elder and two lay members, whose duty it shall be to register all the true standing members in church fellowship, and also such as have withdrawn and will withdraw hereafter.

(V.) The secular business of the Church shall be in the care of the Trustees, according to the rules and order of the articles of incorporation, whose duty it shall be to make an annual settlement of the expenses and income in Ephrata.

(VI.) The election of the Trustees shall be held in Ephrata on the day set therefor, according to the second section of the articles of incorporation, of which the secretary of the Board of Trustees shall give notice two Sabbaths beforehand, by a written notice put up on the door of the meeting house; and at the opening of the election, he shall openly read the second section of said articles of incorporation; and at said election he shall be constituted the teller, and carefully record the result of the election, according to the duties of the Trustees.

(VII). And as it is an established custom of our Church to care for, see after, and provide for the poor members of the Church, we hereby adopt the following rules of order:

(a.) That any member of the Church, who, being needy or in want, shall make it known to both the overseers of the poor, whose duty it shall be to inquire into the condition of such members, and furnish such aid and help, as, in their judgment, the needs and wants of such members deserve.

(b.) To defray the expenses of such aid, they shall have the right to draw on the treasurer of the Church for the amount necessary to pay the same.

(c.) They shall give an annual account, or, if called upon by the treasurer, at any time, of the same.

(d.) The secretary of the Trustees shall record the above rules of order, in a record kept for that purpose. The names of the members [aided] shall be entered therein also.

(VIII.) A General Conference shall be held annually in Ephrata on a suitable day, of which due notice shall be given to the members of the Church.

(IX.) The above rules and regulations shall be permanently established till the next General Conference. Should it then be deemed necessary, they may be amended.

(X.) These rules and regulations shall be signed by Henry Boyer and Andrew Fahnestock as the present elders and teachers of the Church, and attested by the secretary of this Conference.

Signed:

HENRY BOYER,
ANDREW FAHNESTOCK.

Attest:

JACOB KÖNIGMACHER.

List of members.[1]

The following is a list of the members in full fellowship with the Seventh Day Baptist Church at Ephrata, on the date given above:

Jacob Angus
John Betticoffer
Emanuel Bollinger
Henry Bowman
John Bowman
Samuel Bowman
Henry Boyer
Henry Brendle
Abram Burger
Thomas Davis
Abram Eaby
Andrew Fahnestock
Bores Fahnestock
Daniel Fahnestock
Dietrich Fahnestock
George Fahnestock
Henry Fahnestock
Jacob Fahnestock
Jacob Fahnestock
Obed Fahnestock
Obed Fahnestock, of A.
Peter Fahnestock
Samuel Fahnestock
Samuel Fahnestock, of Ja.
William Fahnestock
Benjamin Gorgas
Joseph Gorgas
Jacob Gorges
Solomon Gorgus
Jacob Groff
Charles Haug
Henry Hostetter
Jacob Kimmel
Abram Königmacher
Jacob Königmacher
Jacob Meily
Joseph Meintzer
John Miley
Henry Miller, Jr.
John Monns, Sr.
Peter Reichenbaugh
Elizabeth Betticoffer
Catharine Bowman
Maria Bowman
Regina Bowman
Sarah Bowman
Esther Brandt
Susannah Burger
Hannah Deshong
Catharine Eby
Widow Eby
Barbara Fahnestock
Christina Fahnestock
Elizabeth Fahnestock
Elizabeth Fahnestock, widow (of Bores Fahnestock.)
Maria Fahnestock
Sarah Fahnestock
Sarah Fahnestock
Susan Fahnestock
Susannah Fyock
Sophia Gabel
Maria Glime
Catharine Gorgus
Susan Gorgus
Susan Goshert
Susanna Gusweiler
Rachel Hafley
Catharine Haug
Christina Haug
Maria Heffley
Widow Jacoby
Barbara Keiper
Elizabeth Kimmel
Widow Kimmel
Margaret Königmacher
Rebecca Königmacher
Esther Landes
Hannah Landes
Widow Milliner
Catharine Razer
Esther Reider

1. The present writer has changed the order of these names, so that they now appear alphabetically.

Frederick Reider	Abigail Rosenberger
Peter Rosenberger	Catharine Simony
Andrew Snowberger	Justina Sensaman
David Snowberger	Esther Smith
John Snowberger	Esther Smith
Samuel Snowberger	Veronica Smith
Samuel Zerfass	Barbara Snowberger
	Elizabeth Snowberger
	Veronica Snowberger
	Veronica Snowberger
	Maria Spreigle
	Elizabeth Tucker

Forty-eight brethren; fifty-two sisters; a total of one hundred names.

In 1842, a tractate on the Sabbath was published, said to have been written by Edwin Königmacher of Ephrata.[1]

WALTER B. GILLETTE.

In November, 1844, Rev. Walter B. Gillette visited Ephrata at the invitation of William M. Fahnestock, M. D., and attended a love-feast. At that time, there were five aged Sisters occupying the Sister House. The Brother House, unoccupied for several years by any Solitary Brethren, had been altered on the interior, and was occupied at that time by several families as a tenement. He says he learned at this time that in 1740 there were thirty-six Solitary Brethren in the Brother House and thirty-five Solitary Sisters in the Sister House. The old Brother *Saal,* Gillette saw standing, but in ruins.

The present academy building had been erected, and two schools were taught in it—one for males, another for females. At that time, the Kloster farm consisted of a hundred and twenty acres of land, and the grist mill and the saw mill were still standing.

The Snow Hill choir was present at this love-feast, and rendered some of the exquisite Ephrata music. Elders Andrew Fahnestock, and John S. King of Morrison's Cove, were both present. Elder Fahnestock preached in the German tongue, and Elder King and the Rev. Mr. Gillette in English.

1. *A Treatise on the Sabbath, Addressed to the Pious of Every Denomination.* By a Friend of Truth. Chambersburg, Pa. 1842. Cf. *Sabbath Recorder,* July 17, 1845.

MAP OF THE PALATINATE, WHENCE CAME MOST OF THE EARLY EMIGRATION TO PENNSYLVANIA.
(From the German Exodus to England, 1709.)

AZOR ESTEE.

A month afterward, in December, 1844, Azor Estee, when on a missionary tour of New Jersey, Pennsylvania, and Maryland, visited Ephrata, Snow Hill, and Morrison's Cove. He gives very little detail of his journey, however, save that he spent the greater part of four months in the counties of Lancaster, Adams, Franklin, Bedford, and Somerset, and that upwards of one hundred dollars was contributed by the German Seventh Day Baptists to the American Sabbath Tract Society, and the Seventh Day Baptist Missionary Society.

COMMUNICATION TO SEVENTH DAY BAPTIST GENERAL CONFERENCE.

At the session of the Seventh Day Baptist General Conference, held at Shiloh, New Jersey, September 9-13, 1846, Samuel Davison presented credentials from Ephrata appointing Dr. William M. Fahnestock a visitor, or delegate, to the General Conference, to confer with the General Conference on the subject of Sunday Legislation and other matters, accompanied by a letter from Dr. Fahnestock regretting his inability to be in attendance upon the sessions of the General Conference. This letter was as follows:

Ephrata, August, 1846.

At a meeting of the German Seventh Day Baptist Society of Ephrata, held on the 23d inst., the following preamble and resolutions were unanimously adopted:

Whereas, It has been intimated to us that the subject of legal coercion to sanctify the First Day of the week will attract the attention of the General Conference of our English Seventh Day Baptist Brethren, about to assemble at Shiloh, or become the subject of a special convention at the same time and place, and having received public and private invitations to that end, therefore,

RESOLVED, That Dr. W. M. Fahnestock is hereby appointed as visitor from this Society to the General Conference, to meet at Shiloh, on the 4th day before the 2d Sabbath in ninth month, to present our Christian Greetings, and to confer with them on the subject of Sunday legislation coercion laws, and such other matters connected with religious freedom as may be deemed pertinent.

RESOLVED, That should a special convention be convened at Shiloh for the above purpose, the said Dr. W. M. Fahnestock is hereby

constituted our delegate, to represent this Society in said convention.

BENJ. KÖNIGMACHER, *Moderator.*

JOS. KÖNIGMACHER, *Secretary.*

Dr. Fahnestock's letter is as follows:

Bordentown, N. J., Sept. 7, 1846.

To the Seventh Day Baptist General Conference:

DEAR CHRISTIAN FRIENDS:—Having been appoined by the German Seventh Day Baptist Society of Ephrata to attend the sittings of the General Conference, at Shiloh, and confer with you on matters connected with Sunday Legislation, which it is expected will be brought under your consideration during your present session, and having received letters from the Society at Snow Hill expressing much regret at not finding it practicable, at this busy season of the year, to be represented on this occasion, and being myself, most unexpectedly, disappointed in my arrangements to be with you at your convocation, by circumstances entirely beyond my control, I cannot refrain from expressing, by proxy, my unfeigned regret on this deprivation of long-anticipated gratification, and delivering a part of the commission imposed upon me by the enclosed proceedings of our Society, so consonant with my own feelings, that very agreeable part of my duty, of presenting to the General Conference, the "Christian Greetings" of the German Seventh Day Baptists of Pennsylvania.

Although personally unknown to most of you, our hearts, for years, have gone out to you as to kindred in a far land, and have been knit together, in spirit, as co-workers to sanctify and restore the observance of the holy Sabbath. We have oft-times cast our eyes over the hills towards Shiloh and Piscataway—names of old association with us, and also, more recently, as we have been brought into a more intimate knowledge of each other, to the brethren of New York, and of Connecticut, and of Rhode Island—longing for a union or an approach to union.

If slight differences of belief and practice continue to mark distinct communions, still there is a community of interest on the subject of the Sabbath, which cannot, and I trust will never, be dissevered. If you are English, and we German, Sabbath-keepers, there is in that no obstacle to identity for denominational purposes, which are of like moment to both. There was the house of Israel and the house of Judah, yet one Father Abraham; and there were the Jewish disciples and the Gentile disciples, each having their own peculiarities, yet the Lord Jesus Christ [was] Head over all, blessed forevermore.

If we differ on small matters, we may agree to differ, and still unite to advance our common distinctive feature, which separates us from all other professing Christians. We may join in "Holy

Alliance" to make a crusade against the desecration of God's holy Sabbath, and band together as brothers to succour and sustain each other under oppression and persecution for conscience' sake. If we are not all prepared for unreserved assimilation—a coalesced fraternity—yet many of both branches of these kindred families ardently desire a closer approximation and a more intimate intercourse; and while we hold out the overture of fraternal affinity, we advert with unalloyed delight to happy intercourse with some of your number, in days past, when we had among us a Caleb Sheppard, an Amos [R.] Wells, a Walter [B.] Gillette, an Azor Estee, and a Samuel Davison. Our hearts went out spontaneously to meet them, and into our warmest affections and confidence were they most cordially received. As we received them, we have ever since cherished pleasing memories of those profitable interviews; and we are happy to acknowledge the like Christian attention to our beloved brother Charles Hoch, while visiting some of your people, a few years since.

This interchange of kind offices, while it testifies to true discipleship, tends to develop our respective graces as followers of the Lamb, to remove sectarian tenacity, to encourage an abiding consociation, and eventually, perhaps, establish a perfect and permanent consolidation of the two orders.

So, dear Christian friends, each body, for the present, retaining its own organization and its own peculiarities, our people are disposed to recognize and receive one and all of you, whenever you may afford them the happiness of extending Christian courtesies and brotherly affection. I assert the sentiment of the whole Society, when I present to your their affectionate regards and sincere wishes for your prosperity.

May our Lord and Master, the precious Redeemer, bestow his blessing upon us, draw us together with chords of love, cement us in bonds of affection, make us one in coöperation, and one with Him in carrying out his purposes, as He was one with the Father in doing his will here below; and prosper us in all our efforts to magnify his name among men, and render honourable His law, amid a perverse and perverting generation.

I have time only to add, that I shall be happy to coöperate with you, on behalf of the Society of Ephrata, in any measures to restrain coercive enactments and resist all encroachments on our religious rights which abridge or interfere in the least with perfect religious freedom.

I commend you and all your deliberations to the Lord, wonderful in counsel, who has promised ever to be with those who keep his covenant and his testimonies.

Yours fraternally,

WM. M. FAHNESTOCK.[1]

1. Vid. *The Sabbath Recorder*, November 26, 1846.

In the early summer of 1847, Rev. Samuel Davison visited the church at Snow Hill, but he does not appear to have visited Ephrata at that time.

ACTIVITY OF WILLIAM M. FAHNESTOCK.

In 1846, Dr. William M. Fahnestock was made a vice president of the American Sabbath Tract Society, and served until 1851. In 1849, he was present at the General Conference bearing a letter

> "from the German Seventh Day Baptists at Ephrata, Pennsylvania, expressing their desire to coöperate with us in Christian efforts, and requesting the Conference to receive Dr. William M. Fahnestock as their delegate. Dr. Fahnestock being present, addressed the Conference, expressing his own feelings and those of his German brethren towards the English Seventh Day Baptists. In compliance with a vote, the hand of fellowship was extended to him by the moderator.[1]"

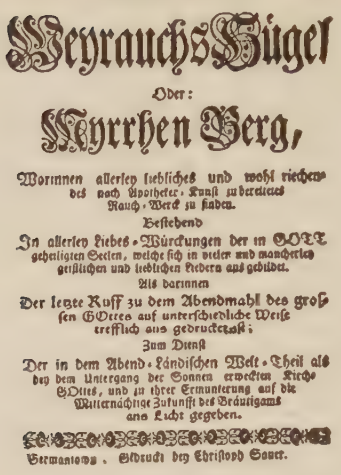
Again in 1852, Dr. Fahnestock was in attendance upon the Anniversaries at Plainfield, New Jersey, and the minutes of the annual meeting of the American Sabbath Tract Society for that year contain the following:

> Brother William M. Fahnestock of Bordentown, New Jersey, moved the following resolution, accompanied with a pertinent and well-digested address:
>
> "RESOLVED, That the encouraging indications of the times demand increased alacrity and perseverance at the hands of Sabbath-keepers in the circulation of our Tract Publications throughout the length and breadth of the land."

In 1854, at the annual meeting of the Seventh Day Baptist Publishing Society, at Little Genesee, New York, Dr. Fahnestock was made a director of the Society.

In the meantime Dr. William M. Fahnestock, himself, and Samuel Fahnestock, of Gettysburg, Pennsylvania, and George Fahnestock and Charles Hoch,[2] of Snow Hill, had become life members of the Seventh Day Baptist Missionary Society; the Snow Hill society contributing fifty dollars to constitute the membership of George Fahnestock and Charles Hoch. The

1. Vid. *Minutes of Seventh Day Baptist General Conference*, 1849.
2. Incorrectly *Hock* in the minutes of the Missionary Society and elsewhere.



ZIONITISCHER

Weyrauchs Hügel

Oder:

Myrrhen Berg,

Worinnen allerley liebliches und wohl riechendes nach Apotheker-Kunst zubereitetes Rauch-Werck zu finden.

Bestehend

In allerley Liebes-Würckungen der in GOTT geheiligten Seelen, welche sich in vieler und mancherley geistlichen und lieblichen Liedern aus gebildet.

Als darinnen

Der letzte Kuss zu dem Abendmahl des grossen GOttes auf unterschiedliche Weise trefflich aus gedrucket ist;

Zum Dienst

Der in dem Abend-Ländischen Welt-Theil als bey dem Untergang der Sonnen erweckten Kirche GOttes, und zu ihrer Ermunterung auf die Mitternächtige Zukunfft des Bräutigams ans Licht gegeben.

Germantown, Gedruckt bey Christoph Sauer.

TITLE PAGE OF WEYRAUCHS HÜGEL, PRINTED AT GERMANTOWN, BY SAUER.

others were made life members by their own personal contributions.

William M. Fahnestock was a generous contributor to the work of the American Sabbath Tract Society, also. Besides his own, the names of several others at Ephrata and Snow Hill appear as contributing to the treasury of that Society. Among them are found the following: Obed Snowberger, Polly Thomas (Thoma), Abraham Berger, John Berger, Nancy Fisher, Catharine Fyock, and Susan Gasket, of Snow Hill; Samuel Fahnestock, of Gettysburg; and William Königmacher, of Ephrata.

Dr. Fahnestock was the author of a tract of twenty-four pages entitled, *The Bible Sabbath*, published by the American Sabbath Tract Society, in 1849 or 1850. He was, moreover, a voluminous contributor to the *Sabbath Recorder* for several years, treating of a wide range of subjects.

DEATHS.

The relentless hand of death continued its inroads upon the membership of the flock at Ephrata. Benjamin Königmacher died March 24, 1850, in his seventy-seventh year. He

had been a deacon for fifty years, and an efficient lay leader for forty years, during the greater part of which period the church was without a pastor.

On March 16, 1852, Barbara Keiper (Sister Bevely), the final survivor of the recruits to the Solitary Sisterhood, passed into eternity. She became a member of the Community and entered the Sister House at sixteen years of age. She closed the eyes of each of the last sixteen of the Solitary Sisters, before her, in endless sleep. Some time before her death, she surrendered her legal rights to all the income of the Community farm, amounting to a sum ranging from one thousand to two thousand dollars annually, in order that it might be shared by the needy of the entire Society, and she herself accepted only house room, fuel, flour, and possibly a few other necessities of life—merely that awarded to other sharers of the bounty under the new agreement, which in sickness or helpless old age, however, provided everything—and supported herself by knitting stockings and gloves.

Finally, in 1854, came the death of Dr. William M. Fahnestock, on the 15th of December in that year, in a hospital in the city of Philadelphia, from injuries resulting from a fall down a flight of stairs in a private house in that city, a few days before. The *Sabbath Recorder* of December 21, 1854, which contains a brief, hurried announcement of his death, also contains a six column article, covering the entire front page of that large four page blanket sheet, on *Providential Monitions,* probably the last product of his trenchant, versatile pen. This article, it may be remarked, contains the very pleasing description of Prior Jaebez (Rev. Peter Miller) quoted on page 1171 of this book.[1]

AZOR ESTEE'S MISSION.

Azor Estee's acquaintance with the German Seventh Day Baptists had so impressed him with need of missionary work among them, that he determined to devote himself to such labour on that field. Of this, his widow, Mrs. Susan M. Estee,

1. *The Sabbath Recorder* of December 28, 1854, contains a detailed recital of the events of Dr. Fahnestock's death.

writing from Alfred, New York, under date of June 16, 1908, says:

My husband had visited the German Seventh Day Baptists at two different times, and he loved them. He thought if the German Seventh Day Baptists and our people could become better acquainted and mingle with each other, that it would do them both good. He also saw a large field for usefulness there. He talked the matter over with the Shiloh Church of New Jersey, and they sent him to Southern Pennsylvania as a home missionary.

We went in the early spring of 1860, and located in Quincy, about one mile north of the Nunnery, or Snow Hill. He had not been there long before he saw that one great need of the place was competent teachers. He secured Lucius R. Swinney of Shiloh to teach a select school. The school was taught in the house which we occupied, which was a large brick house, and as the school increased, his sister, afterward Dr. Ella F. Swinney, assisted. After about two years, they went to Fayetteville, Pennsylvania; then Preston F. Randolph, of West Virginia, taught awhile, and left when the Rebel Army passed through our place, on their way to Gettysburg. It was a time of unrest.

In the fall of 1863, Dr. Mark Sheppard, of Alfred, New York, just married, came and taught one year. The last of the year, they had sixty-eight students, with the prospect of more the next year. It was a select, graded school. We had several students from the German Seventh Day Baptists of Bedford, Pennsylvania, near where the Salemville Church is now, and several from the Lehigh Seventh Day Baptists.

While Dr. and Mrs. Sheppard were with us, Daniel Lewis,[1] of Alfred, New York, came and taught at Blue Rock, about three miles from Quincy, and boarded with us.

In the summer of 1864, the Rebel Army burned Chambersburg, and the country was in such an unsettled condition that it was not thought advisable for Dr. Sheppard to return.

We attended church Sabbaths at the Nunnery, or the church near the Nunnery, where the services were conducted in English. My husband mingled with all denominations and was loved by all. Sundays he often spent the whole day visiting the mountaineers, who never attended church, carrying the Gospel to them, which he considered of more importance than eating, until he returned home at night.

Sabbath evenings we had our little prayer meetings in our sitting room.

My husband was sick and did not expect to recover. He was very anxious that myself and boys should get back to our friends in the North. He was very weak, and had to ride twelve miles to the

1. Now Dr. Daniel Lewis of New York City.

Ausbund

Geistreicher Lieder.

Ephrata, Gedruckt im Jahr 1785.

TITLE PAGE OF LAST HYMN-BOOK PRINTED BY THE EPHRATA COMMUNITY.

railroad on a bed in a carriage. He lived just one week after we reached Petersburg, and then fell asleep.

Under date of July, 1908, Preston F. Randolph writes as follows:

He [Rev. Azor Estee] visited the German Seventh Day Baptists around Quincy, Pennsylvania, and then appealed to his brethren in New Jersey for encouragement in building up the academy there. A commodious brick residence was hired. Lucius R. Swinney, not then a minister, and his sister, Ellen, were engaged to teach. Just when the school opened I do not know. Abigail Bee attended the school a part of two years, I think. My brother, Judson F. Randolph, was in the school during the winter of 1861-62.

In the fall of 1862, I went to teach in an adjoining district—Blue Rock—boarding at Elder Estee's. In the spring of 1863, Mr. Swinney was induced to take charge of a school in a neighbouring town, a few miles distant, where he married his wife, a minister's daughter. At the close of my school, Elder Estee and Mr. Swinney persuaded me to take charge of the Quincy Academy. A few days before the close of the spring term, a part of General Lee's army, on their march toward Harrisburg, passed through Quincy. Isaiah Bee, a surgeon with the invading army, called in to see Mrs. Estee and me—Elder Estee was not at home. The school was suspended, and I started on foot for home. The cannonading at Gettysburg was distinctly heard.

VISITS OF ABRAM H. LEWIS AND CORLISS F. RANDOLPH.

No records available to the present writer, at this time, contain any mention of further visits of English-speaking Seventh Day Baptists to Ephrata after the death of Dr. Fahnestock, until that of Rev. Abram Herbert Lewis, who, in response to an invitation of the pastor at Ephrata, Rev. Samuel G. Zerfass, visited that historic spot in April, 1906. It was the pleasant privilege of the present writer to visit Ephrata in August, 1908, and immediately afterward to visit Snow Hill and Salemville, likewise.

During the period elapsing since the death of Dr. Fahnestock, Ephrata has passed through a long train of untoward circumstances which greatly retarded the growth of the church, and at one time threatened to destroy it. But in face of all this, with a membership of some twenty-five or thirty souls, it is full of courage, vigour, and hope.

EPHRATA INCORPORATED.

The Ephrata Community became a legal corporate body under the laws of the State of Pennsylvania, in 1814, with a board of trustees, consisting, at the present time, of three members, to manage its affairs.

SNOW HILL.

At the death of Rev. Peter Lehman in 1823, the Snow Hill Society at once passed under the leadership of Andrew Fahnestock. Without delay, the Institute was incorporated, and the management of the property hitherto intrusted in an informal way to Peter Lehman and others, was now vested in a board of trustees.

HOUSE OF WORSHIP.

In 1829, a commodious stone house of worship, fifty feet in length by forty feet in width, was erected in the meadow across the creek from the Kloster. On the west end was built a kitchen fifteen feet square, for use in preparing love-feasts. This entire building, substantially constructed of stone, cost about fifteen hundred dollars, which was raised by subscription among the congregation at large. The work was done under the supervision of a building committee, entirely distinct from the trustees of the corporation of the Snow Hill Institute.

VISIT OF SAMUEL DAVISON.

Besides the early visit of Amos R. Wells previous to the death of Peter Lehman, and possibly a visit by Caleb Sheppard even before that time, as well as one by Azor Estee in December, 1844, Samuel Davison visited Snow Hill in the early summer of 1847. Of the material condition of the Snow Hill Institute, and its manner of life at that time, he says:

> The farm at present consists of one hundred and sixty-five acres of land, in a good state of cultivation, and is very productive. It is a stiff loam, upon a limestone bottom, and is therefore well adapted to grass and the cereal grains.
>
> They are plentifully supplied with farm buildings. The principal

barn, situated on a side hill, built of stone and brick, is one hundred and two feet long, by fifty feet wide, with a roomy overshot on the lower side. The lower, or underground story, contains five stables, capable of accommodating thirty head of horses or cattle. The yard is well supplied with water from the creek below, by a very simply constructed force pump.

There are two flourishing orchards, and two neatly cultivated gardens.

Attached to the premises, is a weaving shop for the Sisters to labour in; a blacksmith shop, and a cooper and cabinet worker's shop, for the Brethren to labour in; likewise a flouring mill, at which they have made two thousand barrels of flour in a year, besides custom work. This is situated on a perennial stream flowing through the estate—a branch of the Antietam River, which empties into the Potomac.

Along the south bank of this pure crystal stream, at about six paces distant, is built the dwelling house, or as the people of the country call it, *The Nunnery*. It is not like the Papal or Greek nunneries, however. It may safely be called a convent, or religious house. By my own measurement, it is one hundred and fifty[1] feet long by thirty feet wide, three stories high, the lower story of blue limestone, and the above stories of brick; the middle one is even with the ground on the south side, before which and between the two orchards there is a small grassy lawn.

There are three front entrances; within these are thirteen large-sized rooms and thirty-six sleeping rooms. The middle entrance opens into the dining hall, which might very well accommodate sixty or seventy-five people. On the north side, projecting from the middle of the main building, with an entrance into the dining hall, is the cook house, or kitchen, and bakery. Over the dining hall, in the next story, is the family chapel, where all, who are able, assemble in the morning and at night for worship. Above this is a small cupola, with the convent bell, and a rope passes from it through each floor into the centre of the dining hall.

The west end of the building, from the dining hall round, contains exclusively the apartments of the Brethren of the house; the east end of the building, beginning with the same division, contains exclusively the apartments of the Sisters. In each department, there are convenient sitting rooms and spare rooms for company, with sleeping rooms on the north side in both stories.

In the centre of the cellar story there is a beautiful fountain of spring water, from which I judge flows out a barrel at every minute and a half. This is distributed in a very convenient manner to the wash houses, and to the dairy, as far as is required, and also serves as a cooler for the store room.

1. Evidently an error in transcribing, as it should be thirty-six.

On the north side of the house is a fine meadow, from sixty to a hundred paces across, through which runs the creek before mentioned, and another smaller stream about two-thirds of the distance across. Over these are two small wooden bridges, which lead to the meeting house, situated on the north side of the meadow, adjoining a public road which runs through the estate.

The meeting-house, which is built of stone, is sixty by fifty feet, without a gallery. On the west end is an adjoining building of smaller dimensions, with a door from without, and into the meeting-house, exactly like an English vestry, but which is really a kitchen; the use of it I will explain hereafter.

Near the east end of the meadow, about twenty-five paces from the convent, there is a waste gate for the mill. At this point there is a bend in the creek, and here is formed their baptistry, well supplied with pure water. Three fixed steps lead down into this beautiful pool.[1]

ADMISSION TO COMMUNITY.

In the course of the narrative of his visit, Davison says concerning admission to the Solitary Community:

It is made a condition of admission, that the inmates of the house shall be single persons; whether they have ever been married before or not, is not a condition. They must likewise be strict observers of the Seventh Day Sabbath, and baptized persons of reputed piety. Their applications for admission must be made to the trustees, who are the authorized judges of their eligibility. No vow, no promise of continued celibacy, is ever required; but the simple condition is laid down, that if they ever thereafter wish to marry, they must leave the house as is sometimes the case, when no unkind treatment ensues, but rather brother and sisterly attention to the wants of those entering the conjugal relation.

No person can enter and retain independent estate or personal property; but if they bring any kind of property with them, an appraisement is made, and certificate of the same given, and should the person afterwards leave, the same or its value is returned without interest. If the inmate dies in the convent, or a recognized inmate of the same, all the property accrues permanently to the establishment.

No wages are paid to the inmates, but all share alike the comforts of the establishment, and the charter secures the whole of the estate and its incomes to the single Brethren and Sisters as their property. No one, therefore, can assist out-door relations while an inmate of the house.

The labours of the establishment are shared alike by all in a well arranged series; the Brethren under the direction of the Prior, or, as it simply means, *Superintendent;* and the Sisters under the

1. Vid. *The Sabbath Recorder,* July 1, 1847.

direction of the Prioress. In no respect, however, is there any pre-eminence of class; their offices are for order's sake only; they are in truth a bond of brothers and sisters, and equals in every respect affecting their honour or happiness. There are at present fourteen Sisters and nine Brethren.

The out-door members of the Society have no personal rights in the property of the estate; and there is no more community of interest among them, than among other denominations of Christians.

The religious interests of the Society are entirely congregational —as truly republican as any other congregation of Baptists. Their officers are voluntarily elected like ours. They do not hold, however, to paying their pastor a stated salary; but believe that he should be voluntarily assisted as he has need. In this respect they and the Dunker Baptists are of one mind. What their practice is, year in and year out, I know not. They paid my expenses liberally and kindly.[1]

The labours of Rev. Azor Estee, and his assistants in this vicinity covering a little more than four years from 1860 to 1864 have already been described.[2]

VISIT OF CORLISS F. RANDOLPH.

In early September, 1908, the present writer visited Snow Hill in pursuit of information for the preparation of this brief history. The Solitary Brethren and Sisters have disappeared long ago. The buildings and other appurtenances of the farm have suffered through a protracted period of litigation, first instituted twenty years ago, more or less, by about fifty of the Snowberger heirs for the recovery of the Community farm, which they claimed had been forfeited by being diverted from the uses defined in the deed conveying it to the trustees who controlled it. This move proved abortive and then an attempt was made to escheat the property to the Commonwealth, on similar grounds. This effort, too, failed, and the title is now fixed beyond question, vesting the property in a board of trustees who hold it for the benefit of the Snow Hill Seventh Day Baptist Church. The suit ended, the trustees have set themselves diligently about repairing the buildings, and otherwise restoring the entire property to a state of prosperity.

1. Vid. *The Sabbath Recorder*, July 8, 1847.
2. See pp. 1188, 1190.

The grist mill was built in 1807, it is said, by Peter Lehman, who formed a partnership for that purpose under the name of *Peter Lehman and Company*. The flour it produced was of the highest grade attainable and was marketed in the city of Baltimore. In 1830, the mill was rented for about three hundred dollars a year, and in 1840, for about four hundred dollars.

More recently, it was well equipped for producing flour by the steel-roller process. But now it has fallen into ruin after long disuse, and will probably be torn down in the not far distant future.

All meetings for religious worship were held in the *Saal* until about 1829, when the church in the meadow across the creek was built, but the Sixth Day evening prayer meeting has always been held in the *Saal,* which is still used for that purpose at the present day.

The Kloster building is occupied at the present time, by two ministers of the church: Rev. John A. Pentz, who has charge of the Kloster farm, and Rev. William A. Resser, a tailor by trade, who conducts his business in the old building, besides making a home in it for himself and his family.

On the Kloster building still hang the two bells which called the Solitary to their meals—a large one to tell them to make any necessary preparation, and a smaller one to announce that the meals were served.

On the walls of the *Saal* still hang interesting examples of *fracturschrift*, similar to those at Ephrata, and which like them are crumbling into dust.

GRAVE YARD.

The old grave yard of the congregation stands at the upper end of the Kloster farm toward Quincy. A large double gate opens directly into it from the roadside. Up on the hillside well up in the upper part of the grave yard is a bluish marble stone about three feet high and twenty inches wide. This marks the grave of Peter Lehman, who is commonly regarded as the father of the Snow Hill Community. The inscription is in German, which turned into English runs as follows:

Here rest the mortal remains of Peter Lehman. Was born on the 24th of May, 1857, and passed from time into eternity on the 4th of January, 1823. Aged 65 years, 7 months and 11 days.

On the opposite side of the stone is the following:

Peter Lehman, upright in walk, righteous in life, just in faith, patient in hope, brings a blessed end.

Look at me. I have had for a short time toil and labour. And have found great comfort. For the Lord has appeared unto me from afar. For the weary souls He will revive, and the troubled souls He will comfort.

PROSPERITY.

The most prosperous period of the Snow Hill Institute appears to have been from about 1820 to about 1840. The number of Solitary of both sexes residing upon the grounds during that period ranged from twenty to thirty. The latter, Sachse says, was the largest number ever living within the group of Kloster buildings at any one time.

The Ephrata music was used here. The five part choral was a favourite form, although in Elizabeth Snowberger's time, she would occasionally attempt a sixth part. A number of the music scores were brought from Ephrata. Many of these were copied and duplicated at Snow Hill in its most flourishing period.

As at Ephrata, so at Snow Hill are to be seen everywhere the reminders of the life of former days—save that the century which elapsed after the erection of the buildings at Ephrata before the present buildings at Snow Hill were constructed, taught a more comfortable and a more rational manner of life. The *kammern* and community rooms at Snow Hill were all made larger than those at Ephrata, probably because the ultra-symbolism of mysticism had lost its hold largely upon the people.

At Snow Hill, several beautiful pieces of cabinet work—some of them gracefully ornate—remain, a pleasing monument to the patient skill of the Solitary Brethren.

Several high case clocks are scattered about through the Kloster almost exciting one's envy, but they are not Community products, as are those at Ephrata.

Eine

Erklärung

der

Constitution,

In Fragen und Antworten abgefaßt,

von

P.... L.....

Erste Auflage.

Chambersburg
Gedruckt für den Verfasser, bei W. Schöpflin
....
1816.

A Book on the Sabbath by Peter Lehman.

Here the communion service, both chalice and paten, are of wood, as at Ephrata. In fact, they came from the latter place.

LIBRARY.

The Snow Hill library is of almost priceless value, consisting of some two hundred volumes connected, more or less intimately, with the history of the church. Among them are some of the rare products of the Ephrata Press. Again, there are several of the music books made by hand by the Solitary Brethren and Sisters, copied from similar books originally made at Ephrata. Here is to be seen also a complete set of the Sabbath School cards used by Ludwig Höcker and his comely daughter at Ephrata. This is the only complete set known to the present writer.

The library also contains considerable work of Obed

Snowberger, who came into possession of one of the two historic printing presses used at Ephrata, and who spent many a day in printing broadsides of historical sketches which he wrote, translations of German hymns, and other matter related more or less remotely to the history and life of the German Seventh day Baptist Church.

PRESENT CONDITION.

The Snow Hill Church today consists of from sixty to seventy-five resident and non-resident members, and with a little encouragement could, in the opinion of those qualified to judge, be revived into an energetic, strong church once more.

A large portion of the membership of the Snow Hill Church live at Quincy, where the church has a controlling interest in a substantial union chapel built of brick. Rev. John Walk, one of the pastors of the church, lives at Quincy.

INCORPORATION.

The Snow Hill Church was incorporated, probably in December, 1823, under the title of *The Seventh Day Baptist Church at Snow Hill.* The old record book of the corporation is in the hands of Julius F. Sachse, of Philadelphia.

MORRISON'S COVE.

From the original centre at Ephrata, and the somewhat later settlement at Snow Hill, the German Seventh Day Baptists scattered into many parts of Pennsylvania, including, particularly, various parts of Lancaster, Franklin, Cumberland, Somerset, Indiana, and Adams counties.

The principal one of these settlements was in what is known as Morrison's Cove, in Bedford County, including a part of what is now Blair County.

Morrison's Cove is a basin of natural formation, resting upon a limestone bed and surrounded by mountains which completely shut it in, with the exception of two narrow outlets, one at its northern end—McKee's Gap—through which a spur of the Pennsylvania Railroad advances within the Cove

to a small station called Henrietta, and then stops as if afraid to venture further; and the other known as the Loysburg Gap, through which there is access at the south-eastern part to the Huntington and Broad Top Railroad, about a dozen miles away, at a little village called Hopewell, where Yellow Creek (though its water is clear as crystal) joins the Juniata River.

This basin forming Morrison's Cove is an ellipse with its longer axis extending nearly north and south. The extreme length of the Cove is thirty-five miles, and its greatest width about ten miles.

According to the best information available at this writing, the earliest settler in this natural monastery was one John Snowberger—a member of the Snowberger family of Snow Hill, in Franklin County. He was soon followed by other German Seventh Day Baptists, and ere long the entire Cove was under their control.

This natural situation was in keeping with the earlier traditions of the solitary life and the spirit of segregation which dominated the communities of Ephrata and Snow Hill, since it was a sort of mountain fastness, shut in upon itself, and practically inaccessible to the rest of the world.

The limestone foundation of the Cove insures a fertile soil well adapted to agriculture. The region is well watered by copious springs which abound in so many parts of Pennsylvania, and which were so much sought after by the German settlers of early Colonial days.

Here again, had they been able to retain their original territorial grasp, the German Seventh Day Baptists would have become a highly prosperous people and a mighty factor in the civic life of Pennsylvania, but they, also, like their brethren of English and Welsh descent in this country, have all too often seen the rich fruits of weary toil of pioneer effort almost within their grasp, only to be snatched away suddenly by greedy hands from without the fold.

HOUSE OF WORSHIP.

The German Seventh Day Baptist Church edifice was erected in 1848, probably. A subscription was circulated among the members of the church for the raising of funds

DIVINE INSPIRATION.
(From Kloster MSS.)

for that purpose in November, 1847, and on the 22d of the same month, a building committee was appointed. Trustees were not appointed until in 1851. The commodious building is substantially constructed of brick, with a trussed roof, which reflects credit upon the engineering skill of the builders. It is furnished with comfortable settees of modern design similar to those of the church at Snow Hill. Tables are provided for love-feasts, as at Ephrata and Snow Hill; and as at both the latter places, a spacious kitchen, with all the necessary utensils for preparing and serving the love-feasts, is an integral part of the house of worship. The vessels of the communion service—goblets and tray alike—are of wood, which, like those at Snow Hill, were supplied by the mother church at Ephrata. Over the kitchen are sleeping apartments which will accommodate a limited number of guests at the time of of the love-feasts and upon other similar occasions.

PRESENT CONDITION.

The church, like Ephrata and Snow Hill, owns a burying-ground, but unlike them, has no church farm. The church is supported wholly by the voluntary contributions of its members.

The membership of the church numbers about seventy, including both resident and non-resident members. Preaching

GERMAN SEVENTH DAY BAPTIST CHURCH AT SALEMVILLE, PENNSYLVANIA.

(From a pencil sketch by Miss Elizabeth Moore.)

stations are sustained at Johnstown, Baker's Summit, Klahre (Blue Knob), and Forward.

The church is under the joint leadership of the two resident pastors, Rev. William K. Bechtel and Rev. Jeremiah Fyock. Rev. John S. King, of this church, bishop of the German Seventh Day Baptists (in reality merely pastor-in-chief of the three churches at Salemville, Snow Hill, and Ephrata), died in the early summer of 1908, and his successor has not yet been elected.

Rev. John A. Pentz, of Snow Hill, by virtue of his office as president of the German Seventh Day Baptist Convocation, is at the present time the recognized head of the denomination.

CREED.

Curious as it may seem, the German Seventh Day Baptists do not appear ever to have formulated any official, crystallized creed, or articles of faith and practice, although, in the early days, there were numerous publications setting forth their views. Benjamin Franklin relates the following bearing upon this question:

> I was acquainted with * * * Michael Welfare [Wohlfarth]. * * * He complained to me that they [his people] were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been proposed among them, but not agreed to, for this reason:
>
> "When we were first drawn together as a society," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines, which were esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time, He has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what their elders and founders had done to be something sacred, never to be departed from."

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man travelling in foggy weather;—those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side; but near him all appear clear, though in truth he is as much in the fog as any of them.[1]

FAHNESTOCK'S EXPOSITION.

In an ecclesiastical history by Rupp, published in 1843 (at Lancaster, Pennsylvania), under the Greek title (expressed in Roman letters), *He Pasa Ecclesia*,[2] William H. Fahnestock formulated the belief and doctrines of the German Seventh Day Baptists, but there appears to be no reason for believing that this was ever made the official, formal declaration of the church. It may be found also in Mombert's *History of Lancaster County* (Lancaster, Pa., 1869), and in the *Sabbath Recorder* for June 17-24, 1847.[3] They are as follows:

1. They receive the Bible as the only rule of faith, covenant and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his Word.

2. They believe in the divinity of our Lord Jesus Christ, and the Trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn-book which they had printed for the Society as early as 1739, viz.: *"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."*

3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come unto Christ are drawn of the Father.

4. They contend for the observance of the original Sabbath, be-

1. Vid. *Franklin's Autobiography*, Chapter VII.
2. Cf. Rupp's *History of Lancaster County* (Lancaster, Penn., 1844), p. 228.
3. Fahnestock's article which is quoted in the *Sabbath Recorder* of this date is taken from Rupp's *History of the Religious Denominations at present existing in the United States.*

lieving that it requires an authority equal to the Great Institutor, to change any of his decrees. They maintain that as he blessed and sanctified that day forever, which has never been abrogated in his Word, nor any Scripture found to warrant that construction, that it is still as binding as it was when it was announced amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. If was not foretold by any of the Prophets, that with the New Dispensation there would be any change in the Sabbath or in any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the Seventh Day, and made it the day of his especial ministrations; nor did he authorize any change. The Apostles have not assumed to do away with the original Sabbath, or give any command to substitute the first for the Seventh Day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the Seventh Day people do at this day. The sacrament was not administered by Christ, nor by the Apostles, on the Sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

5. They hold to the Apostolic Baptism—believers' Baptism—and administer trine immersion, with laying on of hands and prayer, while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night, in imitation of our Saviour—washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the evangelist John, 14th and 15th verses. This is attended to in the evening after the close of the Sabbath—the Sabbath terminating at sunset of the Seventh Day, thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Fahnestock supplements the foregoing tenets with certain explanations which are, even for his time, somewhat tinged with the mysticism of the earlier history of Ephrata. It should be borne in mind, however, that Fahnestock stood on the verge of the great chasm which separates clearly and sharply the mysticism of the Solitary of that Community from the plain, practical religious and spiritual faith of the Ephrata Church of today.

Nevertheless, the church today shows a commendable zeal and interest in preserving, as far as possible, certain traditional practices of the old Community, where they do not

conflict with their more modern views of Biblical interpretation and religious practice, which, theoretically, at least, are orthodox from a Seventh Day Baptist point of view. Indeed, Fahnestock's *exposé,* when reduced to its lowest terms, is about as follows:

1. Acceptance of the Bible as the only rule of faith and practice.
2. Acceptance of the divinity of Jesus; and belief in the Trinity.
3. Belief in salvation for all of mankind, through the acceptance of Christ as the Saviour of men.
4. The observance of the Seventh Day of the week as the Sabbath.
5. Baptism by immersion.
6. The celebration of the Lord's Supper.

All of which is pretty nearly identical with generally accepted Seventh Day Baptist doctrine.

INFANT BLESSING AND FEET WASHING.

At the present time, the German Seventh Day Baptists practice anointing the sick, "infant blessing," and feet washing.

The first two—anointing the sick, and "infant blessing"—are in no sense obligatory; but the elders of the church stand ready to perform these ceremonies, if so desired. Upon the request of a sick person, or of the family, or friends, of the latter, the elder or elders of the church, after prayer suitable to the occasion,[1] take a specially prepared oil, compounded after the manner of the holy oil of the Old Testament,[2] and dipping the fingers into it, anoint the forehead or other convenient part of the body of the sick person, saying: "I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost."

"Infant blessing" (or consecration) is a ceremony performed at the request of the young child's parents, who wish it consecrated to the service of God, and consists of a simple, but impressive, prayer service, in which the pastor or elder of the church solemnly consecrates the life of the little child to the service of its Maker. There is no sprinkling or other form of baptism, either real or so-called, nor is the child in

1. Vid. James v: 14.
2. Vid. Exodus xxx: 23-33, *et saepe.*

A SHORT DISCOURSE,

Proving that the

Jewiſh or *Seventh-Day Sabbath*

Is Abrogated and Repealed.

By *JOHN MEREDITH.*

PHILADELPHIA:
Printed and Sold at the New PRINTING-OFFICE,
in *High-Street*, near the Market. 1729.

TITLE-PAGE OF MEREDITH'S REPLY TO THE SABBATARIAN TRACTS OF BEISSEL AND WOHLFARTH.

(Original in Lenox Library, New York.)

any sense considered as having been received into the church.

William M. Fahnestock, in speaking of this subject, defines it as follows:

> The dedication of children of believing parents is a practice of the Society, in obedience to the saying of our Lord and Master, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." "And he took them up in his arms and put his hands upon them and blessed them;" which we attempt to imitate, by presenting them to the Lord, before the church, with the laying on of hands and prayer by the senior Elder; but which we do not consider as conferring any of the privileges of church membership. It is merely making a public dedication of them to the Lord, and introducing them to the care of the church; always regarding baptism, upon faith and repentance, as the initiatory rite into the church, and requisite to full fellowship.[1]

It does not wholly appear that feet washing is strictly mandatory, but, to all intents and purposes, it is considered a duty devolving upon the members of the church. It should be remembered, however, that this is a ceremony which has been practiced in several English-speaking Seventh Day Baptist churches.[2] Moreover, it was highly commended by Walter B. Gillette, when on the occasion of his visit to Ephrata in 1844, he participated in this service himself.[3] Samuel Davison, in describing his visit to Snow Hill in 1847, gives a graphic picture of this service, but he does not say whether he participated in it or not.

TRINE IMMERSION.

The trine immersion was witnessed by Samuel Davison at Snow Hill, who describes it as follows:

> Three candidates for baptism who had been previously accepted as such by the pastors of the two Societies [Snow Hill and Ephrata], were announced as ready to be baptized. After being suitably attired, they repaired to the baptistry, where the thronging multitude had already assembled. We sang a hymn and prayed, and Elder [Andrew] Fahnestock went down into the water: the candidates assisted by bystanding brethren and sisters, descended after him. They were

1. Vid. *The Sabbath Recorder*, December 12, 1844.
2. Cf. Clarke's *History of the Sabbatarians*, p. 64; and Randolph's *History of Seventh Day Baptists in West Virginia*, pp. 14-16.
3. Gillette says: "Trine immersion and feet washing are practiced by them; but no one could consider this to be heresy."

females. As each reached the lower step, he took her by the left arm, and led her to a suitable depth, where she kneeled down. It was a hot sunny day, but that pure water was cold, and at first made respiration short and laboured. She applied water to the face, and he to the back of the head, waiting a moment for her to recover, and re-acquire a devout frame. Then, laying his left hand upon the fore part of the head, and his right upon the back, between the shoulders; he said, *"Ich taufe euch in namen des Vaters,"* and immersed the candidate, face foremost; then raising her up to her former position, he gave her time for a like recovery of self-possession, and adding, in an audible voice, *"und des Sohnes,"* he immersed her in the same manner a second time; then giving her a like time for a similar recovery, he added, *"und des Heiligen Geistes,"* and proceeded as before; raising her up to her first position, that is, still kneeling, and giving time for the candidate to recover; while she was yet kneeling he laid both hands upon her head, and offered a short invocation for the Spirit of God to seal this obedient handmaid as a child of God. Thus he proceeded with all the others; and the service closed much as with ourselves. There was no hurrying to see how quickly it could be done; nor any apparent impatience with the candidates; both candidates and administrator seemed to act as though they believed the Saviour was near.

ATTITUDE TOWARDS ENGLISH-SPEAKING SEVENTH DAY BAPTISTS.

It is worthy of remark that the German Seventh Day Baptists, whenever their English-speaking brethren have made advances, have met them more than half way. William M. Fahnestock was a vice president of the American Sabbath Tract Society, and others of them were life members of that and of the Seventh Day Baptist Missionary Society. They frequently contributed to the treasuries of various other Seventh Day Baptist interests. When in 1821-1822, Amos R. Wells made a missionary tour, starting from his home in Rhode Island, visiting the church at Waterford, Connecticut; the three churches in New Jersey—Piscataway, Shiloh, and Salem (now Marlboro); the three German Seventh Day Baptist churches of Ephrata, Snow Hill, and Salemville; the churches of Western Virginia, and those of Ohio, going as far west as the church in Indiana; then returning by way of the churches in northwestern Pennsylvania, Alfred, Central New York, and Berlin, New York, he collected upon this journey offerings amounting to $104.96, more than one-fourth of

which ($26.92, to be exact) was contributed by the German Seventh Day Baptists.[1]

THE SUNDAY LAW OF 1794.

Inasmuch as certain legislation, popularly known as the *Sunday Law of* 1794, vitally affected all Seventh Day Baptist churches in the great Commonwealth of Pennsylvania, it is deemed wise to give something of an account of the train of events which culminated in this infamous law, of its effects upon the Seventh Day Baptists of that state, and of the vain attempts that have been made to effect its repeal. In-so-far as Sachse[2] treats this subject, he has been followed closely.

EFFECT OF REVOLUTIONARY WAR.

The close of the Revolutionary War found the several congregations of Seventh Day Baptists in Pennsylvania depleted in numbers, and as an organization more or less demoralized. This state of affairs was partly owing to the fact that the tide of war had swept in its fury over the fertile fields of south-eastern Pennsylvania, subjecting the peaceful Seventh Day Baptists to the crush of the iron heel of the invader, and before a recovery could take place, to the no less emphatic requisitions of the quartermaster sergeants of the patriot army. To comply with these enforced demands from friend and foe, brought ruin to many, while to all it proved a serious loss. Then again some of the younger scions took sides with one or the other of the conflicting parties, thereby estranging family and social ties; others who entered the military service, by strange and rude associations were alienated from the faith of their fathers; while the older generation, who, by age, or for their faith and principle's sake, refused to take an active part in the struggle for Independence, were looked upon with suspicion, as harbouring sentiments favouring the enemy, and consequently suffering, thereby, more or less persecution from their patriotic neighbours.

The annual gatherings had to be abandoned, and even

1. Cf. *Seventh Day Baptist Missionary Magazine*, Vol. I., No. 6 (Nov., 1822), pp. 180-184, and pp. 189-190.
2. Vid. *The Outlook, A Sabbath Quarterly*, April, 1890. Also cf. *The Sabbath Recorder*. April 23-30, 1906.

MISTISCHES und Kirchliches Beichnüß

Der Brüderschaft In ZION,

Von den wichtigsten Puncten des Christenthums

Nebst einem Anhang

darinnen dieselbe ihr unpartheyisches Bedencken an Tag gibt von dem Bekehrungs-Werck der sogenanten Herrenhutischen Gemeine in Pennsylvanien, und warum man ihnen keine Kirche zustehen könne.

Germantown, Gedruckt und zu finden bey C. Saur, 1743

TESTIMONY AGAINST THE MORAVIANS PREPARED BY BROTHER JAEBEZ AT THE REQUEST OF BEISSEL.

Original in Historical Society of Pennsylvania.

social or congregational intercourse was for a time out of the question. The tide of war even invaded the peaceful and secluded precincts of the German Seventh Day Baptists on the Cocalico, at Ephrata; although the community voluntarily gave one of their larger buildings, *Zion*, for hospital purposes, and both Brethren and Sisters devoted themselves to the succour of the sick and wounded soldiers that were brought there, it did not save them from the visits of the commissary sergeants. On several of these occasions, notwithstanding the protests of the members, the hymn-books and other printed matter of the congregation were seized and used for cartridges; pages intended to spread the gospel of love and peace to all mankind, thus became the medium to scatter death and destruction among God's children. Throughout the whole of these troublous times, the various Seventh Day Baptist congregations had yet been able to maintain some semblance of their organizations, although the meetings were held at irregular periods, and even the presence of a preacher on these occasions was an exception, yet the weekly services were maintained, though the Scriptural number was often lacking.

The French Creek Congregation was then the only English-speaking society which had a meeting-house; this was a small log-cabin which stood within the grave yard in Nantmeal; numerically this congregation was the strongest, and through the efforts of Hazeal Thomas, it was subsequently incorporated (in 1786), mainly for the purpose of claiming the property in Philadelphia, left by Richard Sparks of the Pennepek church for the uses of the denomination. During this period the Newtown Congregation continued their meetings at the Thomas homestead, and with the aid of the New Jersey preachers, new interest was awakened towards the close of the war; and several converts were baptized soon after the tide of strife had left our peaceful vales and hillsides. The same was true of the Nottingham Church.

After the struggle was over, the years intervening until the adoption of the Federal Constitution and an organized system of government, proved another period of unrest and doubt; all religious societies were more or less under a cloud,

congregations had been scattered and churches closed. The Seventh Day Baptists, however, depleted as they were, held together and found encouragement in the hope that under the new order of affairs they would be permitted to exercise their faith to the fullest extent; in this fondly cherished hope they were doomed to disappointment, notwithstanding the much vaunted clause in the Constitution assuring liberty of conscience.

SUPPRESSION OF SABBATH-KEEPERS.

The immediate causes which led to what may be called the legislative or judicial suppression of the Sabbath-keepers in Pennsylvania were as follows: The Federal government was hardly organized and established in Philadelphia when the Revolution broke out in France in 1793. The news, as it came to the shores of America, caused a great sensation, and the arrival of packets from Europe was eagerly looked for; and when the account arrived as to how the church and its teachings had there been supplanted by the *Age and Goddess of Reason,* the cry against all church discipline was at once taken up by a number of atheists and freethinkers who abounded in the capitol city; and when finally a "citizen" ambassador arrived from the young Republic, pandemonium, for a time, seemed to be let loose, and it required all the firmness of President Washington to prevent any overt acts which would involve the United States in the turmoil. In addition to the excitement consequent to the political agitations at home and abroad, Philadelphia, the capitol city, was visited by the direful yellow fever epidemic, which in a few short months in the eventful year, 1793, more than decimated the fated city, leaving in its course a trail of sorrow and desolation unequalled in the history of the provinces. The epidemic had no sooner disappeared with the advent of cold weather, than questions arose as to the probable cause for the terrible visitation.

CAUSES OF DISASTERS.

Among the various reasons set forth, none was more persistently promulgated in some quarters, than that it was a punishment sent by the Almighty for the wickedness of the

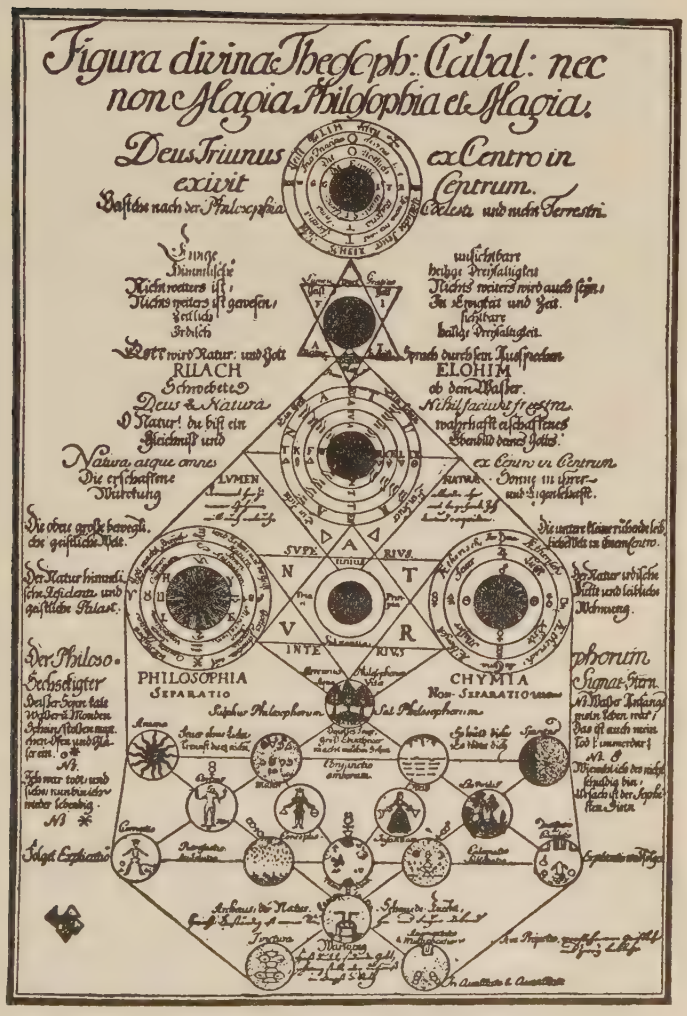
people; however where one of these factions argued that the chief sin of the populace was the non-observance of the Lord's day, another body publicly stated that the calamity was all due to the erection of a new theatre, while others again stated that the visitation by the scourge was due to the lax administration of the laws respecting gambling and other immoralities, which were allowed to flourish in full sway, by the non-enforcement of the existing laws.

All right-thinking persons, whether churchmen, dissenters, or Quakers, irrespective of creed or denomination, however, united in the opinion that the present laws against vice and immorality, then on the statute books, should be enforced; and such additional acts passed as would stamp out the vices and licentiousness which had been introduced by the foreign refugees and immigrants.

SUPPRESSION OF VICE AND IMMORALITY.

In this laudable undertaking none were more earnest than the Seventh Day Baptists in Philadelphia, Chester, and Lancaster counties. The result of this movement was that when the Legislature of the State convened, early in December, 1793, a committee was appointed to report what laws relating to the *Suppression of Vice and Immorality,* had expired by their own limitation. In a few days they made their report, with numerous suggestions, so as to meet the then existing state of affairs.

This action of the committee, from the beginning, was met by a strong opposition from the outside, and when on December 9, 1793, the Society of Friends presented a lengthy petition to the Senate and Assembly, in favour of the proposed act, it seemed to rouse the opposition to a higher pitch than ever. The report had no sooner been introduced into the Legislature, and printed in the public newspapers of the day (December 11th), than numerous scurrilous replies and burlesque petitions appeared in some of the not over scrupulous papers. However, on December 26, 1793, the Friends' petition was re-enforced by one of like import signed by a number of the most respected clergymen of the city, setting forth that, in their judgment, it was incumbent upon them as ministers of



A PAGE OF ROSICRUCIAN THEOSOPHY.

Size of original MSS. 12 x 18 inches.

the Gospel, and as members of civic societies, respectfully to request the attention of the Legislature to the fact that it was

"Peculiarly necessary to make some effectual provision for the orderly and religious observance of the Lord's-day: for the prevention and punishment of the profanation of the name of God, and every species of impious imprecation."

It also set forth the following:

We conceive that the solemn intimations of Divine Providence, in the late distressing calamity which has been experienced in this city, urge upon us in the most forcible manner the duty of reforming every thing which may be offensive to the Supreme Government of the universe which may impress on the public mind a regard to his government, his providence, his laws and his ordinances.

This memorial was signed by the following sixteen prominent clergymen, viz.: Robert Annan, Robert Dickens, Thomas Fleeson, Ashabel Green, Freeborn Garreston, Heinrich Helmith, William Marshall, John Meder, Joseph Pilmore, William Rodgers, William Smith, Friedrich Schmidt, John B. Smith, Joseph Turner, Thomas Ustic, and the Right Reverend Bishop William White.

This memorial no sooner appeared in the public press, than it seemed as if the vials of vituperation were opened and poured out upon both petitions as well as upon their signers; some of these writers over whom the vile tenets of French infidelity had obtained a preponderence, went so far as to designate, in the public prints, the reverend and respected signers, as

"Snivelling hypocritical dogs, the parsons, who had formed a phalanx in the rear of the Quakers under the leadership of a bishop."

The situation was further complicated by the fact that a number of the clergy had not signed the clerical memorial; some of whom had even pointedly refused to sign the paper. The opponents to the bill at once seized the opportunity, holding the non-signers up to the public as the most enlightened and liberal of men, while no scorn or epithet was vile enough for the endorsers of the memorial. Another curious circumstance in connection with this affair was that the Roman Catholic clergy (who were all foreigners) to a man had re-

fused to sign the memorial or give the movement any countenance; this fact was much commented on at the time, and it is stated that during the controversy, they posed as the clergy of the masses, and thereby obtained a foothold in the state, which they have maintained until the present time. As a matter of course all such intemperate outbursts, as the foregoing, could not otherwise than weaken the cause of the opponents of the proposed measure.

DANGER TO SEVENTH DAY BAPTISTS.

It was during the height of this excitement that the attention of the petitioners was called to the fact that in case the Act, as proposed, became a law, it might be construed so as adversely to affect Seventh Day Baptists within the State, who in the meantime had also become aware of the threatening danger, but who at first would not believe that any law would interfere with them in the fullest exercise of their religious liberty, according to their convictions, and the dictates of their conscience and the command of the Holy Writ. The urgency of the situation no sooner dawned upon them than a call for a general meeting of all Sabbath-keepers to be held at the Thomas homestead at Newtown, was sent abroad to all members of the faith east of the Susquehanna.

Tradition tells us that it was on Christmas day that the Seventh Day Baptist leaders and patriarchs assembled within the time-honoured walls raised by David and Ruth Thomas, to take council on this matter of vital import; there could be seen, on this memorable occasion, the representative from Nantmeal with his broad-brimmed hat, with the sturdy yeoman from Nottingham, and the agriculturist of eastern Chester County, taking counsel with the cowled recluse from the Kloster at Ephrata, or with the representatives of the scattered congregation on the Pennepek.

MEMORIAL.

This council resulted in a petition, or memorial in behalf of their constitutional rights, being drawn up and signed by all present, after a committee was appointed to wait upon the Legislature and present it.

On Thursday, January 2, 1794, the committee appeared before the assembly and respectfully presented the memorial which set forth:

> That agreeable to the dictates of their own consciences, they have set apart, and keep, the Seventh Day as their Sabbath; and by existing laws are subjected to severe penalties for working on the first day of the week (Sunday), which they conceive to be contrary to the Constitution of this Commonwealth. They therefore pray that so much of the *Act for the suppression of vice and immorality,* etc., as imposes a penalty on them for working on the first day of the week, may be repealed.

This memorial was based on Section III., Article IX., of the State Constitution, which reads:

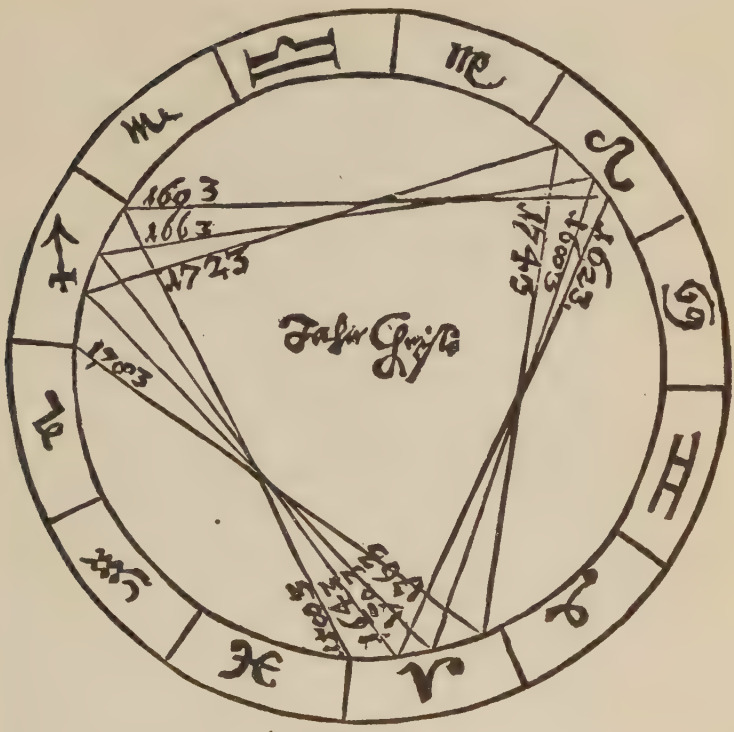
> All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given, by law, to any religious establishments or modes or worship.[1]

SUPPORT OF NON-SABBATH-KEEPERS.

So great was the respect in which the Sabbath-keepers were held by those who knew them, that when the general meeting and its import became known throughout Chester and Delaware counties, a petition was drawn up and largely signed by residents of the counties named. The signers to this memorial represented no sect or denomination in particular, but included Episcopalians, Baptists, Presbyterians, and Quakers, many of the latter having "put their hands" to the first petition to the Legislature, without thinking that it would eventually injure their Seventh Day Baptist neighbours. This memorial was presented to the Assembly by William West, the member from Delaware County,

> "Praying that the last recited petition (from the Sabbath-keepers) would be taken into consideration and the prayers of the petitioners be granted."

1. Vid. *Constitution of the State of Pennsylvania, Done in Convention, September second, in the year of our Lord, One Thousand Seven Hundred and Ninety.*



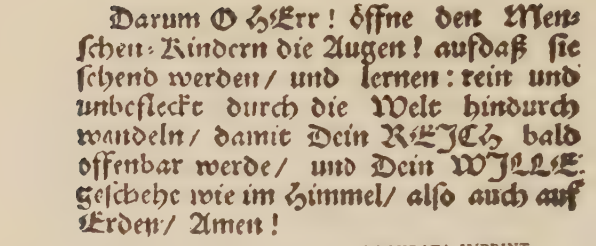
ASTROLOGICAL CHART.

From old Ephrata MSS.

LAW PASSED.

After both of these petitions were before the House, a motion was made to lay them on the table. No further action was taken on the matter until February 5th, when Mr. McLene, chairman of the committee on the subject of the several petitions in regard to the revival of the laws against vice and immorality, brought in two reports. One of these was on the above petition of the Seventh Day Baptists, and stated that the petition of sundry inhabitants of Chester County, praying to be exempted from the payment of fines incurred by breach of the Sabbath day could not be granted, and therefore submitted the following resolution; viz.,

RESOLVED, That the petitioners have leave to withdraw their petition.


Darum O HErr! öffne den Menſchen-Kindern die Augen! auf daß ſie ſehend werden/ und lernen: rein und unbefleckt durch die Welt hindurch wandeln/ damit Dein REICH bald offenbar werde/ und Dein WILLE geſchehe wie im Himmel/ alſo auch auf Erden/ Amen!

INVOCATION FROM AN EARLY EPHRATA IMPRINT.

The act complained of was passed and finally became a law, April 22, 1794.

REAL CAUSE OF PASSAGE OF LAW.

There is a little unwritten history connected with this refusal of the "Sabbath-keepers' plea for toleration" and the adverse action of the committee to whom the matter was referred. James McLene, the member of the committee who was responsible for the action, represented Franklin County, which had been established out of Cumberland County, but a few years previous (in 1784). He was a Scotch-Irish Presbyterian, and like most of his church of that day took an unyielding stand against everything that savoured in the least of Romanism or the Papacy, and of which the Sabbath-keepers of his native county were accused.

The situation of all civil affairs in the county, which he represented, had, since the Revolution, been in a chaotic condition. Chambersburg, prior to the struggle for Independence, was merely a small frontier village; in fact it was well called the outpost of civilization, being the last regular settlement on the bridle, or packer's, path to the Ohio; and in the times of peace, an Indian trading station of importance. Like all similar trading posts, little attention was paid here to the restraints of law or religion, the rough frontiersmen and traders making laws to suit themselves, which included a code of morals that would not for a moment have been tolerated in the older settlements east of the Susquehanna. As the settlers were reinforced by their countrymen from the north of Ireland, determined efforts were made by the Scotch-Irish clergy to apply their rigid discipline to the settlers; but with-

out effect. The apparent gain offered by the systematic free-booting, was too great for the average frontiersman to overcome, and soon brought forth a band of outlaws second to none in the colonies, who did not stop at even murder to achieve their object.

The church and authorities were both powerless to exterminate the existing evil, as frequently the very persons whose sworn duty it was to uphold the law and the morals of the community, were under suspicion of sharing in the spoils of the outlaws.

GERMAN SEVENTH DAY BAPTISTS ON ANTIETAM.

In the year 1765, when this pandemonium was at its worst, a small band of peaceful Germans appeared on the scene, and located at the foot of the South Mountain on East Antietam Creek. These Germans were as strange in appearance as their deportment was different from the frontiersmen in whose midst they settled; their dress consisted of a long gown secured with a girdle around their waist, the dress of the women differing in the shape of the cowl or hood which was attached to their habit. Further, as to their manners, in place of the ribald jest and maudlin song so common at the village (Chambersburg) but a few miles distant, here were heard hymns of praise, while at other times an air of peace and serenity prevailed, equalled only by the silence of the primitive forest. The thrift and industry of the newcomers, by which the wilderness soon became as a blooming garden, proved but an unheeded example to their rougher neighbours.

SUSPECTED OF BEING JESUITS.

From such of their neighbours as were religiously inclined, they were also separated by a great chasm, viz.: the new-comers kept the Seventh Day of the week as the Sabbath. The settlers were in fact an outgrowth or colony of the Seventh Day Baptist congregation on the Cocalico at Ephrata; and from their peculiar garb they at once excited the distrust and suspicion of the Scotch-Irish Presbyterians, who saw in them nothing but Jesuit emissaries of the French government, and at once decried them from the pulpit, making them objects

of hate and ridicule with their hearers. In addition to this, their sterling honesty and probity drew down on them the ill will of the outlaws and evil-doers with whom the valley swarmed, and who saw in this honest and peaceful community only a standing menace to their nefarious undertakings. Then the fact that Germans of other denominations, who settled in the vicinity, also ridiculed the Sabbath-keepers naturally had an effect on even the well-meaning English-speaking neighbours, and led to many clashings, because of the persistency with which the usual daily labour was performed on the first day of the week.

James McLene, for some reason, had conceived an unfavourable idea, or opinion, of these Seventh Day Baptists near his home, and tradition tells us that he judged the Sabbath-keepers of Newtown and Nantmeal by the Seventh-day Baptist mystics at Ephrata and Snow Hill; and that nothing could change the stubborn Assemblyman in his belief that all Seventh Day Baptists were anything else than a branch, or order, of the Roman Church, settled there for some sinister purpose. As a sequel, he threw his weight and influence as chairman of the committee, with his personal influence, into the scale against the Sabbath-keepers who merely asked for toleration, when in fact it was a right assured to them by the fundamental law of the commonwealth.

EFFECT OF LAW UPON SABBATH-KEEPERS.

After the act became a law, the Sabbath-keepers went on in pursuit of the usual tenor of their way, "keeping the Seventh Day and obeying the Scriptural behest: 'Six days shalt thou labour.'" Their work on the First day of the week was always done openly, but to their honour be it said, no work or labour, so Sachse declares, was ever undertaken which in any way would disturb, annoy, or interfere with the rights of, their neighbours, who kept the First day of the week, from the full enjoyment of their worship.

At first, the remnant of Sabbath-keepers at Newtown felt very little of the effects of the new law; the same may be said of Nantmeal; yet every now and then some jealous

Psalm XC. 5.

Du lässest sie dahin fahren wie einen Strom/ und sind wie ein Schlaff; gleich wie ein Gras/ das doch bald welck wird.

Psalm XC. 12.

Lehre uns bedencken/ daß wir ſterben müſſen: auf daß wir klug werden!

An Ephrata Todtentanz (Chorea Machabæorum). Emblematical Symbol Showing the Power of Death over Man.

neighbour, or over zealous justice of the peace, would summon and mulct the Sabbath-keeper under the provisions of the new law. This state of affairs naturally had a depressing effect on the members; further, it drove many of the younger members of the Seventh Day Baptist families into other folds; intermarriages with members of other churches also contributed their share to estranging the younger generation, and finally the failure of the various attempts which culminated in 1817, to abrogate or alter the law so far as it applied to the Seventh Day Baptists, proved a blow from which the depleted organizations in south-eastern Pennsylvania could not rally.

Notwithstanding the efforts which were made by both the clergy and laity—brethren of the faith from New Jersey, New York and elsewhere—to infuse new life into the community, the numbers gradually lessened, although almost all of the older members remained steadfast unto death, true to their convictions, and respected by all who came into contact with them, until at the present time, it is doubtful if there is a single Sabbath-keeper within the bounds of Chester or Delaware counties—and all that remains to tell the generations to come that such a people ever existed amidst the fertile valleys of old Chester County, are the two neglected grave yards at Newtown and Nantmeal, overgrown with poisonous vines and noxious weeds, with sunken graves, fallen stones and crumbling walls: desolate and shunned as they are, they are yet important landmarks in the religious history of the State, recalling the fact that there was once an influential Christian society in Pennsylvania, now extinct only by virtue of an unjust and oppressive law passed under the pressure of great public excitement, the causes for which have long since ceased to exist.[1]

PERSECUTION OF 1845.

In July, 1845, twenty-two members of the Snow Hill Society were arrested and haled to court for labouring on the First day of the week. Of this number, thirteen were fined

1. This last is Sachse's statement, and does not refer, of course, to the German Seventh Day Baptists.

THE EPHRATA KLOSTER IN THE YEAR 1900.

four dollars each for the offence, among them the venerable pastor, Andrew Fahnestock. Although the odious Sunday Law of 1794 had been passed more than fifty years before, and although strenuous efforts were made at the time to prevent its enactment, this appears to have been the first time, in many years, that the German Seventh Day Baptists had had it invoked against them. Even now, it was clearly a matter of petty retaliation on the part of some disorderly persons, or their friends, who had been prosecuted for continued, persistent, wilful disturbance of the religious meetings of the Snow Hill Church.[1] Inasmuch as this occurred at a time when a similar law was being tested in the State of New York by Deacon John Maxson, of DeRuyter, of that state, and there was also a case of persecution on account of the Sabbath in Rhode Island, engaging the attention of the entire Seventh Day Baptist Denomination, it commanded the attention and interest of all the Seventh Day Baptists of America, whether members of the German branch of the church or not.

FUTILE ATTEMPT TO REPEAL LAW.

When the legislature of the State of Pennsylvania convened the following winter, the German Seventh Day Baptists of Franklin County—in which the Snow Hill Church is situated—presented a petition to that body setting forth, briefly, the essential facts of the issue, and prayed for relief. In this they were supported by many observers of Sunday, who, in a petition of their own to the legislature, plead that the prayer of the Seventh Day Baptists should be granted. Opposed to them, however, was a *Remonstrance Against the Abolition of the Christian Sabbath,* numerously signed by adherents of Sunday.[2]

The Snow Hill Community, moreover, in addition to their petition, formulated a statement, in detail, of the circumstances resulting in the prosecution which gave rise to the movement against them, and placed a printed copy into the hands of each member of the legislature.[3]

1. Vid. *The Sabbath Recorder.* September 18, 1845.
2. Ibidem, February 12, 1846.
3. Ibidem, April 2, 1846.

ACTION OF GENERAL CONFERENCE.

Nevertheless, the legislature proved deaf to their entreaties, and preparations were made to carry their cause to the court of last resort provided by the judiciary system of the state. For their encouragement, Samuel Davison issued a call for an *Anti-Sunday Coercion Convention* to meet in connection with the Seventh Day Baptist General Conference at Shiloh, New Jersey, in September, 1846.[1]

The question of Sunday legislation was dealt with directly by the General Conference, however, rendering unnecessary the *Anti-Sunday Coercion Convention,* and a

"Committee, consisting of Samuel Davison, Eli S. Bailey, Thomas B. Brown, William M. Fahnestock, and Nathan V. Hull, was appointed to attend to any case of civil prosecution for labour on Sunday which may occur, in which it may be deemed advisable to apply to the highest authorities for redress on behalf of members of the Denomination."

Thus it will be seen that the purpose of the General Conference was to make common cause with the German Seventh Day Baptists of Pennsylvania, particularly in test cases.[2]

On June 21, 1846, fourteen German Seventh Day Baptists were arrested again at Snow Hill, for violation of the Sunday Law of 1794, and eight of them were fined.

DECISION OF SUPREME COURT.

It was not until early in July, 1848, that the opinion of the Supreme Court of Pennsylvania was handed down, reäffirming a previous decision of that court rendered in 1817. The case had been argued before the Supreme Court by the Hon. Thaddeus Stevens (afterwards known as the Great Commoner) as the chief of counsel for the appellant—the German Seventh Day Baptists. His argument appears to have been fairly exhaustive,[3] but as read in the light of his subsequent political career, one cannot resist the feeling that had he pressed this case with even a small degree of the zeal and energy with which he prosecuted the impeachment of Andrew Johnson, President

1. Ibidem, July 30, 1846.
2. Ibidem, September 17, 1846.
3. Ibidem, July 20, 1848. Also cf. July 13, 1848.

EPHRATA. Anno. MDCCXLV.

Die Richtschnur und Regel eines Streiters Jesu Christi, welcher in die ewige Schätze der Weißheit verlibet ist.

Als worinnen auf dem Weg der Göttlichen Reinheit die vortreffliche Tugenden der Keuschheit/ Niedrigkeit und Demuth gefunden werden.

JESUS der Sohn Davids/ aus dem Samen Abrahams nach dem Fleisch, welcher von einer Jungfrau in diese Welt gebohren worden durch die Ueberschattung des Heiligen Geistes, weil Er von GOtt dem

HEADING OF ECKERLIN BROADSIDE.

Only known copy in Historical Society of Pennsylvania.

of the United States, the decision of the Supreme Court might have been different, and the statute books of that great commonwealth have had one of their foulest blots erased from their pages.

FAHNESTOCK'S COMMENTS.

William M. Fahnestock in commenting upon this decision, recites some inner history of the case, which reflects little honour upon the court.[1] He likewise refers in the same connection to a manuscript which he says he had prepared that would

> "Form a volume of an hundred octavo pages, designated to exhibit an unvarnished narrative of the early history, the recent persecution, and the struggle of the German Seventh Day Baptists of Pennsylvania to maintain their civil rights and religious immunities; which I deem to be an imperative duty to transmit to posterity, that future ages may judge understandingly, of our position and our principles—the wrongs and injuries inflicted on Christian society, of good report, in the middle of the nineteenth century—a period distinguished for the dissemination of liberal opinions and expanded views of human rights and the immunities of conscience, even in the most rigidly despotic countries."[2]

WASHINGTON'S LETTER.

Although it does not appear that they were submitted to the Supreme Court, two letters, or extracts of letters, of Washington—one to the Baptists, and the other to the Quakers—were circulated widely by the German Seventh Day Baptists, at this time, in support of their cause. That to the Baptists is as follows:

To the Honourable, the Senate and the House of Representatives of the Commonwealth of Pennsylvania, in General Assembly Met:

(An extract of a German Pamphlet published at Ephrata, Pa.)[3]

On the 2d of October, 1798, at New Mills, Burlington county, State of New Jersey, a Seventh Day Baptist being indicted before a

1. Vid. *The Sabbath Recorder*, July 20, 1848.
2. This is probably the *Fahnestock Manuscript* to which Sachse often refers.
3. Cf. Benedict's *History of the Baptists.* Vol. II., p. 481.
It should be borne in mind that the version of Washington's letter presented above has undergone two separate and independent translations:
(a). From English into German.
(b). German into English.
Benedict gives the original version of the entire correspondence.

Justice of the Peace for working on Sunday, and fined, he appealed; during the trial at Court an extract of a letter from Gen. Washington was produced by the Judge in his charge to the jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you to be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious Faith, and should be protected in worshipping God according to the dictates of his conscience."

Signed, GEORGE WASHINGTON.

The result was, acquittal by the jury.

I hereby certify that I saw the original English from which the above German Pamphlet was translated, at Ephrata, Pa., A. D. 1800.

ANDREW FAHNESTOCK,
Pastor of the Society at Snow Hill, Franklin Co., Pa.

Harrisburg, January 16, 1846.

The letter to the Quakers reads as follows:[1]

The Answer of the President of the United States to an address of the Religious Society Called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the Western part of Maryland, and Virignia:

GENTLEMEN:—I receive with pleasure your affectionate address and thank you for the friendly sentiments and good wishes which you express for the success of my administration, and for my personal happiness.

We have reason to rejoice in the prospect that the present national government, which, by the favour of Divine Providence, was formed by the common counsels, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them; to render such, my best endeavors shall not be wanting.

Government being, among other purposes, instituted to protect the persons and consciences of men from oppression—it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others.

1. Cf. *The Sabbath Recorder*, January 27, 1848.

The liberty enjoyed by the people of these States, of worshipping Almighty God agreeable to their consciences, is not only among the choicest of their blessings, but of their rights. While men perform their social duties faithfully, they do all that Society or the State can with propriety demand or expect, and remain responsible only to their Maker for the religion or mode of faith which they may prefer or profess.

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that, except their declining to share with others the burden of common defence, there is no denomination among us who are more exemplary and useful citizens.

I assure you very explicitly, that in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit.

GEO. WASHINGTON.

FURTHER ATTEMPTS TO HAVE LAW REPEALED.

In face of the decision of the Supreme Court, and notwithstanding former failures to obtain favourable action by the legislature, a bill securing to the Seventh Day Baptists their constitutional rights as to religious liberty, was prepared and introduced into the legislature the winter following the adverse decision of the Supreme Court. This bill passed the upper house successfully, but failed of passage in the lower house.

So, with varying degrees of encouragement for the future, but always ending in failure, has the struggle progressed, as attempt after attempt has been made, almost down to the present day, to effect its repeal, but the unjust, iniquitous law still remains an integral part of the code of laws of Pennsylvania, always casting its menacing shadow over any and all who observe the Seventh Day of the week—the Sabbath of Jehovah and of the Great Master.

MONUMENT ON MOUNT ZION.

As early as the year 1843, a movement was inaugurated for the purpose of erecting a suitable memorial to the memory of the dead heroes of the Revolution buried on Zion Hill. This movement was by no means confined to those intimately con-

Ernſtliche

ERWECKUNGS-STIMM

In ein Lied verfaſſet

Ueber den ſo lang geſtandenen und groſen

Comeſen

Welcher ſich im X Monat des Jahrs 1743
das erſte mal ſehen ließ,
und 10 Wochen lang geſtanden.

Von einem Freund zugeſandt,
Und,
auf deſſen Begehren,
Zum Druck befördert.

Zu EPHRATA, MDCCXLV.

TITLE OF "COMET" BOOK.

Original in Pennypacker Collection.

nected with the Kloster, but an effort was made, rather, to arouse the interest of the general public. To this end, a public meeting was held at Ephrata on the Fourth of July in that year, presided over by Jacob Angus, at that time about eighty years of age, and a resident of the Kloster. He was familiar with the use of the Kloster as a hospital in Revolutionary times, and his presence at the initial meeting of this movement added greatly to its interest.

ADDRESS OF JACOB ANGUS.

Mr. Angus delivered an address in which he gave his personal recollections of the use of the Kloster as a Revolutionary hospital. He stated that about five hundred sick and wounded soldiers were brought to Ephrata from Chester, whither the American Army had retreated, carrying its sick and wounded from the battlefield of the Brandywine; that of this number some two hundred died of wounds and camp fever; that the first of the heroes that died here were buried with the honours of war, and that this practice was continued until the deaths occurred too rapidly to allow time for funeral ceremonies, and then everything of the kind was dispensed with; and that the soldiers were principally from Pennsylvania and New England, with a few deserters from the British Army. Furthermore, that one of the hospital surgeons, Dr. Harrison, was seized with camp fever, and removed to the home of Jacob Angus (the speaker), where he died, and was buried in Mount Zion Cemetery. His host and nurse, Mr. Angus, the father of the speaker, was subsequently attacked by the same dread contagious disease, and died in a short time.

A spirited address was made on this occasion by George W. McElroy, Esq., of Lancaster.

On the 14th of May following, books for the purpose were opened, and subscriptions solicited for raising the funds necessary for carrying out the project.

EPHRATA MONUMENT ASSOCIATION.

In January, 1845, a bill was introduced into the legislature of the State of Pennsylvania whereby the subscribers

to this fund were to be formed into a corporation to be known as the *Ephrata Monument Association.* Among others, these subscribers included the following: Christ. Bachman, David Bauman, Bories Fahnestock, John K. Findley, George Ford, John W. Forney, Reah Frazer, R. R. Heitler, Benjamin Königmacher, Joseph Königmacher,[1] David Longenecker, George W. McElroy, William Meily, Jeremiah Mohler, E. E. Reigart, Christian Smith, William Spera, Isaac Strohl.

The bill creating this corporation became a law, February 24, 1845. The charter named Joseph Königmacher, R. R. Heitler, William Spera, Jeremiah Mohler, John G. Bauman, Edwin Königmacher, and Jeremiah Bauman the first Board of Directors. Their successors were to be elected annually. The Board of Trustees organized by electing Hon. Joseph Königmacher president, who continued in this offce during the remainder of his life, and Jeremiah Bauman secretary and treasurer.

CORNERSTONE LAID.

On September 11, 1845, the cornerstone of the proposed monument was laid on Zion Hill with appropriate ceremonies. The presiding officer on this occasion was Colonel J. Warren Scott, of New Brunswick, New Jersey, a son of Dr. Scott, one of the physicians and surgeons in charge of the sick and wounded Revolutionary soldiers taken care of at Ephrata. Colonel Scott, with his sister, was with his father at Ephrata when the latter was on hospital duty there. The Colonel, now as then, was accompanied by his sister. Both were in very advanced age.[2] Governor Shunk officiated in laying the cornerstone, and delivered an address in English, which he repeated in German.

1. Joseph Königmacher was a prominent public spirited citizen of the village of Ephrata, as well as a lay leader in the Ephrata Seventh Day Baptist Church. He it was who prevented the railroad from despoiling the Kloster property, when it was first projected, and then compelled its construction through the village of Ephrata, instead of passing several miles to one side, as it then threatened. It was he also that opened and developed the Ephrata Mountain Springs, a summer resort on the mountain side at Ephrata, which was freely patronized by men of national repute during the administrations of Presidents Pierce and Buchanan, being held in special favour by Philadelphia and Baltimore society folk.

2. Vid. *The Sabbath Recorder,* April 9, 1846.

ADDRESS OF JOSEPH R. CHANDLER.

The principal address of this occasion was delivered by Joseph R. Chandler, Esq., extracts from which follow:

We stand on holy ground. The soil beneath us is steeped in the blood of patriots—the very dust of the earth around us is companioned with the ashes of our nation's defenders; the solemn breeze of midday pauses as it sweeps along as if to take up again the notes of prayer and praise, which in other times it bore onward and upward, the odours that it had stolen from the wild flowers around, blending with the increase of piety which was breathed from this sacred hill.

We stand on holy ground. The patriotism that led to death the multitude of tenants of the earth below, has found response in the men of our day, who, not called to repeat the sacrifice, are yet able to appreciate the spirit in which it was made, and to acknowledge the obligation which it imposed.

We stand on holy ground. The sanctified piety which expresses itself in acts of goodness to others, is remembered here this day in gratitude, and the legitimate heirs of those who gave their home to the wounded patriot, and a grave to the dead, have come up hither to put their seal upon the deed by which this land in its new dedication becomes the nation's, and to show themselves heirs not more to the extended wealth, than to the lowly and truthful virtues of their pure minded ancestors.

We stand on holy ground. A sense of the place and the duty has hushed the martial notes that but now pealed upon the air. The lofty plume that was waving in the breeze is veiled in deference to the time; and freemen who walking their sentry round upon the ramparts of liberty, to school themselves in its defence, have paused amid the solemnity of the hour and stand silent in the awful influences of the place and duties of the occasion.

What, Mr. President, has given sanctity to this place, and what gives consequence to the ceremonies of this day?

More than a hundred years ago, a society of religionists, that had been lured to this country from Germany, by the representations of entire freedom of religious worship, gathered under a favoured and a learned leader, and selected a portion of land including that on which we stand, and formed themselves into a religious community, adopting certain conventional rules consistent with their views of scripture, and regulating their lives by the law of God; having a discipline whose peculiarity, which, if a cross, was only a cross to themselves, while their intercourse with the world was distinguished by that practical benevolence which illustrates the command of love our neighbour as ourself.

Beneath their unfailing industry, the soil yielded a rare abun-

dance. Their lofty independence, which was exhibited in the form of Christian humility, led them to avoid accessions by gift that involved the risk of pride of possessions; and their patient labour gave activity to the richness of the soil, and made the wilderness bloom like the rose. But the piety which led them to impose restraints upon themselves, dictated enlarged regard for others. Their stored garner yielded its harvest up to the wants of the less provided, and their door was open to the afflicted and destitute. To them earth owed her teeming field and her flowery meadow; to them society was indebted for the favour of sincere piety and the beautiful example of most attractive morals. The austerity of monastic life never shaded the smile of benevolence upon their face; and the quaint garment with which they disguised their manly shape, never intercepted an appeal which misery aimed at their hearts, nor concealed from the wearers the truth that they were men, and that men were their brethren.

Society ought to have bestowed some imposing designation upon those who thus by patient labour and constant piety,

"Gave blossoms to nature and morals to men."

But historians, while they concur in their account of all the good qualities which distinguished this people, do not agree as to their name; and I shall not here discuss the propriety of the various appellations by which they have been known. The great charter of our faith seems not copious in terms of religious distinctions from which to select; but it appears to me, that until there shall be found another more appropriate, those humble religionists, who were content with the labours and virtues of the primitive followers of our faith, these residents of Mount Zion must be content also, like the primitive preachers at Antioch, with the simple designation of *Christians.*

What were the peculiarities of the creed and the customs of this people, it is not a part of my desire to explain. They held, in common with some other Christians, however, the inconsistency of warfare with the doctrines of Christ. Whether they were right or wrong, it is for the theologian to decide—it is enough for us to know that they were sincere in their creed, and if averse to strife themselves, were careful never to provoke it in others.

Their enlarged Christian benevolence led them naturally to the correct views of political rights of man; and few that drew the sword in the field, were at heart more of patriots, or in creed more of Whigs, than were these peaceful tenants of Ephrata. And so true were they to the cause of the country, that in the hour of bitterest contests they seem on the eminence here, overlooking the affray in which they might not mingle, like the Hebrew prophet at Horeb, stretching forth the unarmed hand, a token and a means of success. And who shall say that the fervent prayers which piety offered from

Der Sieg iſt hoch vom Himmel her, ein ſtar-
cker und Allmächtiger Iſts, der die Krie-
ge führet: Zerbricht die Zähn der
böſen Rott, die ſeiner Te-
ſtamenten ſpott, damit
nicht mehr verführet. Auf
der verruchten Freyheits-
Bahn, da jeder thut, wie er
nur kann, des alten Men-
ſchen Sachen ausſchmü-
cken, wie eine neue Mähr,
ſo komet hoch vom Himmel
her, doch wird man ihr nur
lachen. Wann ihr gebäu
wird fallen ein, ſamt ih-
rem falſchē Trug u. Schein
ſo anders nichts geweſen, als
ein gepräng, ſo Lucifer mit ſeinem
gantzen Sünden-Heer zu ſeiner Luſt erleſen.

1 Epiſt. Joh. c. 2, 18. 19. Kinder, es iſt die letzte Stunde: und wie ihr gehöret habt, daß der Widerchriſt kommt, und nun ſind viel Widerchriſten worden; daher erkennen wir, daß die letzte Stunde iſt. Sie ſind von uns ausgegangen, aber ſie waren nicht von uns geweſen; wären ſie von uns geweſen, wären ſie ja bey uns blieben; aber auf daß ſie offenbaret würden, daß ſie nicht alle von uns ſind.

2 Epiſt. Joh. c. 2, 18. 19.

ZIONITIC PILLAR AGAINST THE MORAVIANS.

One of the earliest issues of the Ephrata press.

this eminence, did not strengthen the hand of the patriot in the stricken field? Their prayers, ardent and pure, were for the men that stood for human rights; they looked upwards to God for a blessing on the means employed, and for the attainment of the glorious end—the means *were* blessed, and the end was attained.

* * * * * *

How often, Mr. President, when we conclude the perusal of some bulletin, or history of the battle, when we have sighed for the defeated, or shared the pride of the conqueror, do we dismiss the record as if the story was told. We leave the defeated on the retreat, and the victorious on their march of triumph, and suppose that, like some dramatic pageant, the interest has ceased, and the actors will resume their place, and play their parts in another scene. But, alas! there is a dread reality in such a contest as that whose occurrences we this day commemorate. There was more to excite our sympathy than the mortification of a defeat, which the leaders experienced. The beaten army retreated, but it left upon the field hundreds whom sickness and wounds detained; the excitement of the combat had passed off, and as the thunders of the cannon and the roar of the musketry ceased, the groans of the sufferers could be heard. Where could they be placed? What reception were the suffering and the dying to have among those whose fears or whose losses made them flee away from their own possessions?

The long train of conveyances that came slowly up the distant valley where the field had been contested, the train that bore those whose shattered limbs seemed to defy the efforts of surgery, or whose contagious disease was like "the pestilence that wasteth at noonday," was received by the men of Epharta as if it bore forward the ingathered harvest of the season; and they garnered up the wounded, the sick and the dying, here in their edifices devoted to public worship, with a welcome and a care that only religion dictates, that only true patriotism could at that time have evinced. The dead, from that terrible congregation, were burried with all the decencies of friendship, and for a long time, with all the ceremonies of military propriety, in the choicest earth. "The frail memorials" that denoted the special resting place of some individuals, have long since perished, and the earth rises over the ashes of all who sleep below, in indiscriminate honour.

The strong sense of public duty towards the memory of the good, which is the characteristic of our State, and which should distinguish all republics, some time since suggested the erection of a token of the recognition of the debt we owe to the memory of these martyrs for liberty; and private donations and public liberality have secured a portion of the means. A column is to arise over the grave of these dead, a column, which, while it tells of their resting place and their death, will stand as a testimony forever, not only of their sac-

rifice, but of our sense of the benefits that have resulted therefrom. Aye, let it rise, a land mark on the great manor of Freedom; a guide for those who inquire of the past the way; a record of the mighty cost of our National Independence, a proof that it was purchased with blood.

* * * * * *

Here we erect the land mark which shall tell to other times of the self sacrificing virtue of our fathers, and proclaim our own ability to appreciate them. Every hill and valley that has been hallowed by patriot blood, should bear a memorial of its consecration. Bunker Hill lifts its column above the dust of those who fell upon its heights. Saratoga and Paoli are marked with the tokens of gratitude for those who fought or died upon their fields; and now peaceful Zion is to bear a testimonial to denote the resting place of those who sought refuge and found comfort in its religious halls. The pillar that speaks of these things shall be for a sign to other generations; and when they shall stand where we have stood, and know that the foe did not press this soil, but the sufferer for his country came hither and was warmed back again to life and labour, or soothed downward to the grave, they shall bless the memory of those that lived and those that died on this hallowed place.[1]

SLOW PROGRESS.

The cornerstone laid, the project languished. Ten years afterward, in 1855, an amendment to the charter of the Ephrata Monument Association was enacted by the state legislature, whereby Jeremiah Bauman, Jacob L. Gross, Adam Königmacher, Joseph Königmacher, Jeremiah Mohler, and William Spera were constituted the board of trustees of the Association, all vacancies caused by death or resignation to be filled by the Board of Trustees. The Board organized by electing Joseph Königmacher, president, and Adam Königmacher, secretary and treasurer. Upon the death of Joseph Königmacher, Jeremiah Mohler was elected president, in 1863, and has retained that office continuously till the date of the present writing.

MONUMENT DEDICATED.

In 1894, the personnel of the Board of Trustees was as follows: Jeremiah Mohler, president; Jacob Königmacher, secretary and treasurer; John F. Mentzer, D. Rhine Hertz, J. L.

1. Vid. *The Sabbath Recorder*, April 9, 1846.

Steinmetz, William F. Shrimp, and Joseph J. R. Zerfass. The Trustees now entered upon an aggressive movement to realize the original plan for the erection of the monument.

To this end, application was made to the legislature of the State of Pennsylvania for the appropriation of a sum of money sufficient for the completion of the work. The application was finally granted in 1901, and on May 1, 1902, the monument was unveiled and dedicated.

The monument is of Quincy (Massachusetts) granite, polished throughout—said to have been the largest all polished granite monument in this country at the time of its dedication. It consists of three base stones—the largest ten feet square—with a cubical die four feet and six inches each way, surmounted by a shaft three feet square at the base, and thirty feet high.

INSCRIPTIONS.

On the west side of the shaft, facing the entrance to Mount Zion Cemetery, in which the monument is erected, on the spot where the cornerstone of the monument first projected in 1845, was laid, is a bronze plate illustrating—in bas-relief—a Revolutionary soldier bearing a musket, with one foot resting on a spiked cannon. A silent drum and other appropriate details bear witness to the terrible carnage of war. Below is inscribed the following:

> More than a century the remains of
> these patriots rested in this hallowed
> spot without any commemoration except
> the following words on a plain board:
> *Here*[1] *ruhen die gebeine von viel soldaten.*[2]

The south face of the shaft bears another bronze relief of crossed sabres, in connection with which appears the following inscription:

SACRED

> to the memory of the patriotic soldiers
> of the American Revolution who fought in
> the battle of the Brandywine, Sept. 11,
> A. D. 1777.

1. Curiously enough, this word, which, in its German form is *Hier*, is inscribed here in the English orthography.
2. *Here rest the remains of many soldiers.*

About 500 of the sick and wounded were brought to Ephrata for treatment.
Several hundred died who were buried in this consecrated ground.
Dulce et decorum est pro patria mori.[1]

On the north side are the following words:

Erected under the auspices of the
Ephrata Monument Association which
was duly chartered by the Legislature
of the State of Pennsylvania.
Unveiled and dedicated, May 1, 1902.

That part of the die facing the east bears the following significant inscription:

A grateful acknowledgement is here
inscribed to the Religious Society of the
Seventh Day Baptists for its unselfish
devotion in administering to the wants
and comforts of these brave heroes.

DEDICATORY EXERCISES.

The exercises dedicating this monument were opened by the venerable president of the Ephrata Monument Association, Jeremiah Mohler, who extended a gracious welcome to the waiting multitude in attendance. Then followed the invocation by the Rev. John S. King, Bishop of the German Seventh Day Baptist Church.

At this juncture, Mr. Mohler, the president, introduced A. F. Hofstetter, Esq., of Lancaster, Pennsylvania, who presided during the remainder of the exercises.

A poem written expressly for the occasion by Mrs. Mary N. Robinson, of Lancaster, was read by Miss Jean Wilson, of Washington, District of Columbia. The monument was then unveiled by Miss Helen Carter, of Ephrata, a direct descendant of Colonel John Wright, a Revolutionary soldier, at that time a resident of Ephrata.

The Governor of the State, Honourable William A. Stone, formally presented the monument to the Board of Trustees of the Ephrata Monument Association, in safe keeping for the

1. *It is sweet and seemly to die for one's country.*

MONUMENT ON ZION HILL, AT EPHRATA, PENNSYLVANIA.

Commonwealth, and acknowledgment of the trust was made by Jeremiah Mohler, the president of the Association.

Other addresses were made by Honourable J. A. Stober, of Ephrata, who reviewed the history of the Kloster and that of the service of its people for the Government in the Revolutionary War; by Ex-Governor Robert E. Pattison, of Pennsylvania; and by General John E. Roller, of Harrisonburg, Virginia.

AGAPAE, OR LOVE FEASTS.

Of all the present practices which distinguish the German Seventh Day Baptists from other Seventh Day Baptists, none is more marked, perhaps, than the *agapae*, or love-feasts, which they inherited from the Dunkers, or German Baptist Brethren, and which they have maintained down to the present day. On this subject, viewed from the standpoint of the German Seventh Day Baptists, there is no better authority than Dr. William M. Fahnestock. Concerning it, he writes as follows:

> The term *agapae* is really a transliteration of a Greek word meaning *love*, and is used to designate "A religious festival practiced among the first Christians with a view of cultivating mutual affection and friendly intercourse with each other. * * * * There they testified their love by mutual acts of kindness, and by partaking of the same fare, and by liberally supplying the necessities of their indigent brethren."[1]
>
> The *agapae* were observed by the primitive Christians, in imitation of the last supper, of which our divine Redeemer partook with his disciples, in connection with the institution of the Eucharist, on the night that he was betrayed and led out as a lamb to the slaughter.
>
> "These festivals," said Calmet, "were kept in the assembly or church, towards evening, after prayers and worship were over. Upon these occasions, the faithful ate with great simplicity and union, and after the supper they partook of the sacramental signs of the Lord's body and blood."
>
> Paul, Jude, and Peter allude to them in their epistles. Tertullian one of the early fathers of the church, and one of the most authoritative ecclesiastical writers, and Pliny, the historian, in a letter to the Emperor Trajan, testify to its regular observance among the believers of the Lord Jesus. * * * There are many things deemed essential to true piety in the heart for which we have no express Scripture command, and yet to which the religious world, without

1. Quoted by Fahnestock from the *Enclycopedia of Religious Knowledge*. Vid. *The Sabbath Recorder*, February 6, 1845.

any distinction of sect, yields implicit obedience, and most scrupulously observes.

Have we any command to establish daily worship in our families? It is a great, an inestimable privilege. There is a propriety in it, and it is doubtless well-pleasing in the sight of God our Maker.

Have we any requirement to hold prayer meetings? They are a privilege, a great privilege; they are the evidences of vitality in a church; there is much propriety in them, and much good accomplished by them.[1]

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Regarding it as a token of manifestation of fraternal affection, of a family recognition among believers, some few denominations in modern times have restored this festival and observe it regularly in their churches. Among others who have revived this usage, are the Moravians of Germany, the Wesleyans of England, the Sandemanians of Scotland, the Dunkers, or German Baptist Brethren, and the German Seventh Day Baptists of America; all of whom have the same design—token of fellowship—but differ in the manner of conducting it.

The Moravians assemble in their place of worship, with such Christian friends as they may bid to the feast, and celebrate it apart from the communion, in a most frugal and cordial manner. On these occasions, all present are supplied with a light cake and a mug of coffee, of which they partake, while their deep-toned organ, inspiring orchestra, and thrilling choir, chant loud anthems of praise to God their Maker.

The Methodists observe it with still more simplicity. Meeting with closed doors, yet admitting spectators who may make the request to witness this festival, after singing and prayer, bread, broken into small pieces, and a bowl of water, are passed round to each in union. This dispatched, they continue in prayer and relating their individual religious exercises, during the remainder of the evening.

Among the Sandemanians, it consists of dining together at each other's houses in the interval between the morning and afternoon service; and of which every member is not only allowed, but required, to partake.

The Dunkers, or German Baptist Brethren, like the Moravians, serve rusk and coffee, preceded and followed by singing and prayer, and afterward give the kiss of charity to each other.

These brethren all shadow forth the same design in this service—brotherly union—fraternal fellowship.

The German Seventh Day Baptists, however, imitate more closely the festival of the primitive Christians, who originally observed it as a social repast—a regular well-provided meal; and in the exuberance of their benevolence did not confine it to membership or professing Christians, but extended it to all persons present.

1. Vid. *The Sabbath Recorder,* December 12, 1844.

Kurtzer Bericht

von den Urſachen, warum die Gemeinſchafft in Ephrata ſich mit dem Graffen Zinzendorff und ſeinen Leuten eingelaſſen: Und wie ſich eine ſo groſſe Ungleichheit im Ausgang der Sachen auf beyden Seiten befunden.

MAn kan vor erſt ſo viel ſagen: Weilen eine ſo groſſe geiſtliche Trunckenheit von ſo vielen Babels Lehren in jetzigen Zeiten ſo häuffig im Schwang gehet: So hat man ſich genöthigt gefunden, ſeine Ohren von all ſolchem Geſchrey abzukehren, und ſeines Rufs in der Stille vor GOtt wahr zu nehmen. In ſolcher Arbeit Mutter nun freylich Vieler Liebe worden, und iſt mit vielen ſchmählichen Urtheilen häuffig beladen worden, ſo daß man wenig Recht mehr behalten, ſich auf einige Weiſe mit Menſchen einzulaſſen.

Als nun das Anerbiethen und Vorgeben dieſer Leuten im gantzen Lande bekannt gemacht, und von allen Partheyen Einige zuſammen zu kommen beruffen wurden, um nach Art einer geiſtlichen Conferentz ſich mit einander zu unterreden, wie dem Uebel ſamt denen vielen Läſterungen abzuhelffen, auf daß unſchuldige Hertzen durch ſolche Verwirrung nicht gantz mögten hingeruffen werden: So hat ſolches ein groſſes Aufſehen verurſachet, als ob unſre Menſchen gekommen wären, denen es um die Ehre GOttes und das Heil der Menſchen wahrhafftig zu thun ſeye. In deme nun ſolches alles vor uns kam, und wir auch auf das freundlichſte dazu eingeladen wurden: So haben wir gleich anfangs wohl geſehen, daß das

Original in Historical Society of Pennsylvania.

Bountiful preparations are made days in advance; and the meeting usually commencing on Sixth Day evening, continues to First Day morning during which time the whole multitude are feasted three times a day. This custom arose from the force of circumstances around them in the infancy of the church, which was planted in a wilderness, and the people of the sparse settlements having but little opportunity to hear the preached Gospel, came from all the surrounding region on these occasions; and the Society, acting on the principle which moved our divine Master, when the multitude came to hear his words, and were empty, he took pity on them and fed them; and thus they got into the custom which has been continued to the present day.

In the early days of the Society of Ephrata, the meal on the evening after the close of the Sabbath was regarded, more especially, as the love feast. In approaching it, they humbled themselves in the act of feet-washing, and ended with the partaking of the communion; but of late years, with a dense unruly populace, they find that impracticable with open doors, which they as yet have not attempted to close, as there is generally so much confusion from the crowd, that of late they have had but two meals a day—at eight o'clock in the morning and three in the afternoon, and dispense with the meal at the communion.

The love feast is regarded among them as the meeting of all the members of the neighbourhood, and from abroad, together as one family, to engage in holy exercises, enjoying, during the continuance of the meeting, a common board, supplied for that purpose, and in renewing their pledges of love in Christ Jesus, by partaking of the emblems of his broken body and shed blood.

To part of ths practice I fully accede, but from part I do dissent, and have always expressed that dissent; * * * but residing ninety miles distant,[1] I have found it impossible to break up old rooted usages, however pernicious they may become; for the reckless portion of the community for miles around take advantage of their very great liberality, and make a frolic of it instead of respecting it as a solemn religious festival, and thus frustrate, in a great measure, its grand design, as well as to destroy all comfort and satisfaction to those engaged in it.

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Calmet says that the "faithful" ate together. Pliny says "the followers of Christ;" and Tertullian says, "The believers on the Lord Jesus."

Aside from all the annoyances, the design of the festival—a token of fellowship, family recognition—is totally destroyed by admitting the hetrogeneous multitude to a participation. It thus becomes as much a token of friendship with the world, as a token of fellowship among the members of the church. Should the propriety

1. Dr. Fahnestock's home, it will be remembered was at Bordentown, New Jersey.

of feeding the multitude, who come on these occasions to hear the Gospel, be legitimately sustained, it proves most conclusively the propriety of continuing the "social repast" in connection with the administration of the communion, as observed in the primitive church, to constitute a love feast, which should not only be restricted to the disciples of the Lord, but be enjoyed in privacy, apart from the general congregation.

As the design of the love feast is to maintain, not only by word but in deed, a practical family recognition, I consider the following regulations necessary to attain and preserve that object:

1. Where the members of the society are scattered abroad, as that of Ephrata, and a love feast is appointed, preparations ought to be made to entertain all the members of the church at one table, in a plain and frugal manner, during the continuance of the meeting, including the invited friends from a distance, but no others.

2. Public services ought to be dismissed before the evening of the administration of the Lord's Supper, and the members of the society and any other serious persons who may desire to be present as spectators, should meet alone, and attend to those solemn exercises in privacy and quietness.

3. Where there is no general meeting in contemplation, let the members of the local church meet alone and have the family recognition revived and preserved, by restoring the social repast shared by our precious Redeemer, in his last hour, with his disciples, and for so many years perpetuated in the primitive church, and crown all by partaking of the sacramental signs of his body and blood—the seal of covenant love with the head of the church.

In conclusion Dr. Fahnestock observes:

A very judicious writer has said:

"If there are, on the one hand, those who identify the primitive *agapae* with the stated ordinances of public worship, it is scarcely less censurable to discard them wholly, as is too much the case with multitudes of Christians in the present day, and to consider them as matters altogether undeserving their regard. It is demonstrable from the writings of Pliny and Tertullian, that they [the love feasts] were observed at a very early period of the church, and that they were continued as long as the Christian profession was preserved in its original purity. * * * But since the abuse of a thing can never be fairly quoted as an argument against the thing itself, it merits the consideration of Christians of the present day, whether the revival of this ancient practice might not possibly be rendered, under proper regulations, productive of beneficial results, and made subservient to a restoration of that fervent love of the brethren, which so distinguished the first churches of the saints."

In all I have said, I do not elevate the simple love feast, *per se*,

to a "stated ordinance of public worship," nor do I attempt to make it of binding obligation; because the social repast is not commanded, whereas feet-washing and the communion are distinctly enjoined; yet I believe that it is not only admissible, but that there is a great propriety in connecting it with the administration of the Eucharist; yea, I repeat, I am *inclined* to think that it ought to be made a part and parcel of the 'Lord's Supper.' Still I do not wish to be too tenacious on that point, nor should I quarrel with any disciple for omitting it. The communion may be administered without the repast and be valid; but I should not call that the Lord's Supper—that is, the communion. The social repast constituted a part of our great Exemplar's proceedings in the matter; and in carrying out the institutions of the New Testament, we should be careful, like Moses in building the tabernacle, "to make all things according to the pattern showed unto us."

In speaking of the Lord's Supper, Dr. Fahnestock further says:

There was in ancient times much significance and a sanctity attached to a social repast not at all appreciated in the present day.

DAVISON'S DESCRIPTION.

Samuel Davison, on the occasion of his visit to Snow Hill in 1847, participated in a love-feast, and thus describes it:

During the day, little parties arrived from a distance, and likewise took up lodgings with us; and here commenced one of their religious observances. As they arrived, every brother saluted the visiting brother with a *holy kiss;* the sisters thus saluted the visiting sisters; brothers and sisters only shaking hands, as other Christians do. The same observance was affectionately tendered all round on their departure, when the meetings were over, on Second day morning. There was no ostentation attending this; it was performed with much simplicity as a reciprocal expression of Christian affection; indeed, I observed that if they met or parted in a public place, amidst a mixed assembly, they merely shook hands, and reserved the kiss of charity to a better opportunity.

At noon all in the house dined in the hall. In the evening a supper was spread in the meeting house for the commencement of the love feast. Everything, however, had been previously prepared. There was no cooking at this time except for our coffee. Here was the first use of the vestry kitchen adjoining the meeting house. In a cellar beneath was a well stored larder. In the vestry itself, were vessels over fixed furnaces, for heating water, coffee, etc.

The meeting house has two front doors, and is seated with the males on one side and the females on the other. It is furnished with

SPECIMEN PAGE FROM EPHRATA LETTER BOOK.

several settees and long narrow tables, the tables serving for their books during worship, and for meals during the love feasts, by placing two of them together, side by side. On the back side, midway of the house, is one about eight feet long, appropriated to the ministry, there being no other pulpit in the house.

I judge that between sixty and one hundred sat down to this well prepared meal. At this and all the following meals, there was a good supply and a sufficient variety of the best household aliments, without any superfluities. They were just such meals as the best German housekeepers would provide for a friendly party; and better than that, no man need wish for.

After all had fairly become seated, a blessing from the great Giver of all good was invoked by the venerable pastor. All kept their seats, except such as served at table, until every one had finished the repast, and then a hymn was sung, in which the whole company joined. We rose from the table and went out, enjoying the balmy air in happy conversation as we walked across that verdant meadow.

The Sabbath approached. They keep their Sabbath from evening to evening, knowing nothing of that midnight obscurity which lets the Sabbath come and go while they are wrapped in silent slumbers. They hailed its return as a glad time to their souls. All repaired ere light was gone, to the house of God, and found the tables cleared and spread afresh with snow white cloths, and well furnished with hymn books, music books, and the holy word of God. We sang, we prayed, and a chapter was read, on which the venerable pastor made a short discourse, and Elder King and myself followed; and all, I trust, felt that it was good to be there. I may remark here that as the older members are most familiar with German, the aged pastor officiates in that language generally. Elder King and myself spoke altogether in English, with which all of them have some acquaintance.

On Sabbath morning, the convent bell called us at ten minutes before five o'clock; at five we assembled for a morning season of worship, with some extra exercises beyond their usual morning worship. Between six and seven we breakfasted, as we supped the night before. At ten o'clock, a thousand or twelve hundred people came together within and without the meeting house; and the worship was conducted as on the preceding night.

After describing a baptismal service,[1] Davison proceeds as follows:

After they [those who had been baptized] had changed their garments, the bell rang, and we sat down to dinner in the meeting house, as we had supped and breakfasted before, with this addition, that all

1. Vid. pp. 1206, 1207.

REV. JOHN S. KING.

See *Biographical Sketches*, p. 1361.

who attended the meeting should be invited to partake as there should be opportunity. After the first company was done, there was no more religious exercises at the end of the meal. I judged that they fed seven hundred people that day, and all had enough; of course it took a considerable part of the afternoon.

When the evening was come, we sat down again, with the communion table furnished for the Lord's Supper. After we had sung and prayed, read the thirteenth chapter of John, and discoursed upon it, Elders Fahnestock and King rose from the table, laid aside their coats, went to the kitchen vestry, and girded themselves each with a long towel, and took a small tub, capable of holding three or four gallons, half filled with tepid water—here again was seen the use of the kitchen—returned to the brethren's side of the meeting house, and commenced washing the saints' feet, as many as chose to permit them. Two aged sisters did the same on the female side of the house. When this was ended, they sat down again, and took the bread of the communion of the body of the Lord Jesus.

After the giving of thanks, and imploring divine favour, Elder King took the plate of bread—it was unleavened bread in thin slices about the width and length of two fingers—and carried it before Elder Fahnestock, so as to stand before two of the communicants. He then, breaking one of the pieces of bread in two, gave one half to one, and the other half to the other, saying: *Nehemet, esset, das ist mein Lieb, der für euch gebrochen wird; solches thut zu meinem Gedächtnisz,*[1] thus doing and pronouncing this formulary each time of breaking the bread, until all the communicants had received a bit.

In distributing the wine, there was no difference between their mode and our own, save that the ministers carried the cups instead of the deacons. This, however, I have seen among the First day Baptists. Afterward, we sang a hymn and went out. Thus ended the love feast.[2]

SACHSE'S ACCOUNT.

In writing of this subject, Sachse says:

In the observance of this service the German Seventh Day Baptists of the present day, at both Ephrata and Snow Hill, have of late years made a radical departure from the time-honoured custom of their fathers.

The service as now administered is celebrated by candle-light as of old, but is opened with the reading of such parts of scripture as bear upon the service of foot-washing. This act is then observed; as in years gone by, the elder or oldest brother girding himself and washing the feet of the brother to his right, who in turn does the same for his neighbour. When this service is finished, the bread is

1. Vid. I. Corinthians xi, 24.
2. Vid. *The Sabbath Recorder,* July 8, 1847.

broken and the cup passed, after suitable selections of Holy Writ have been read.

It will be observed that in this instance the meal has been abolished. This change was brought about by Elder Andrew Fahnestock, a former preacher, who served the congregation prior to 1863. A cold collation, is however, almost in every instance prepared for such members as come from a distance.[1]

ATTENDANCE.

At the present time, love-feasts are celebrated by all three of the surviving German Seventh Day Baptist churches, at Ephrata, Snow Hill, and Morrison's Cove (Salemville). These festivals are usually attended by a large company, oftentimes by many who are without the pale of the church.

Gillette says that when he attended the annual love-feast at Ephrata in 1844, there were three hundred and fifty people present, and that there was table service for a hundred and fifty at a time. Davison says, it will be remembered, on the occasion of his visit to Snow Hill, in 1847, at their annual love-feast there, that seven hundred partook of the feast. The records of the annual love-feasts at Morrison's Cove, kept for a long period of years, show that the attendance there ranged from about one hundred to one hundred and forty. These, however, were members of the church.

WHEN HELD.

At Ephrata and Morrison's Cove, the annual love-feast is celebrated in the autumn, the exact date being set from year to year. One or two other love-feasts are usually held during the year. At Snow Hill, the annual love-feast is usually held at the Pentecostal season, commonly known as Whitsuntide, or the seventh week after Easter. Other love-feasts occur here at Christmas and Easter.

CONCLUSION.

In conclusion, a brief summary of the present condition[2] of the German Seventh Day Baptists may be of interest. There are three churches, as follows: Ephrata, Snow Hill, and Salemville (Morrison's Cove).

1. Vid. Sachse's *German Sectarians of Pennsylvania.* Vol. I., p. 110.
2. November, 1908.

A GROUP OF GERMAN SEVENTH DAY BAPTIST MINISTERS.

Rev. Jeremiah Fyock. Rev. John A. Pentz Rev. William K. Bechtel.

Rev. William A. Resser. Rev. Samuel G. Zerfass.

See *Biographical Sketches,* p. 1361.

EPHRATA.

At Ephrata, there are some twenty-five or thirty members, with Rev. Samuel G. Zerfass as pastor. Weekly religious services are maintained in the old Sister *Saal,* or Peniel, and at Mount Airy, some eight or ten miles distant, once in two weeks. A weekly Sabbath School is conducted. The Church, though small, is earnest and zealous.

SNOW HILL.

The Snow Hill Church has a membership of sixty or more, resident and non-resident members, and in the opinion of those qualified to judge, could, with a little encouragement, be revived into an energetic, strong church once more. Their house of worship, the original one of stone, is kept in good repair. A large portion of this congregation live at Quincy, a mile away, where the church has the controlling interest in an excellent union chapel, built of brick. The church has three pastors: Rev. John A. Pentz and Rev. William A. Resser, both of whom live in the Kloster building, the former acting as the superintendent of the Kloster, or church, farm; and Rev. John Walk, who lives at Quincy. This church maintains a weekly service, alternating between the Nunnery and Mount Zion (Quincy). A Sabbath School is also conducted.

SALEMVILLE.

The membership of the Salemville Church number about seventy, including the non-resident members. The church has two pastors, Rev. William K. Bechtel, and Rev. Jeremiah Fyock, both of whom live at Salemville. Preaching stations are maintained at Johnstown, Baker's Summit, Klahre (Blue Knob), and Forward. The church sustains a flourishing Sabbath School. Their house of worship, built of brick, is in excellent condition. They have no church farm.

LEADER.

The present leader of the churches is Rev. John A. Pentz, who was recently elected bishop in the stead of Rev. John S. King, who died May 23, 1908. Rev. John A. Pentz is like-

wise president of the German Seventh Day Baptist Convocation, of which Rev. Samuel G. Zerfass is secretary, Rev. Jeremiah Fyock, vice president, Rev. William K. Bechtel, treasurer, and Rev. Thomas Patterson, evangelist.

The ministers of this people are as follows:

Rev. John A. Pentz, Snow Hill, (P. O. Waynesboro).
Rev. Emanuel Specht, Salemville, (P. O. Forward).
Rev. Jeremiah Fyock, Salemville.
Rev. W. K. Bechtel, Salemville,
Rev. William A. Resser, Snow Hill, (P. O. Waynesboro).
Rev. Samuel G. Zerfass, Ephrata.
Rev. Thomas Patterson, Ephrata, (P. O. Harrisburg).

MISSIONARY WORK.

Of late years the churches have engaged in very little evangelistic or missionary work, although Rev. Samuel G. Zerfass devoted a considerable part of the summer of 1908 to such labour within the borders of the Ephrata and Snow Hill churches.

PUBLICATIONS.

But one periodical publication is sustained, a *Sabbath School Quarterly*, now printed for the churches by Mr. Frank R. King, of Salemville, in whose shop is one of the two printing presses originally at Ephrata.

SABBATH REFORM.

In the Sabbath Reform work, the publications of the American Sabbath Tract Society are used largely.

THE ROSTER OF THE CELIBATES.

The following roster of the celibates of the Ephrata Community is taken directly from Sachse, who has spared no pains to make it as complete as possible. Many names are doubtless wholly missing, and of many only the Community name is known, so that the identity of the individual is wholly unknown. Such is that of Lamech the scribe of the *Chronicon Ephratense.*

THE BROTHERHOOD.

Agabus *(fürtrefflicher vatter),* Stephen Koch.
Agonius, Michael Wohlfarth (Welfare).
[To his English letters he subscribes himself *"A mean Servant of Jesus Christ, and Pilgrim walking to Eternity."*]
Amaziah [Amasais] *(des Herrn Last)* Hänsly Mayer.
Amos *(beschwerliche last),* Jan Meyle.
Abel *(Klagort),* ————.
Albertus, ————.
Anton, Anton Höllenthal.
Agrippa [Roman for Jaebez] *(Schwerlich geboren),* Rev. (John) Peter Miller.
Andreas, Andreas Erlewein.
Benedict, Benedict Jughtly.
Benno [Benni] *(kindschaft),* ————.
Benjamin [Ben Jamin] *(sohn der rechten).*
Chrysostomus, Jeseph Gorgas.
Conrad, Johann Conrad Beissel.
Darius *(überwinder),* ————.
Daniel *(mein Richter ist Gott),* Daniel Eicher.
Eleazer *(Gott helffer),* Jacob [Christian] Eicher.
Elimalech *(Gott König),* Emanuel Eckerlin.
Elkanah *(Gottes eiffer),* ———— Schäffer.
Enoch [Henoch] *(ein geweihter),* Conrad Weiser.
Ephraim *(Gewächs),* Jacob Höhnly.
Ezecchiel *(des Herrn Stärck),* Heinrich Sangmeister.
Friedsam Gottrecht, Johann Conrad Beissel.

Gottlieb, Gottfried Haberecht.
Gideon *(zerstörer)*, Christian Eckstein.
Germann, ————————.
Hoseas *(Heiland)*, Benjamin Gorgas.
Haggai *(feyertäglich)*, ———— Kroll.
Isaiah *(des Herrn Heil)*, ———— Lässly.
Jaebez *(mit Kummer geboren)*, Rev. [John] Peter Miller.
Jacob *(füsentretter)*, Jacob Zinn.
Jehoida [Jojada] *(des Herrn Bekenner)*, Rudolph Nägele.
Jephune [Jephuneh] *(Anseher)*, Samuel Eckerlin.
Jemini *(gerecht)*, ————————.
Jotham *(Gerechter Herr)*, Gabriel Eckerlin.
Jethro *(füfnemlish)*, Jacob Gast.
Joel *(aufanger)*, Peter Bucher.
Jonadab *(freigebig)*, ————————.
Jonathan *(des Herrn gaab)*, Jonathan Höcker.
Just *(Gerecht)*, ————————.
Joseph *(zunehmer)*, ————————.
Johannes *(gnadselig)*, ————————.
Javado, ————————.
Kenan *(Erbnemmer)*, Jacob Funck.
Lamech *(arm)*, ————————.
Ludovic, ————————.
Macarius, Hermann Zinn.
Manasseh *(vergessen)*, Martin Funck.
Melchy [Melchi] *(des Herrn König)*, ————————.
Michael *(Schlagender Gott)*, ————————.
Martin, Martin Brämer.
Manoah *(gaabe)*, ———— Stattler.
Naanam *(wohlgestalt)*, Adam Königmacher.
Nathan *(geber)*, Nathan Hagemann.
Nathaniel *(des Herrn gaab)*, Nathaniel Eicher.
Nehemiah *(tröstender Herr)*, ———— Hagemann.
Obed *(diener)*, Ludwig Höcker.
Obadiah [Obedja] *(des Herrn knecht)*, Samuel Funck.
Onesimus [Leidselig] *(nützlich)*, Israel Eckerlin.
Philemon *(liebhaber)*, Johann Conrad Reissmann.
Peter, Peter (?) Fahnestock.
Rufinus [Rufus, Rupinus] *(feuerroth)*, Christian Reb.
Sealtiel [Shealtiel] *(gottes begehrer)*, Sigmund Landert.
Salma [Salmon] *(friedmacher)*, ———— Höffly.
Simeon *(wacht)*, Simeon Jacob.
Shontz.
Shabia [Sheba] *(bekehrer)*, ————————.
Stephanus *(gekrönt)*, ————————.
Theobald, Philip Weiser (?).
Theodorus, Thomas Hardy.

Timotheus *(gottes ehrer)*, } Alexander Mack, Jr.
Theophilus *(Gottlieb)*, }
Theonis, ————.
Wilhelmus, Wilhelm Witt.
Zenna [Zemah] *(gewächs)*, ————.
Zephaniah [Zephanja] *(achauender Herr)*, Rudolph Nägele.
Zadock *(gerecht)*, Peter Beissel.

THE SISTERHOOD.

Abigail, Maria Hildebrand-Mack.
Amalia, ————.
Albina, Margaretha Höcker.
Anna, Anna Eicher.
Armella, ———— Fahnestock.
Armella II, ————.
Anastasia, Anna Thoma.
Athanasia, ————.
Athanasia II, ————.
Barbara, ————.
Basilla, Elizabeth Höffly.
Blandina, Christina Funck (?).
Bernice *(rein, unshuldig)*, ———— Heyd [Heidt].
Catharina, Catharina Bohler.
Catharina II, Catharina Thomasin [Toma].
Christina, ————.
Constantia, Valentin Mack's daughter.
Drusiana *(bethauet)*, ———— Höffly.
Deborah *(wohlrednerin)*, ————.
Effigenia [Iphigenia], Anna Lichty (?).
Elizabeth, ————.
Esther *(verborgene ärtztin)*, ————.
Eunicke [Eunice] *(guter sieg)*, ————.
Eufemia [Euphemia], ———— Traut.
Eufrasia, ————.
Eufrosina, Catharian Gärtner or Gitter.
Eugenia, Catharina Hagemann.
Eusebia, ———— Beissel.
Eusebia II, Hildebrand-Nahor.
Flavia, ————.
Foeben [Phoebe], Christianna Lässle.
Genoveva, ———— Funck.
Hannah *(hold selig)*, ———— Miller.
Hannah II *(gnadenreich)*, Veronica Funck (?).
Jael *(die erhöcte)*, Barbara Meyer.
Joseba *(des Herrn fülle)*, ————.
Julianna, ———— Gorgas.
Keturah *(verbunden)* Elizabeth Eckstein.
Lucia, Catharina Foltz.

Louisa, ————.
Maecha *(zerstösserin)*, ————.
Magdalena *(thurn erhöhet)*, ———— Hagemann.
Maria *(bitter)*, Maria Eicher.
Maria II, Maria Baumann.
Maria Magdalena, ————.
Marcella, Maria Christina Sauer.
Margaretha, ————.
Martha *(Lehrerin)*, ————.
Melonia, ———— Brämin.
Migtonia, ————.
Miriam *(bitter meer)*, Mary Anguas.
Naemy [Naomi] *(lieblich)*, ———— Eicher.
Phoebe [see Foeben] *(hell und klar)*, ————.
Paulina, Maria Miller.
Pelagia, ————.
Perpetua, ———— Zinn.
Persida, ———— Schuck.
Petronella, Maria Höcker.
Priscam *(alt)*, ———— Graff.
Rahel [Rachel] *(Shaaf)*, ———— Laudert.
Rosa, ———— Lässle.
Rosina, ———— Schenck.
Rebecca *(feist dick)*, ———— Gehr.
Sarah *(fürstin)*, Salome Guth (?).
Seraphia *(brenner)*, ———— Jung.
Sevoram, ———— Beissel.
Sincletica, Maria Stattler-Müller.
Sophia, ———— Gorgas.
Sophia II, Rosina Guth (?).
Susanna *(Röslein)*, Susanna Hartmann.
Tabea *(gütig)*, Margaretha Thoma.
Thekla, ———— Klopf.
Theresia, ———— Stattler.
Veronica, ————.
Zenobia, Susanna Stattler.

NAMES OF THE SISTERS OF THE ORDER OF THE ROSES OF SARON.

Founders of the order: Prioress Maria, Sub-prioress Eugenia, and Overseers Jael and Sincletica.

The names of the sisters forming the different classes are the following:

Class I.

Ketura, Elizabeth Eckstein.
Phoebe, Christianna Lässle.
Efigenia, Anna Lichty.

Class II.

Flavia, ——— Weiser, neice of Conrad Weiser.
Sevoram, ——— Beissel, neice of Conrad Beissel.
Joseba, ——— ———.
Augusta, ——— ———.

Class III.

Eufrosina, Catharina Gitter.
Eufrasia, ——— ———.
Hanna, ——— Miller.
Blandina, Christiana Funk.
Petronella, Maria Höcker.

Class IV.

Rahel, ——— Landert.
Persida, ——— Schuck.
Melonia, ——— Brämin.
Armella, ——— Fahnestock.
Catharina, ——— Bohler.

Class V.

Nemy, ——— Eicher.
Bassilla, Elizabeth Höffly.
Meacha, ——— ———.
Lucia, Catharina Foltz.

Class VI.

Paulina, Maria Miller.
Athanasia, ——— ———.

Class VII.

Zenobia, Susanna Stattler.
Eufemia, ——— Traut.
Serah, Salome Guth.
Constantia, Valentin Mack's daughter.
Sophia, ——— Gorgas.

The following were apparently not enrolled permanently in any one of the seven classes:

Theckla, ——— Klopf.
Rebecca, ——— Gehr.
Eunicke, ——— Hanselman.
Drusiana, ——— Höffly.
Priscam, ——— Graff.
Theresia, ——— Stattler.
Genefefa, ——— Funck.

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THE ROGERENES

NEW LONDON, CONNECTICUT.

THE ROGERENES

Corliss Fitz Randolph, L. H. D.

The history of the *Rogerenes* (so-called from their founder, John Rogers) has never been satisfactorily written. The fact that they were originally closely identified with the Seventh Day Baptist Church of Newport, Rhode Island, and that even after their organization as a separate church, or denomination, they appear to have maintained, for many years, a fairly close relationship with the Seventh Day Baptists, is the reason why this historical sketch is written—a sketch which is designed merely to call attention to this people, and to give some very general idea of their career for the benefit of any who may be sufficiently interested to follow up their history more carefully, rather than to treat of them completely or exhaustively.

The Rogerenes, like the German Seventh Day Baptists of Pennsylvania, have been a favorite theme with many writers, but the former have not been fortunae enough to command the interest and talented research of such an author as the Ephrata Community has found in Julius Friedrich Sachse.

HISTORY BY WILLIAMS AND BOLLES.

A work entitled *The Rogerenes*[1], the joint authorship of

1. The full title of this book is *The Rogerenes, Some Hitherto unpublished Annals Belonging to the Colonial History of Connecticut. Part I.: A Vindication, by John R. Bolles. Part II.: History of the Rogerenes, by Anna B. Williams. Appendix of Rogerene Writings.* Printed for the Subscribers. Boston, U. S. A. 1904.
Any other works of value upon this subject, aside from those cited in this sketch, are given in Bolles and Williams' *Rogerenes.*

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cox, Mr. Hubbard, and his son Clarke, were sent to visit them in March, 1675, when Jonathan Rogers was also baptized, and all four of them were received as members of their church, by prayer and laying on of hands. Hereupon John Rogers' father-in-law took his wife and children from him; and upon her complaints against him, he was carried before their deputy Governor, and committeed to Hartford gaol, from whence he wrote to Mr. Hubbard, April 6, 1675. How long he continued there I do not find, only he visited the church at Newport the next September. In September 18, 1676, these four members went with a boat and brought Elder Hiscox and Mr. Hubbard to New London again, when old Mr. Rogers, his wife and daughter, were all baptized and received into that church; whereupon they were called before the magistrate, but were soon released; though from that time they began to imprison the Rogerses for working on the first day of the week. And when Mr. Hubbard and Mr. Hiscox visited them again, and held worship with them two miles out of town, on their Sabbath, Nov. 23, 1677, and Joseph Rogers' wife had next morning given them a satisfying account of her experience, John must needs have them go up to town and baptize her there. Mr. Hubbard opposed it, but John carried the day; and while Mr. Hiscox was preaching at town, the constable came and took him, and they all went before the magistrate; where also was the minister, Mr. Bradstreet, who had much to say about the *good way their fathers had set up.* Upon which Mr. Hubbard obtained leave to speak, and said, "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut, and have been persecuted for my conscience from this colony; and I can assure you, that the old beginners were not for persecution, but we had liberty at first." After further discourse, the magistrate said, *"Could you not do it elsewhere?"* "A good answer," said Mr. Hubbard; and so they were released, and went to Samuel Rogers' house, where his brother John put himself forward, prayed, and then went out to the water, and baptized his sister; upon which Mr. Hiscox was seized again, as supposing he had done it; but John came before the magistrate, and was forward to make known his act therein; so the others were released, and returned home.

Jonathan Rogers had married Naomi Burdick, grand-daughter of Mr. Hubbard; and on March 2, 1678, Elder Hiscox baptized her at Westerly, together with James Babcock, George Lamphere, and two others; and on the fifth day of May following, Joseph Clarke wrote from thence to his father-in-law Hubbard, that John and James, with their father, were in prison; having previously excommunicated Jonathan, chiefly because he did not retain their judgment of the unlawfulness of using medicine, nor accuse himself before authority for working on the first day of the week.

Hereupon the church at Newport sent messengers to New London about this matter, who reported on their return, that "a practice

was started up (out of conscience) that because the world, yea, most professors, pray in their families, mornings and nights, and before meats and after, in a customary way, therefore to forbear prayer in their families or at meats publicly, except some are led forth upon some special occasion, saying they find no command in the word of God for it."

About this time, Elder Hiscox's church received letters from Dr. Chamberlen; whereof one was directed to their church, he being of the same faith and order with them; the other was directed as follows:—

"*Peter Chamberlen, senior Doctor of both Universities, and first and "eldest physician in ordinary to his Majesty's person, according "to the world, but according to grace a servant of the word of "God,*

"To the Excellent and Noble Governor of New England:

"Grace, mercy, peace and truth, from God our Father, and from our "Lord Jesus Christ, praying for you, that you may abound in "heavenly graces and temporal comforts.

"I have always had a love for the intended purity and unspotted "doctrine of New England; for Mr. Cotton was of the same col- "lege and university, of Emanuel in Cambridge, as I was; and so "was Mr. Hooker, and others, with whom we were all contemporary; "and I never knew them, but of a holy life and conversation. I also "knew Colonel Humphrey, Sir Richard Saltonstall, and Mr. Peters, "who were of note among you, and Sir Henry Vane, who all had "some share in the foundation of your Government. But certainly "the first intentions were never to debar the truths of Scripture and "liberty of conscience guided thereby; but to suppress sin and idolatry, "and prevent all the adulteries of Rome, to whom all things are "lawful, especially lies and hypocrisy, to promote their most damnable "doctrines, covetous superstitions, and blasphemous supremacy. It "is great wisdom to suppress sin, but not the liberty of a good con- "science; and whilst men grant liberty of conscience, not to admit "liberty of sin. All magistrates have not attained to this wisdom; "else England had been long since freed from popery and perjury. "Whatsoever is against the Ten Commandments is sin, (Rom. 3:20; "1 John 3:4;) and he that sinneth in one point is guilty of all, "because he that spake one word of them, spake all, and he added "no more, (Jas. 2:10, 11; Ex. 20:1;) while Moses and Solomon "caution men so much against adding to or taking from, (Deut. 4: "2; Prov. 30:5, 6,) and so doth the beloved apostle, (Rev. 22:18, "19,) what shall we say of those that take away of those ten words, "or those that make them void and teach men so? Nay, they dare "give the lie to Jehovah, and make Jesus Christ not only a breaker "of the law, but the very author of sin in others, also causing them "to break them. Hath not the little horn played his part lustily in

"this, and worn out the saints of the Most High, so that they become "little horn men also! If you are pleased to inquire about these "things, and to require any instances or information, be pleased by "your letters to command it from your humble servant in the Lord "Jesus Christ.

"Peter Chamberlen."

"Most worthy Governor, Sept. 1, 1677."

Copies hereof were sent to those to whom it was directed, and the church sent a letter therewith to Connecticut, from whence this answer was returned:—

"Hartford, 8, 8, 78.

"Friends of Newport on Rhode Island, William Hiscox, &c.:

"Yours of 9, 4, 78, was received the 7th instant, with one in- "closed from another, from Peter Chamberlen, Senior. The advice "in both is readily complied withal, and thankfully accepted. To be "minded of any parts of the scripture of truth is gratefully received, "and were it not for a seducing devil and a deceitful heart, they "would be a rule of life unto all that have senses exercised therein, "and make due application thereof.

"What yourselves or that worthy gentleman intend, or who or "what he refers to, is not so easy to guess at. We have of late "had to deal with Rogers and his, of New London, towards whom "the authorities have shown all condescension imaginable to us; "that if they would forbear to offend our consciences, we should "indulge them in their persuasion, and give them no offense in the "Seventh Day, in worshiping God by themselves. We may doubt (if "they were governors in our stead) they would tell us, that their con- "sciences would not suffer them to give us so much liberty; but that "they must bear witness to the truth, and beat down idolatry, as the "old good kings did in Scripture, they judging so of our Lord's Day "worshiping. It may be that your counsel may be more taking with "them, to make them forbear, than ours; which is all at present, with "respects.

"From your friend and servant in Christ,

"William Leete."

The church repeatedly sent and laboured with them, but to little effect. Mr. Gibson went and lived and preached a while among them at New London; but Mr. Hubbard wrote to their aged brother Thornton (who had removed from Newport to Providence) on Nov. 8, 1679, informing him of his late visit to that people, when he found that old Mr. Rogers had the wheel of a loaded cart went over his leg a little below his knee, bruising it much, and had been so six weeks, but now could move it. Their judgment is not to use any means. And, said he, "Pray remember my respects to Mr. Roger Williams; "I should be glad to hear of him and his wife;" a great respect to whom was shown in all their letters as long as he lived.

But on June 7, 1685, Mr. Hubbard wrote to Mr. Henry Reeve of Jamaica, and informed him that messengers were then gone from their church to New London, "to declare against two or more of "them who were of us, who are declined to Quakerism. I might say "more; of whom be thou aware, for, by their principles, they will "travel by land and sea to make disciples, yea, and sorry ones too. "Their names are John and James Rogers, and one Donham."

From this beginning proceeded a sect which has continued to this day, who, from their chief leader, have been called *Rogerenes*. In their dialect, and many other things, they have been like the first Quakers in this country; though they have retained the external use of Baptism and the Supper, and have been singular in refusing the use of means and medicine for their bodies. Their greatest zeal has been discovered going from meeting to meeting, and from town to town, as far as Norwich and Lebanon, the one 14 and the other 24 miles, to testify against hireling teachers, and against keeping the First Day of the week as a Sabbath, which they call the Idol Sabbath; and when the authorities have taken them up, and fined them therefore, and having sometimes whipped them for refusing to pay it, they soon have published accounts of all such persecutions, which have been the very means of keeping their sect alive.

BENEDICT'S ACCOUNT.

Benedict, in his *History of the Baptists,* Vol. II., pp. 422-426, gives the following account:

This sect took its rise at New London, in Connecticut, about the year 1674; for in that year, one John Rogers and James, his brother, and an Indian by the name of Japheth, were baptized by a Mr. Crandall, then a colleague pastor of the Seventh Day Baptist Church in Newport (R. I.). The next year, by the request of these persons, William Hiscox, the senior pastor of the same church, and two of his brethren; viz., Samuel Hubbard and his son Clarke, made them a visit; when another brother by the name of Jonathan, was baptized, and these four persons were received as members of the Sabbatarian Church in Newport, in their usual form, by prayer and the laying on of hands. Soon after this, John Rogers' father-in-law (for what reason I do not find) took from him his wife and children, with whom he was never afterwards united.[1] Thus John Rogers not only lost his wife and children in the outset of his career, but upon her complaint against him, he was carried before the Deputy Governor of Connecticut, by whom he was sentenced to Hartford gaol, where he remained a considerable time.

In September, 1676, the three Rogerses and Japheth, the Indian, went in a boat and brought Messrs. Hiscox and Hubbard to New

1. It is related by Morgan Edwards that she was afterwards married to a lawyer, by the name of Pratt.

London again, when the father and mother and one of the sisters of the Rogerses were all baptized by Mr. Hiscox, and were also added to the church with which they had united. These frequent visits and administrations of the Baptists, awakened the jealousies and resentment of the people of the town, and the power of the magistrate was soon exerted in rigorous measures against this new and obnoxious sect. These few persons, having adopted the *Seventh Day* of the week for their *Sabbath,* continued to pursue their worldly business on the *First,* a practice very common with people of this belief, for which they soon began to be harassed, imprisoned, and beaten. But opposition seemed only to inflame their zeal, and hurried them on to an extravagant and almost unexampled extreme.

Hitherto these persons, who afterwards broke over all bounds of order and decency, were not known as a distinct sect, but had a regular standing in the Seventh Day Baptist Church at Newport. John Rogers, who afterwards became the fantastic leader of this deluded community, on the following occasion, began the wild and heedless career by which he exposed himself so much to the censure of his friends, and the persecuting violence of his enemies.

In the year 1677, Messrs. Hiscox and his companion Hubbard visited New London a third time, and proposed to baptize the wife of Joseph Rogers, another brother of the Rogers family. Their meeting was held two miles from the town, where it was proposed that baptism should be administered; but John was for no retirement; he must needs have the company go up to the town, and have the administration in sight and hearing of their enemies. John was finally listened to, and led on the procession. This provoking measure turned out as might have been expected in those days of intolerance and persecution; for while Mr. Hiscox was preaching, he was seized by the constable and immediately carried before the magistrate, where he was detained a short time and then released.

They now repaired to another place, and began to prepare for the administration, when to the astonishment of the company, John stepped forward and prayed, and then led the woman down into the water, and baptized her.

From this time, this singular man took it upon him to baptize, and also to administer in other things in a ministerial capacity. His relatives, excepting his brother Jonathan, imbibed his spirit and followed his dictates. The church at Newport attempted to reform and regulate them, but their exertions proved ineffectual, and their connection was soon dissolved.

Thus far, the history of the Rogerenes has been compiled from Backus. The following is related in the words of Morgan Edwards, who took his account from Backus, and from John Rogers's own writings. After mentioning the baptism of the Rogers family, he says,

"The most forward of the brothers was John; for he took upon "him to form the family, and others that he baptized, into a church,

'and to make a creed and to settle rules of discipline. The first "act of discipline was the excommunication of his brother Jonathan, "for using medicine, and refusing to do things which would bring "on him the lash of the civil magistrate. And thus John Rogers "was not only the founder of the sect, and the person from whom "they were called *Rogerenes*, but the hero of the cause in suffering, "and writing, and defying; I say *defying*, for he had not been long "at the head of the cause, before he printed and published the fol- "lowing proclamation: *I, John Rogers, a servant of Jesus Christ, doth "here make an open declaration of war against the great red dragon; "and against the beast to which he gives power; and against the "false church which rides upon the beast; and against the false "prophets, who are established by the dragon and the beast; and "against the image of the beast; and, also, a proclamation of de- "rision against the sword of the devil's spirit, which is prisons, stocks, "whips, fines, and revilings, all which is to defend the doctrines of "devils.*

"His theory, relative to baptism and the Lord's supper, is scrip- "tural; for the Rogerenes baptize by immersing professed penitents "and believers; the Lord's supper they administer in the evening, "with its ancient appendages."

"Some other articles of Rogers's creed are as follows:

"*1st. All days are alike since the death of Christ.*

"*2d. No medicines are to be used, nor doctors nor surgeons em- "ployed.*[1]

"*3d. No grace at meals.*

"*4th. All prayers to be mental, and not vocal, except when the "spirit of prayer compels to the use of the voice.*

"*5th. All unscriptural parts of worship are idols.*

"*6th. All good Christians should exert themselves against idols, "etc.*

"Among these idols, they placed the First Day of the week, "infant baptism, &c. The First Day Sabbath they called the *New "England idol.* The methods they took to demolish this idol were: "They would be at work near meeting-houses, and in the ways to "meeting-houses; and take work into meeting-houses, the women "knitting, and the men whittling and making splints for baskets, and

1. This irrational sentiment they carried, with all the rest of their reveries, to an enthusiastic extreme, by refusing to have midwives for women in travail, holding that they were to be delivered and healed by the power of faith. Old Mr. Rogers (Mr. Hubbard informs us) had the wheel of a loaded cart run over his leg, by which it was very much bruised; and that he had, when he saw him, remained six weeks in a most deplorable condition, but still strenuously refused the use of any means. *Backus.*

Although the descendants of the Rogerenes have generally relinquished the peculiarities of their ancestors, yet some of them are still tinctured with their notions about the use of medicine; and one of them lately, (in R. I.), when violently attacked with a fever, strenuously refused any medical assistance. He consented that a physician, who was a member of the church with him, should visit him as a brother, but not as a doctor, and it was not until his case was thought to be helpless and hopeless, that he consented to employ a physician, which he finally did, and recovered.

"every now and then contradicting the preachers. This was seeking "persecution, and they had plenty of it; in-so-much that the New "Englanders left some of them neither liberty, nor property, nor "whole skins.

"John Rogers was an author. He published a commentary on "the *Revelation:* he that hath patience to read it, let him read it. "He also published a *Midnight Cry,* a *Narrative of Sufferings,* &c. "These last are of some use: for out of them, I have extracted some "sketches of his history; and others from Backus."[1]

Such was the beginning of the sect of the Rogerenes. Had they enjoyed a free toleration in their wild speculations, and been exposed to no more legal coercion than a judicious magistracy would have inflicted, their zeal might have soon abated, and their sect become extinct. But their intolerant neighbours and rulers could exercise no degree of patience or forbearance towards them. But they were scrupulous to mark every provocation (and the Rogerenes were certainly guilty of many), and being clothed with power, they pursued with unrelenting severity, by frequently haling before magistrates, imprisoning, and unmercifully whipping a people whose mistaken zeal ought certainly to have excited some degree of compassion as well as resentment. But the Rogerenes gloried in tribulation; they often published accounts of their persecutions and sufferings, and most fully demonstrated to their enemies, "that persecution is the surest way to increase its objects."

John Rogers, the founder of this extraordinary sect (than whom Diogenes was not more churlish and *contrary to all men),* after prosecuting his ministry for more than forty years, died in his own house in New London, in 1721, in the 73d year of his age. The occasion of his death was as follows: The smallpox raged terribly in Boston (Mass.), and spread an alarm in all the country around. Rogers was confident that he could mingle with the disease, and that the strength of his faith would preserve him safe from the mortal contagion.

Accordingly he was presumptuous enough to travel 100 miles to Boston, to bring his faith to the test, where he caught the infection, came home, died with it, and spread it in his family. Thus ended this singular man. This event, so confounding in its nature, had no apparent effect on the minds of his followers, unless it were to increase their zeal.

Shortly after, Joseph Bolles published a second edition of Rogers' book, entitled, *A Midnight Cry from the temple of God to the ten virgins slumbering and sleeping; Awake, awake, arise! and gird your loins, and trim your lamps, for behold the Bridegroom cometh, go ye therefore out to meet him!*

Bolles also wrote a preface to the *Midnight Cry* in which he says of Rogers, "For his religion he lost his wife and children, and suf-

1. Edwards, *History of the Baptists in New Jersey.*

"fered continual persecution, being nearly one third of his life time, "after his conversion, in prison." This piece seemed to inspire with fresh ardour this wild community. A son of John Rogers succeeded his father in his deluded ministry, who, with many others of his brethren, set out with redoubled zeal to pull down the dragon of the land, the idol Sabbath.

In the year 1725, a company of the Rogerenes were taken up on the Sabbath, in Norwich, while on the way from their place of residence to Lebanon, where they were treated with much abuse and severity, and many of them whipped in a most merciless manner. This occasioned Governor Joseph Jenks (of R. I.) to write a spirited piece against their persecutors, in which he not only blames the unnecessary severity which they inflicted on the Rogerenes, but he also reprobates their provoking and disorderly conduct.

This friendly interposition of the Governor involved him in a dispute with one Joseph Backus, Esq., the magistrate before whom the Rogerenes were arraigned, which was probably the means of abating in some measure, the legal persecutions which continually fell to the lot of this deluded and persecuted people.

The Connecticut rulers, after inflicting on the Rogerenes, for almost a century, their fruitless severities, learnt, at length, what they ought to have learnt at first, that the wisest way to deal with them, when they came to disturb them, and proclaim against the idol Sabbath, was to remove them away, until their worship was ended, and then release them without fine or correction. This method they finally adopted, which had a much better effect than their former punishments.

One family of these Rogerenes were Colvers or *Culvers*[1], consisting of the father, John Culver, and his wife (who were part of the company which was treated so roughly at Norwich, &c.) and five sons and five daughters, who, with their families, made up the number of 21 souls. This large family, in the year 1734, removed from New London and settled in New Jersey. The place they pitched upon for residence was on the east side of Schooley's Mountain, in Morris County. They continued here for about three years, and then went in a body to Barnegat, in the county of Monmouth. They continued there about eleven years, and then returned to Morris County, and settled on the west side of the mountain from which they had removed.

In the year 1790, the Rogerenes (in N. J.) were reduced to two old persons, whose names were Thomas Colver and Sarah Mann; but the posterity of John Colver are yet numerous in Morris County, and have, most of them, become reputable members of other religious societies.

"I do not find (says Mr. Edwards) that the Rogerenes have

1. Mr. Edwards spells it Colver, but I find in Governor Jenk's MS. it is spelled Culver.

"suffered by fines and corporal punishment in New Jersey, more "than once; and that was for disturbing a Presbyterian congregation "at Baskingridge. In other places, they have been taken out of meet- "ing houses, with much pleasantry, and shut up in stables, pen-folds, "(and once in a hog-pen), till worship was over. Paul speaks of "some people, *who pleased not God and were contrary to all men.* "It were uncharitable to apply this to the Rogerenes; but facts, for "the course of 116 years, look too much like being *contrary to all "men;* and as for the spirit that actuated them, it was as different "from the meek and humble spirit of Jesus, as any two things could "be. It is surprising how principles, or education, or custom, or "something, will make people differ from others so greatly, that it "is hard to think they are of the same common nature, or are the "work of the same Maker. Had the Rogerenes lived in the time "of the Cynics, they would have been ranked with them."

Mr. Backus says of John Rogers, that "he intermixed a number "of precious truths with many things of a contrary nature."

The Rogerenes, in their language and some other peculiarities, resembled the Quakers; hence they were often called Quaker Baptists. They have some time ago, become extinct as a society. But their posterity, under the names of Rogers, Bolles, &c., are still numerous; and many of them are not only respectable, but some of them are distinguished members of many of the Baptist churches in different parts of New England and some of the other states.

Since the above was written, I have learned that there is yet a small company of the Rogerenes in Groton, near New London.

BRIEF OUTLINE NARRATIVE.

The foregoing accounts of the Rogerenes by Backus and Benedict, with rather copious extracts from Morgan Edwards by the latter, are manifestly superficial and biased. That John Rogers was enthusiastic almost, if not quite, to the point of fanaticism, is probably true. In fact, it could hardly have been otherwise, all things considered, but the old adage to the effect that there are always two sides to a case, undoubtedly holds here. The exact unbiased facts in the premises are not available at the present time, nor will they be until some impartial historian treats the subject exhaustively. When that is done, it will doubtless appear that the same spirit of bigotry and persecution which drove Roger Williams forth from the Colony of Massachusetts, fanned the fires of persecution that raged about the Rogerenes. In the meantime, the following part of this narrative is based upon Bolles and Williams' *Rogerenes,* already cited.

JOHN ROGERS.

John Rogers was the son of James Rogers, a soldier from Saybrook, Connecticut, in the Pequot Indian War, in 1637, and of Elizabeth, daughter of Samuel Rowland, a landed proprietor of Stratford, Connecticut.

On October 17, 1670, John Rogers was married to Elizabeth, daughter of Matthias Griswold, a leading member of the church at Saybrook, whose wife was a daughter of Henry Wolcott.

In 1674, John Rogers came in contact with the Seventh Day Baptists of Newport, Rhode Island. Subsequently, he and his wife both embraced the Sabbath to the great displeasure of his wife's parents, who finally prevailed upon her to renounce her new faith, and in face of her husband's continued refusal to do likewise, to take her little two year old girl and her infant boy and return to her father's house.

Her husband now returned to his father's home, in like manner; and near the close of the year, his father, James Rogers, sent for Rev. John Crandall, whose home was at Westerly, Rhode Island, but who was a member of the Newport Seventh Day Baptist Church at Newport, to visit him. On this visit, John Crandall baptized John Rogers, together with his brother James and an Indian servant of his father, Japhet by name.

VISIT OF REV. WILLIAM HISCOX.

In the following March, 1675, Rev. William Hiscox, in company with Samuel Hubbard and his son Clarke, visited the home of James Rogers, Sr., on the invitation of the latter, when Jonathan Rogers, a younger brother of John was baptized; and the three brothers, John, James, and Jonathan, along with the Indian servant Japhet, were received into the Newport Seventh Day Baptist Church.

In the meantime, John Rogers' wife had taken the initial steps toward obtaining a divorce from her husband, and the guardianship of her children. Now formal application for a decree was made to the courts, and a period of persecution begun by the authorities against her husband, because of his religious views.

A small congregation, consisting of his father and mother, brothers and sisters, and servants and interested neighbours, had been formed for worship on the Sabbath. Over this group, John Rogers exercised a spiritual oversight, and acted as pastor.

In September, 1676, James Rogers, Sr., along with his wife and his daughter, Bathsheba Smith, were baptized on the occasion of another visit by Rev. William Hiscox and Samuel Hubbard.

In the following month, or on October 12, 1676, a decree of divorce from her husband was finally granted Elizabeth, the wife of John Rogers.

A full tide of persecution now set in against the entire Rogers family and other Seventh Day Baptists in the vicinity. They were summoned to court and fined, first for non-attendance at church, and then for working upon the First Day of the week.

On Sabbath Day, November 23, 1677, Rev. William Hiscox and Samuel Hubbard were at New London again. On the following day, it was planned that Joseph Rogers' wife should be baptized. A large company gathered to witness this ceremony, and Thomas Hiscox improved the opportunity to preach to the assembled multitude before the baptismal rite was administered. For this he was arrested and brought before the magistrate at once, who immediately released him upon promise that he would perform the ordinance elsewhere, in a retired place.

In the meantime, John Rogers had determined that, as virtual, if not actual, pastor of the local branch of the church, it was his duty to baptize Joseph's wife personally. This he promptly did, and William Hiscox was promptly re-arrested, the authorities naturally supposing that he had administered the rite himself, in violation of his promise to the contrary. As soon as the facts in the case were ascertained, however, William Hiscox was released and John Rogers apprehended.

From this time forward, the path of the New London congregation began to diverge from that of the parent church at Newport. The former sought by a careful study of the New Testament, to know the will and doctrines of Christ and

His apostles, as revealed in His own words and practices, and those of His disciples.

First of all, they objected to the long prayers, an hour or more in length, that were accustomed to be heard in the Newport Church, on the ground that they were Pharisaical.

Then again, they discarded the practice of seeking the services of physicians, surgeons, and midwives, believing that in so doing, they were following the teachings of the New Testament.

Jonathan Rogers, however, who subsequently married Naomi Burdick, a grand-daughter of Samuel Hubbard, failed to accept these new teachings, and at his own request, was dropped from the list of members of the local church, but retained his membership at Newport, where his parents and brothers also retained their membership for several years, thus, apparently presenting the somewhat curious spectacle of a church within a church, wherein membership in the outer, or larger church, or circle, did not by any means permit, of necessity, membership in the smaller, or inner, circle.

As soon as it became known at Newport that Jonathan Rogers had been dropped from the New London congregation, representatives were sent to inquire into the matter. It was decided not to interfere, at that time, at least, with the affairs of the New London branch.

REV. WILLIAM GIBSON.

Very soon Rev. William Gibson was sent out by the Newport Church to live and preach in the vicinity of New London, and there appears to be no record of friction between himself and John Rogers, or of any of the followers of the latter.

Rumors of religious intolerance towards the Seventh Day Baptists of Connecticut, reached London about this time, and evoked the letter from Dr. Peter Chamberlen, and the reply thereto from Governor Leete of Connecticut, both cited above.

In the meantime the persecution continued, and members of the congregation were dragged to court and imprisoned, or fined, or both. The wife of Samuel Rogers was

falsely charged with the misappropriation of money, and John Rogers and Rev. William Gibson were both arraigned in court and fined for labouring on the First Day of the week; this occurred not merely once, but many times.

By this time, a considerable number of Seventh Day Baptists, some from Rhode Island, had settled on Great Neck, near by, and in 1684, there were several accessions from the Congregational Church of New London, of whom Samuel Beebe, Jr., who had recently married Elizabeth, daughter of James Rogers, was one.

In 1685, four persons—three men and one woman—received fifteen lashes each on the naked body for working on the First Day of the week while faithfully observing the Seventh Day, and Captain James Rogers was fined £5 for baptizing a negro woman.

In this same year, the Newport Church sent a delegation to romonstrate with John and James Rogers and one Dunham for certain tendencies toward Quakerism.

In 1690, the house of worship of the New London Congregational Church was renovated, and extensive improvements were made at considerable cost. The pews, as usual, were assigned to the townspeople, those paying the highest rate having the highest seats. Accordingly, John Rogers and his brothers, as well as all the other Seventh Day Baptists, had seats assigned them, with corresponding assessments. Upon their refusal to pay the latter, their cattle and other goods were seized by the authorities and sold at public auction, but none of the proceeds in excess of the assessment were returned to them, and the imposition of fines and imprisonment for their religious conduct continued. The terms of imprisonment served by John Rogers, alone, during his life after his religious career began, aggregated upwards of fifteen years.[1]

There was a gradual change as to the observance of the Sabbath as some of the younger members of the congregation grew up. There was, however, a frequent interchange of visits between Jonathan Rogers and his wife, Naomi, on the one hand, and the relatives and friends of the

1. Bolles and Williams' *Rogerenes*, p. 166.

latter at Westerly. There were many others, also, who remained steadfast to their Seventh Day Baptist faith.

In the year 1694, there came another outbreak of persecution, and on February 25 of that year, John Rogers and Samuel Fox (the latter of whom had married Bathsheba Rogers Smith, upon the death of her first husband, and had embraced the observance of the Sabbath along with her), were fined for working upon the First Day of the week; and a second offence brought Rogers ten stripes from the rod upon his naked body. For a similar offence, Bathsheba was placed in the stocks, and subjected to the public gaze.

In October, 1695, John Rogers was taken from prison where he had been confined for some time, tied to a piece of mounted artillery, and seventy-six stripes laid upon his bare skin; the reason for this act Rogers declared he did not know, nor does it appear from records available at the present time. After this merciless punishment, the victim was returned to his prison cell, from which his meagre straw bed had been taken away, and although it was a chilly night in October, he was given nothing at all to lie upon. On another occasion, John Rogers was compelled to sit on a gallows in the public square, as a punishment. For a long period of years, he appears to have been fined £5 each month with great regularity.

In May, 1694, the year previous to the events just cited, John Rogers was imprisoned for blasphemy, and kept in prison for nearly four years continuously, and during this period, he was subjected to numerous indignities, those already enumerated being included. During this period, he was accompanied a great share of the time by his faithful Indian servant, William Wright, as a companion.

Upon his release from this long term of imprisonment, John Rogers was, for a considerable time, concerned with business and other domestic affairs, occasioned by death and other changes in his family. According to one authority, he made an unsuccessful effort at this time to become reconciled to his divorced wife.

In the year 1703, he visited one Samuel Bownas, a Quaker, confined, on a false charge, in a prison at Hempstead, Long

Island, with whom he had a protracted conference, apparently upon religious affairs. Of John Rogers, Bownas, the Quaker, wrote that he was

> Chief elder of that society, called by other people, Quaker Baptists, as imagining (though falsely) that both in principle and doctrines they are one with us; whereas they differed from us in these material particulars; viz.,
>
> About the Seventh Day Sabbath,
> In use of water in baptism to grown persons,
> Using the ceremony of bread and wine in communion, and also of Anointing the sick with oil,
> Nor did they admit of the light of truth or manifestation of the Spirit but only to believers; alleging Scripture for the whole.[1]

Of the Rogerenes, Bownas further says:

> They bore a noble testimony against fighting, swearing, vain compliments, and the superstitious observation of days.[2]

ROGERS ABANDONS THE SABBATH.

It will be observed from the report of his interview with Bownas, that at that time, in the year 1703, John Rogers still observed the Seventh Day as the Sabbath; but he seems to have changed his views shortly afterward. On this point, Miss Williams writes as follows:

> In the Introduction to his *Epistle to the Seventh Day Baptists*, written, according to date of publication, about 1705, he states that by continual study of the New Testament, he has become convinced that Christ Himself is the Sabbath of His Church, having nailed to His cross all former ordinances, (Col. xi., 14), that, therefore, adherence to the Jewish Sabbath, or any so-called sacred day, is out of keeping with the new dispensation. *Let no man, therefore, judge you in meat, or drink, or, in respect of an holy-day, or of the new moon, or of the Sabbath.* (Col xi., 16). He also states that as soon as he came to this conclusion, he gave up the Seventh Day Sabbath, and wrote this *Epistle* to his former brethren of that church.
>
> After the above conclusion on the part of John Rogers and his Society, the Rogerenes began to hold their meetings on the First Day of the week, in conformity with the common custom. Yet much as they might enjoy making this a day of entire rest, were there not an *idolatrous* law declaring that sacred which was not so

1. Bolles and Williams' *Rogerenes*, p. 208.
2. *Ibid*, p. 208.

declared in the Scriptures, they still considered it their duty to bear sufficient against the assumption of its sanctity.[1]

To what extent the Rogerenes followed their leader in renouncing the Seventh Day at once, does not quite appear. Miss Williams intimates that of the Rogers descent, only the descendants of Jonathan continued, as a rule, to observe that day, and that the families of Captain James and Joseph became, for the most part, regular Baptists, but that the Rogerenes were still separate from all these.[2]

Now followed in quick succession a series of events, involving litigation caused by the settlement of John Rogers' father's estate, continued persecution on account of his religious views—a persecution no less active and bitter since he abandoned the observance of the Sabbath than before, a procession of matrimonial entanglements, commitment to prison on the unsupported charge of insanity, the writing of tractates, etc., until, in the autumn of 1721, he made a journey to Boston on business connected with the printing of his *Midnight Cry*, and his *Answer to R. Wadsworth*. At that time a terrible scourge of smallpox was raging in Boston, and it seems somewhat probable, at least, that his journey was made at this particular time in the hope that he might lend a helping hand in caring for the sick, as he had a supreme contempt for physical disease in any form. At all events he contracted the smallpox himself, and returned home to die, on October 17.

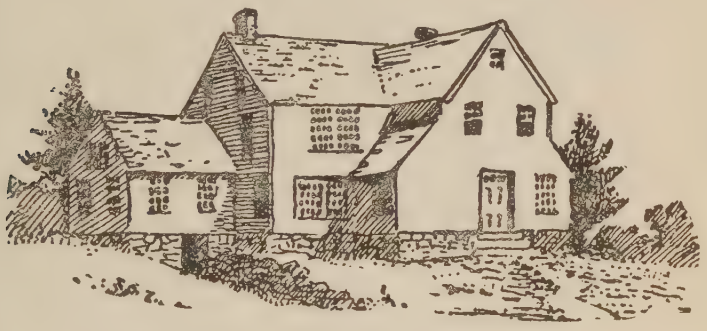
After his death, the wife of John Rogers, 2d, and his son, John, 3d, were stricken with smallpox and died.

The leadership of the Rogerenes appears to have fallen, upon the death of John Rogers, upon the shoulders of John Rogers, 2d. He was ably supported by John Waterhouse and John Bolles. In a short time still other leaders appeared among whom were young Joseph Bolles, and Andrew Davis, the latter of whom was both an elder and preacher.

For some years after the death of John Rogers, there does not appear to have been any very serious interference with the customs of the Rogerenes. As a matter of fact, for upwards of forty years after the death of John Rogers, nothing

1. Bolles and Williams' *Rogerenes*, pp. 210-211.
2. *Ibid*, p. 215.

appears on the records of any of the three courts of possible jurisdiction concerning the Rogerenes. There is evidence, however, that they continued steadfast in the faith and practice of their fallen but courageous leader, holding their own meetings at New London, Groton, and elsewhere. They doubtless were not so aggressive in their manner as their former chief, and for that reason were not regarded in so offensive a light.



THE OLD ROGERENE MEETING-HOUSE OF THE SEVEN GABLES AT GROTON.

EMIGRATION TO NEW JERSEY.

About 1735, John Culver and his wife with their sons and their families, together with other Rogerenes to the number of twenty-one persons, who had previously settled at Groton, emigrated to New Jersey and settled on the east side of Schooley's Mountain in Morris County, of that state. After a sojourn here of about three years, this party migrated in a body to a place on Barnegat Bay, now called Waretown, in that part of Monmouth County which is now Ocean County, New Jersey. This settlement derived its name from one of the Rogerenes, Abraham Waeir. Other families who affiliated with the Culvers and Waeirs were the Tuttles, Burrows, Manns, Waterhouses, Lambs, Pechers, Salmons, and Owens. Here they remained undisturbed for a period of eleven years, when they returned to Morris County and settled this time on the west side of Schooley's Mountain in the neighbourhood of the Springs, between Suckasunny and Hopatcong Creek. Smith, in his *History of New Jersey*, published in 1765, refers to a house of worship used by these

people. It was said to have been near the point where the road from Mountain Pond joins the highway from Rustic to Mt. Arlington. Their graveyard was near Silver Spring, about an eighth of a mile from Lake Hopatcong. The statement is credited that in 1790, there were still living two old persons, Thomas Culver and Sarah Mann, of the original Rogerene congregation in Morris County.

VISITED BY EPHRATA PILGRIMS.

It was while the community were at Waretown that they were visited by the pilgrims from the Ephrata Community as previously related in *History of the German Seventh Day Baptists*. It will also be observed by reference to the same source that these pilgrims visited the Rogerenes at New London upon this same pilgrimage, at the solicitation of the Waretown community. These pilgrims report that they found the principal bone of contention between the Rogerenes and the Congregationalists to be the doctrine of the *Perseverance of the Saints*. The wise counsel and ever good judgment of the Rev. Peter Miller, one of the pilgrims, went far toward allaying the excitement then prevalent over this and other doctrinal questions.

Soon after this pilgrimage, all communication seems to have been broken off between the Rogerenes and the Seventh Day Baptists. The fortunes of the former ebbed and flowed. Persecution continued until a very late date.

They not only provided themselves with a commodious church edifice, but with a school as well, in which their young people might be trained in the atmosphere of their own church.

The Rogerenes became prominent locally as strongly opposed to slavery, and as champions of universal peace.

Zephania Watrous was the last of the prominent leaders of this sect. He succeeded to the leadership in the year 1814 at about thirty years of age. A daughter of his was still living in the old church home in the year 1900.

Among people of eminence whom Bolles names as descended from the Rogerenes are the following:

William Augustus Rogers, Professor-elect of Physics and

Astronomy in Alfred University, Assistant Professor of Astronomy in Harvard University, and at the time of his death, Professor of Physics in Colby University.

Andrew W. Wheeler, Professor of Mathematics, and Dean of Graduate School of Yale University.

Elias Loomis, Professor of Natural Philosophy in Yale University.

Nathniel Britton, Professor of Botany in Columbia University.

LESSONS OF THE PAST

REV. STEPHEN BURDICK.

See *Biographical Sketches*, p. 1361.

LESSONS OF THE PAST

Rev. Stephen Burdick.

It seems not only fitting, but especially important, gathered as we are, in this centennial anniversary of our denominational existence, to carefully review and prayerfully seek to rightfully interpret the experiences of the past and to profit by the lessons they should teach us.

Whatever we may or may not have done, as their successors, our fathers wrought wisely and well in that they laid the foundation of our denominational faith and life upon the prophets and apostles, the law and the testimony, making Jesus Christ the chief corner-stone. As the conservators of God's revealed truth and the representatives of a spiritual and experimental religion they committed to us a most sacred trust, a precious heritage, an exalted privilege involving far-reaching possibilities and responsibilities. They were the logical successors and legitimate heirs of the Pilgrim Fathers, who led in the advance movement toward the development of a more scriptural and spiritual Christian life among the professed followers of Christ toward the one only system of religion which has its foundation in the Commandments of God and the faith of Jesus, and is effective for the uplift and salvation of men, when the Christian church as His representative, is permeated and inspired by the spirit, motives, truth, and power of the Lord Jesus Christ. It was the religious reform movement of the Pilgrim Fathers which led

up to the organization of the Seventh-day Baptist denomination. The fundamental principles, recognized and accepted by these Puritan reformers involved, both as the logical sequence and a moral obligation, the rejection of all human traditions and customs as sources of authority or obligation in matters of religion, and also carried with them the sacred religious obligation to fully accept and faithfully apply the law and word of God as the one only source of authority in matters of Christian doctrine, faith and practice. In the application of these principles and the progress of their reform movement they were brought face to face with unforeseen and unwelcome questions of divine law, truth and duty, questions suggesting change of opinion and practice. They faltered and halted when they should have gone forward, and while it is beyond a doubt true that their honest protest and resolute break away from the formal and unscriptural religious life of their times, together with their faithfulness to conscientious convictions, and their brave persistent effort to develop a more scriptural and perfect system of religious life and character among men has exercised a far-reaching influence for good, especially in shaping the religious thought and life of our own country, it is nevertheless true that the reform inaugurated by them found its limit and end when as yet the greatly needed reforms of the times in which they lived had not been half accomplished. Our Pilgrim Fathers virtually endorsed and subscribed to the fact that the Scriptures furnish the only sufficient rule of faith and practice in matters of religion. They insisted, for themselves, upon the rights of conscience and the exercise of religious liberty. But when Roger Williams and his coadjutors ventured to go beyond them in the fuller application of these principles, as related to the scriptural doctrine of Christian baptism and the right of independent church organization for their maintenance, they were banished from the Plymouth colony as disturbing innovators and perverse heretics. The result was the founding of the Rhode Island colony by Roger Williams and its dedication to the rights of conscience and religious liberty. It was, in its nature, an advance and real progress along the line of the reform move-

ment begun by the Pilgrim Fathers when the Baptist church was organized at Newport, R. I., and a no less real and important forward movement when the Seventh-day Baptist church was organized in that city under the able leadership of William Hiscox as sustained by the efficient co-operation of Stephen Mumford, Samuel Hubbard and others, among whom was the intelligent, devout, truth-loving and consecrated mother in Israel, Tacy Hubbard, who back through the intervening generations is related to not a few of us who are present today, as our many times great-grandmother. The work to which our fathers were called and committed involved primarily the moral awakening and spiritual uplift of the Christian church. The work to be accomplished was the re-establishment of God's moral law, its more general recognition and fuller application, by way of loyal obedience, to the hearts and lives of men, especially among God's professed people, incidentally and essentially, the exaltation of God's Sabbath law to its rightful place in the religious thought and lives of men. They were called not so much to face the antagonisms of irreligious men, as to stand up against the persistent prejudice and the organized resistence of the truth by well meaning religious men, men who publicly pray for the coming of God's kingdom and the doing his will on earth as done in heaven, while as yet openly and strenuously opposing obedience to plain and unmistakable precepts of God's law. Called at such a time for such a work our fathers may well have said, Who is sufficient for these things? Widely prevailing religious sentiment and practice, based upon human traditions, hoary with age and represented by large and popular majorities, were arrayed against them. The work before them was not the work of a generation, nor was it such as could be made popular or acceptable to the leaders and representatives of widely prevailing religious sentiment and custom. Truth wins slowly when confronted with large majorities in error, errors wearing the vestments of religious orders and assuming the name and semblance of religious obligation. Large and controlling majorities are seldom right, while that minority which has stood firm and strong for God, his word and truth, has certainly done well, because it has proven itself

God's faithful and true witness and given to the world the example of steadfastness in faith and truth through obedience to the divine law. The membership of the mother church at Newport, like the early disciples in the church at Jerusalem, became scattered abroad, and like them went forth preaching the word and organizing churches in other communities, churches which were kept in fraternal sympathy and active co-operation by their annual reunions, known as the annual meeting, at first with the churches in Rhode Island and generally with the church of Hopkinton, the church with which we are permitted to meet on this centennial year of the Seventh-day Baptist General Conference. As the churches and their membership increased they came to feel the need of a closer organic union, in order for more efficient coöperation and the more effective prosecution of the work to which they had been called and were committed. Hence it was that one hundred years ago, in prayerful self-giving and mutual consecration to the work before them they organized that which has ever since been known as the Seventh-day Baptist General Conference, a name which should ever stand, as at its beginning, for a people of truth, enlightened convictions, expressed in conscientious and loving obedience to the law of God, and exercising that unfaltering faith in him which patiently waits and hopefully labors for the triumph of His kingdom on earth. With the manifest call of God to a mission so exalted, a service so important as that which calls out and separates a people to become true and faithful witnesses in behalf of God's holy Sabbath-day, an institution which memorializes man's relation to God as his creator and sustains and underlies the fact of all human obligation, all moral law, who then is competent to say that the organization of the Seventh-day Baptist denomination was not a timely and needed testimony in behalf of God's holy law, in view of the fact that the transgression of one of its precepts weakens the claim and involves the transgression of every other precept of the law as a whole? Or who can say that its organization has not been justified by its apparent results as seen and known today, since integrity to truth and godly living in Christ Jesus, in the presence of opposing influence, and at the cost

of personal labor, sacrifice and self-denial, is never vain or lost testimony? That we, the successors of the worthy founders of the denomination, have done as wisely and well as we could and should have done, we do not affirm; that we have made mistakes, we do not deny, since it is human to err. Wherein we have made mistakes we may and should know their causes and avoid them in the future.

The history of the Seventh-day Baptist denomination is suggestive and may be made helpful if we wisely interpret and faithfully apply the lessons it should teach us. One of the chief causes which led up to the organization of the Conference was the growing conviction among the active membership of the churches that the time had come when all Seventh-day Baptist churches should be united in active and aggressive missionary work. The conditions were favorable for the successful prosecution of Seventh-day Baptist missionary work. The moving tide of emigration westward, with which many Seventh-day Baptists were connected; the establishment of new settlements and the opening of new fields for the Gospel message, and the organization of new churches rendered the circumstances especially opportune for the publication of Seventh-day Baptist doctrine and the organization of Seventh-day Baptist churches. It was the need and opportunity for missionary work as seen and felt by many Seventh-day Baptists which served to develop the missionary spirit among them, and led the Conference, soon after its organization, to appoint a missionary board to direct and prosecute on behalf of the churches the missionary work of the denomination. The primal object for which the Seventh-day Baptist denomination was called into existence was, under existing circumstances, necessarily home mission work. Its work was the development of strong centers of religious life and power, from which should go out God's messengers and message to establish other centers of vigorous religious life and influence. Its specific message was first to those who professed to accept, in all things, the word of God as their rule of doctrine, faith and practice, and yet needed to be taught the way of the Lord more perfectly and led into the ways of active and willing obedience to every precept of God's moral law. Under the original sys-

tem organized by the General Conference, the mission work of the denomination was prosecuted with more or less success until 1843, a period of time covering forty years, after the first annual report of the Conference. Many of the most able pastors and ministers of the denomination engaged for different periods of time in home mission work, doing faithful and efficient service therein. The largest per cent of increase to the membership of the denomination during any like period of years was within the first ten years, between 1803 and 1813, the increase being something more than 67 per cent. A like ratio of increase, if continued through each succeeding decade of the century, should have given the denomination a membership of more than one hundred and fifty thousand communicants; while the ratio of increase for the longer period of forty years ending in 1843, should have given, if maintained, a membership to the denomination of more than one hundred thousand. Seventh-day Baptist mission work of this period was devout, spiritual and faithful, in publishing the Bible doctrine of faith and repentance and in calling men's attention, by the living teacher, to the claims of God's dishonored Sabbath law.

While we have not sufficient data to determine definitely the number of converts to the Sabbath during this period, there are incidental circumstances on record which serve to show that the conversions to the Sabbath were proportionately larger than during any other period of our history. It is to be noted, as a suggestive lesson, that during those not unfrequent periods of divine visitation, when the spirit of God was moving upon the hearts of the people, bringing gracious ingatherings to the churches, many who had formally observed the first day of the week as the Sabbath, accepted God's Sabbath in its stead and united with Seventh-day Baptist churches. As illustrating this fact we quote a paragraph from the letter of Eli S. Bailey to Robert Burnside, of London, Eng., written in 1821, in which he says: "There never has been a time in my remembrance when so much of the spirit of inquiry, on the subject of the Sabbath, has existed as at present. The consequence of which is that numbers have embraced it. During the

year past two churches have been constituted in one fellowship, and since Conference there have been large additions to some of our churches, particularly the church of Brookfield, to which there have been added one hundred and forty members, and there is a prospect of a number more joining soon. A very considerable number of those who have joined this church were formerly First-day people." This testimony from the past together with the experience of later years, serves to illustrate and impress the fact that the presence of God's Holy Spirit quickening the hearts, conscience and lives of men brings them under the most favorable circumstances for accepting and obeying the truth in its relation to God's Sabbath law. It should not be forgotten that a clean conscience toward God, enlightened by his word and quickened by his Holy Spirit, lies at the foundation of all real and lasting reform in matters of religious life and conduct.

The mission work of the denomination during the first forty years, after the organization of General Conference, was not remarkable in promoting very rapid growth and large additions to the churches. It was, however, efficient and Gospel-wise in its methods and to a considerable extent, successful and substantial in its results with very little apparent occasion for change of organization and methods of work.

Nevertheless in 1843 the Seventh-day Baptist Missionary Society was organized and about a year later the American Sabbath Tract Society, and some two or three years later the Seventh-day Baptist Education Society and the Seventh-day Baptist Publishing Society were organized. The reason for these changes seems to have been the desire and expectation to thereby increase the general interest, activity and efficiency among our people, along the different lines of our denominational work. In consequence of these changes the annual sessions of the General Conference were abandoned, and from the year 1846 to 1861 only triennial sessions were held. Not long after the organization of the Missionary Society a very general interest was awakened in foreign missions throughout the country, in which many of our people became interested, and as the result of this interest among Seventh-day Baptists, we sent out

our first foreign missionaries in 1846 to Shanghai, China. It was believed by many that an awakened interest and zeal in foreign missions would create new interest and efficiency in our home work, lead to revivals of religion, the increase of membership and spiritual power and add greatly to our influence and efficiency as a Christian people. This expectation has not been realized in our experience as a people. Our statistics show that the more we have done for foreign missions the less we have undertaken and accomplished in our home mission work. No one of us can reasonably doubt that God approves and honors faithful, efficient and consecrated foreign mission work, but we should not forget that our mission, under the divine call, and our right to exist as a denomination, resting as it does upon an underlying principle out of which must be developed all the real and higher types of Christian life and character, is specific in its nature and intent and calls for the larger use of our given talent and the larger consecration of our given resources. To do that which others do, and that which is right in itself, is commendable, but to fail to do that for which we have been called out, and separated from others to do, is wrong and involves the forfeiture of the right to exist as a separate people. We should also remember in the effort to determine our duty as a people in relation to foreign missions, that the measure of our prosperity, growth, efficiency and spiritual power on the home field must be the measure of our efficiency and enlargement on the foreign. We therefore plead for a general uprising in behalf of Gospel mission, for a more thorough organization and a more efficient prosecution of our home work. We need in our home methods something which is not intermittent, spasmodic or transient, something that abides, that stays and wins results, something that keeps that which we have, wins and holds that which we ought to gain. Most of all, we need that divine visitation, which should come down upon us in kind like the pentecostal apostolic baptism, bringing the inspiration of self-conscious experience of the divine presence, help and endowment of power, and that revelation of ourselves to ourselves, which humbles us before God and men, and yet serves to exalt

us into mental, moral and spiritual fitness for doing the Lord's work in the Lord's way.

The years which followed the reorganization and division among different societies of our denomination, were years of activity and in some sense years of adjustment to new methods of work, but they were not years of satisfactory progress, in so far as the increase of numbers, consecrated talent and resources were concerned. The division of interest and contributions from our home to foreign missions were doubtless prompted by the sincere desire for the promotion of Christ's kingdom on earth, and yet it came at a time when the opportunities for following up the tide of Western emigration with effective mission work and the planting of new Seventh-day Baptist churches on new fields in growing communities were especially opportune. Between the years 1843 and 1863 the increase to the denomination, as reported by the Conference, was 439, an average annual increase of about 22 members, and for the term of twenty years about 7 per cent. Between 1863 and 1881, a period of eighteen years, the increase to the churches of the denomination was 2,204, an average annual addition of 122.2, and an increase for the entire period of something more than 33 per cent. During this period the American Sabbath Tract Society was reorganized for active, aggressive Sabbath reform work. It purchased the *Sabbath Recorder* and established a denominational publishing house at Alfred. It inaugurated a system of Sabbath evangelism, by employing and sending out men to preach the word of God in its fullness, men who proclaimed not only the Gospel message of repentance from sin and faith in the Lord Jesus Christ, but also the message of God's holy law and the claims of his neglected Sabbath. In this they returned to the methods of our fathers, the founders of the denomination, in exalting the work of the living teacher and making a face to face campaign with their fellow men, always keeping in view the glory of God and the triumph of His kingdom among men. This awakened general interest and much enthusiasm among our own people, on the Sabbath question, and led to the conversion of many to the Sabbath truth. It was during this period that the return of

our foreign missionaries from Palestine permanently, from China temporarily, opened the way for the use of more funds and the enlargement of our home mission work and contributed not a little to our denominational growth and prosperity. From the year 1881, the time when the personnel and the methods of the Tract Society were changed, by its conversion into a publishing society, until this centennial year, 1903, a period of 22 years, the increase to the membership of our churches in this country has been 386, an annual increase of 17.54 members, while during this period the increase to our sister Seventh-day Baptist churches in foreign lands has been 161, making a total increase of Seventh-day Baptist churches 547, and an annual increase of the Seventh-day Baptist churches throughout the world of 24.5 in membership. That the changes made and the efforts put forth have not brought forth the results desired and expected we need not deny, nor is any one competent to say that the work done has been labor lost, or that the seed sown may not yet bring forth an abundant harvest. Some things we have learned at least and among them is the fact that there are times when the hearts of the people wax gross and their ears are dull of hearing, and their eyes they close against the light of God's truth, and that the obstacles and difficulties in the way of needful reforms are many, rendering progress difficult and slow. It may serve to inspire needed courage and develop stability of purpose to call to mind the fact that even God's chosen prophets and most faithful representatives stood up for years, almost single handed and alone, against seemingly unsurmountable obstacles, and were regarded as the representatives of an outgrown system of religious life and conduct, the leaders of a forlorn hope, a lost cause; were derided, persecuted, and some of them put to death because they brought to God's professed people, God's unerring word of truth which to them had become an unwelcome and unpopular message; nevertheless they were God's messengers, and the message they proclaimed was God's message of grace and truth. We, however, should not fail to bear in mind the fact that the question for us to consider, as a people, is not the measure of present apparent success, but

rather whether we are really seeking to do and are doing the Lord's work in the Lord's way, whether we are trusting in the wisdom of men, or in the wisdom and power of God for the success we desire and seek.

One brief chapter of nine verses describes the administration of one of the most successful kings of Judea. The secret of his success is described in these words: "Jotham became mighty because he prepared his ways before the Lord his God." They who really desire and seek wisdom from above may find it, while they who prepare their way before the Lord our God cannot make an utter failure in the Lord's work. We may, without undue ostentation, congratulate ourselves upon the fact that there are few if any other Christian denominations proportionate with their numbers, which have done as much or more than Seventh-day Baptists for the promotion of the general education among the people. Wherever they have settled in considerable numbers they have been foremost and active in organizing educational agencies and institutions. It is not too much to say that they have been, to a large extent, active and efficient educators. Among our predecessors, the English Sabbath-keepers, there were able, educated and influential men, such as Francis Bamfield, the Stennetts, Robert Burnside and others who were prominent and efficient ministers of the Gospel, and prominent in educational life work, such men as Bailey, the renowned English lexicographer. The Seventh-day Baptist church of Newport, our American mother church, was fortunate in having such a founder, leader and first pastor as William Hiscox, who had not received the benefits of a liberal education, but was a man who possessed rare intellectual endowments, a quickened and clear moral discernment and divinely endowed with spiritual grace and power. There followed him in the church able, educated and influential men, ministers of the Gospel, such as William Gibson, Ebenezer David and others. In the ranks of business and official life were such men as Henry Collins, the Wards, including Gevernor Ward and others who were loyal, active, and influential members of the Seventh-day Baptist church. The membership of the earlier churches was

largely made up of the sturdy New England stock. They were men of limited means in a new and undeveloped country. They were men of truth, enlightened and conscientious convictions, steadfast in their purpose to make for themselves and the cause they represented a name and a place in the world. Their first struggle was to make for themselves and families homes, and develop needed resources for the consummation of the work before them.

The first denominational effort for the promotion of education under denominational auspices was the founding of DeRuyter Institute, which involved on the part of those interested, much of labor and sacrifice, but as we recall the labor there done and the results which have followed, we may rest assured that it was not vain sacrifice or labor lost. In the years that have followed, Seventh-day Baptist influence, labor and funds have contributed to the establishment of academic institutions of learning, in the various States and communities, wherein Seventh-day Baptists are located in considerable numbers. These institutions, with few exceptions, have done their work and passed away and have, during their day, contributed to the culture, intelligence, usefulness, moral and spiritual uplift of many Seventh-day Baptists and other people. They are survived today by that which may be the fittest, in the educational demands of the times, and that is by the young and vigorous institution of the Southwest, Salem College, by the older institution of the West, Milton College, and by the still older institution located centrally between them, Alfred University. The fruit of our educational seed sowing, is to be seen in the numbers which have gone out from these institutions, into many communities, territories and states of the nation and even into other nations, as factors of personal influence, to fill with intelligence, integrity and efficiency positions of trust, honor and responsibility, and yet we should not forget, as educators, that work done for Christ, in the name of our holy religion, cannot be measured and bounded by its mental, social, civic and financial results. Education, as the handmaid of religion, must do more than develop, in men, the power to think and apply thought, along the line of finite things as its ultimate re-

sult. It must teach men to think right, to find the truth, to detect error and wrong, to revere, honor and exalt the eternal law of God by an ever humble, trustful and loving obedience. That so-called "testimony of scholarship and higher criticism," which assumes the supreme right to sit in judgment upon and discount, at pleasure, the authenticity and authority of the Word of God, and thereby undermine men's confidence and trust in it as such, is the kind of higher education which saps the sources of confidence and authority and in practical effort obliterates all real sense of moral obligation to law, both human and divine, for, "If the foundations be destroyed, what can the righteous do?" It is this kind of education which cannot have and hold a place among Seventh-day Baptists as Sabbath reformers without bringing to them ignominious defeat and disastrous failure, for the very obvious reason that the principles and work of Sabbath reform must ever rest, as their chief corner-stone, upon the integrity and authority of the Word of God. When the Word of God has lost its influence and hold upon the masses of men there will be no real reform, but a certain and inevitable drifting backward into moral chaos, anarchy and barbarism. In this age of intellectual activity, and more or less inquiry as to "What is truth?" truth-taught, truth-loving and grace-inspired Seventh-day Baptists, men and women, have large opportunities and far-reaching responsibilities. It is largely through such consecrated workers as these that the Lord's church is to fulfill his commission to go into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever He has commanded. If in our reliance upon our schools, as centres of intellectual activity and influence, they fail to take heed to themselves and that which the apostle describes as "the doctrine," the most critical intellectual training and the most careful system of mind culture cannot clothe or endow the church with needed power or crown her labors with success. While it is the manifest duty of the church to maintain these schools, it is also her privilege and most sacred obligation to pray as Christ prayed for his followers—"Sanctify them through thy truth, thy word is truth." We must exalt "the doctrine,"

another name for the truth of God's word, if the truth is to exalt us and crown our labors with the blessings of success.

The lessons of the past, as drawn from our own and the history of other people are many and important, among which we may suggest:

1. That God's word of truth is the light of life and that which regenerates, unites, endows with power and prepares men for the work of his kingdom. Error in matters of religious principle, doctrine, faith and practice involves moral and spiritual uncleanness, perverts human thought and conduct, renders impossible harmonious right action, the unity of the Spirit in the bond of peace, and hinders the work of Christ's kingdom on earth. Hence God's command by his prophet and apostle, "Be ye clean that bear the vessels of the Lord"; "Wherefore come out from among them and be ye separate, saith the Lord." God's call and separation of his chosen ones from others, for the work of his kingdom, does not separate them from intercourse with, interest in and work for their fellow men, but rather separates from the false doctrines and errors of men. Coöperation, without compromise of principle, along many lines of needful work and helpful service with those from whom we differ in some things, should be accepted not only as a grateful privilege, but also as a sacred Christian obligation; but that coöperation in religious work, with others, known to be wrong in matters of religious doctrine and practice, which also involves, as a matter, influence and practical effect, the fellowship and tacit approval of known error and its perpetuation as a doctrine of the Christian church, is a kind of coöperation, which must sooner or later bring to its most zealous promoters the loss of moral and spiritual power and the unavoidable experience of disappointment and failure. The lesson is obvious that they who would do the Lord's work in the Lord's way must not make void any of his precepts or compromise his truth, but rather stand firm and strong as its loving advocates and faithful defenders; in other words must be a peculiar people, zealous of good works, whose God is the Lord.

2. The mission for which our heavenly Father calls out

and commissions his chosen people, or any branch of them, whether it be specific or general in its character, must have essentially the same ends in view and even though it may be specific and necessarily limited in the application of its material, moral and spiritual forces, in order to the more certain consummation of its given end, must rest on the same principles and employ essentially the same agencies for the prosecution of its work. These agencies are "the church of the living God," the conservator, or in other words, "the pillar and ground of the truth, the living teacher, the word of God and the endowment of the Holy Spirit." Real mission work is in its highest sense real reform work, having for its object the removal of error and evil and the promotion of truth and righteousness among men. The church of God is a missionary organization, from which is to go forth God's message of truth and grace to reform and save men. In the fostering development and use of these agencies the church of Antioch organized the apostolic system of world-wide evangelism. Any departure from this system must involve the misapplication of material resources and the loss of moral power and spiritual influence. The church of God, guided by his word and directed by his Holy Spirit is the only qualified and authorized body of men to develop, initiate and apply the agencies of grace and power and supply the conditions of success in the work of God's kingdom. There must be, if error and evil are to be banished and truth and righteousness are to triumph among men, the consecrated living teacher, who has heard and obeys the divine command, "Preach the word, be instant in season and out of season." There is food for thought as to the conditions of success in the work of God's kingdom in the circumstance that from the first organized Christian church, God's bitterly persecuted church at Jerusalem, men went out everywhere preaching the word and were wonderfully successful in winning men to the saving knowledge of the truth. No other organization can take the place of the church, or go between it and the work for which it has been called into existence, without impressing upon the minds of its membership the apparent fact that the work and the responsi-

bility for the same have been taken from the church and transferred to others; nor is it possible to avoid as a consequent result the loss of interest, zeal, activity and efficiency on the part of the membership of the church, as a whole. It is a general and abiding principle that the division of the work and its responsibilities, among those committed to the same cause and seeking the same ends, begets general interest, coöperation and efficiency in the prosecution of the work to which they are committed; while on the other hand the transfer of the work and its responsibilities to the few, not only leads to the loss of personal interest and general coöperation, but also begets the spirit of indifference and unconcern on the part of the many. God's plan for the work always involves the use of means to ends including the selection of men for positions of responsibility and leadership, but always with this end in view—the development and application of the financial, mental, moral and spiritual resources of the church, and thus by the use of men and means making its membership co-laborers together with God, in the upbuilding of his kingdom on earth.

Good and worthy men in every age have forgotten that man's thoughts are not God's thoughts, nor man's ways God's ways, hence the need of divine wisdom and guidance and inspiration of the Holy Spirit in the effort to do his will and become efficient and successful in the work of his kingdom. When the church of God, looking out upon the fields, white and ready for the harvest, shall like the church of Antioch humble themselves before God, with fasting and prayer for divine wisdom, guidance and endowment, there will be no mistakes, in the organization and conduct of the work, nor in the selection of its leaders. That same Spirit which said, "Separate me Barnabas and Saul, for the work whereunto I have called them," will direct in the choice of the men for the work, and it will be found that the right men are in the right place. Men may find their place and become efficient instruments in the good work of God's kingdom, if they really desire and willingly consent to become such, but it must be remembered that the conditions of efficiency and success in that work are to be initiated and directed by the counsels of God under the inspiration

of his Holy Spirit, while the desire, purpose and prayer of his chosen instruments, as to the direction and results of the work, must ever be, not my glory, but thy glory, "not my will but thy will, O Lord, be done." The words of the prophet Isaiah have been verified again and again in the world's history. "As soon as Zion [another name for the church of the living God], travailed she brought forth her children." The history of the past as it relates to the work of God's kingdom in general and the experience of Seventh-day Baptists in particular, serves to illustrate and emphasize certain important principles and facts to which we may call attention.

(1) The mission to which the Seventh-day Baptist denomination has been called is important in its nature and intent and sacred in its obligations, because it rests upon principles which underlie all moral obligations, all moral law and all spiritual life and is that which gives to the Gospel its benign purpose and its power to redeem men from sin.

(2) The work of the Gospel is, first and last, a reform work. Its mission is to redeem men from all transgression, and effectually promote the coming of God's kingdom and the doing of his will on earth, as done in heaven.

(3) Its sources of enlightenment and power are the word of God and his Holy Spirit.

(4) Its active agencies are, first, the church of the living God, enlightened by the word of God and quickened by his Holy Spirit. Second, the divinely commissioned living teacher sustained by a living church, whose members with him became "co-workers together with God in the upbuilding of his kingdom."

(5) If we as the people of God are to meet the demands of the world upon us, it will not be by following the multitude, going wheresoever they go, doing whatsoever they do, but rather going wheresoever the Master sends us, doing ourselves and teaching others to do whatsoever our Lord has commanded. If we would do this, effectually, successfully, we need to humble ourselves in the sight of God, and with earnest appeal to him for favor and help seek and labor for the development of deep, abiding and widely prevailing spiritual life in

the membership of all our churches and with anxious, prayerful waiting, receive, in God's own good time, that baptism of his Holy Spirit which changes the hearts and lives of men and leads them into loving obedience to the will of God in all things. Then may we experience the blessed fulfillment of God's promise—"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary and they shall walk and not faint." May the Lord help us to seek and so to find.

STATISTICS

REV. JESSE E. HUTCHINS.

See *Biographical Sketches,* p. 1361.

STATISTICS

MODERATOR AND CLERKS OF EACH SESSION OF THE GENERAL CONFERENCE.

(This and the following tabular statements are reprinted from Bailey's *History of the Seventh Day Baptist General Conference,* with additions by Rev. Jesse E. Hutchins.1)

Year	*Moderator*	*Clerks*
1803	Abram Coon	Joseph Potter
1804	Abram Coon	Joseph Potter
1805	Abram Coon	Stephen Maxson, Joseph Potter
1806	Abram Coon	Stephen Maxson, John Hubbard
1807	Amos Stillman	Stephen Maxson, Jacob West
1808	Abram Coon	Stephen Maxson, Joseph Potter
1809	Abram Coon	Joseph Potter, Willett Stillman
1810	Abram Coon	Joel Dunn, Jedediah Davis
1811	Abram Coon	Joseph Potter, Jacob West
1812	William Satterlee	Jedediah Davis, James Hubbard
1813	John Davis	Lewis Titsworth, Jacob West
1814	William Satterlee	Joseph Potter, Joseph Maxson 2d
1815	William Satterlee	William Stillman, Eli S. Bailey
1816	Matthew Stillman	Jacob West, Ira Dunn
1817	William Satterlee	Joseph Potter, Jedediah Davis
1818	Matthew Stillman	James Hubbard, Amos R. Wells
1819	Matthew Stillman	Welcome A. Clarke, John Green
1820	Eli S. Bailey	Jedediah Davis, Joseph Dunn
1821	Eli S. Bailey	Lewis Titsworth, Elnathan W. Babcock
1822	Eli S. Bailey	Amos R. Wells, Stillman Coon
1823	Eli S. Bailey	Lewis Titsworth, John Davis
1824	William B. Maxson	Stillman Coon, Collins S. Young
1825	William B. Maxson	Elnathan W. Babcock, John Swinney
1826	William B. Maxson	Lewis Titsworth, Stillman Coon
1827	Eli S. Bailey	John Davis, Joel Greene
1828	John Davis	William B. Maxson, A. D. Titsworth
1829	William B. Maxson	Eli S. Bailey, Elnathan W. Babcock
1830	Eli S. Bailey	Joel Greene, John Watson

1. At the very best these statistics are very incorrect, due to the negligence of church officials to make out their reports properly and at the most convenient time. This acounts in part for the great variations. J. E. H.

Year	*Moderator*	*Clerks*
1831	William B. Maxson	John Maxson, Joel Greene
1832	Eli S. Bailey	Joel Greene, Walter B. Gillette
1833	Eli S. Bailey	John Green, Solomon Carpenter Jr.
1834	Joel Greene	Walter B. Gillette, Solomon Carpenter Jr.
1835	William B. Maxson	John Maxson, Elnathan W. Babcock
1836	Joel Greene	W. D. Cochran, John Maxson
1837	William B. Maxson	Halsey H. Baker, W. C. Cochran
1838	W. D. Cochran	Halsey H. Baker, H. H. Rogers
1839	Joel Greene	John Davis, Halsey H. Baker
1840	Daniel Coon	Azor Estee, Isaac S. Dunn
1841	Thomas B. Brown	Paul Stillman, W. P. Langworthy
1842	David Dunn	George B. Utter, Sherman S. Griswold
1843	David Dunn	Thomas B. Brown, P. Stillman, A. D. Titsworth
1844	Eli S. Bailey	Thomas B. Brown, David Dunn
1845	Sherman S. Griswold	James R. Irish, John D. Collins
1846	William B. Maxson	Solomon Carpenter, Darwin E. Maxson
1849	George B. Utter	William C. Kenyon, Charles Potter Jr.
1852	James Bailey	Halsey H. Baker, Jonathan Allen, A. C. Burdick
1855	A. D. Titsworth	Darwin E. Maxson, Jason B. Wells
1858	Benjamin Maxson	D. P. Curtis, Samuel N. Stillman
1861	David Dunn	Thomas R. Williams, George E. Tomlinson
1862	N. H. Langworthy	Abram H. Lewis, Barton G. Stillman
1863	Amos B. Spaulding	Darwin E. Maxson, Abram H. Lewis
1864	Jonathan Allen	Edwin G. Champlin, Amos R. Cornwall
1865	Darwin E. Maxson	George B. Utter, L. T. Rogers
1866	Jonathan Allen	N. K. Davis, Chas. H. Maxson, J. Bennett Clarke
1867	William C. Whitford	George B. Utter, H. E. Babcock, Wm. A. Rogers
1868	Jonathan Allen	Lester C. Rogers, Geo. H. Greenman, Asa B. Prentice
1869	George E. Tomlinson	Charles H. Maxson, Oscar U. Whitford
1870	Amos B. Spaulding	David R. Stillman, Ezra Goodrich
1871	David R. Stillman	Lewis A. Platts, Henry C. Coon
1872	Darwin E. Maxson	Leander E. Livermore, Eli S. Bailey
1873	Lester C. Rogers	Lewis A. Platts, James E. N. Backus
1874	George E. Tomlinson	George J. Crandall, David H. Davis
1875	Abram H. Lewis	Oscar U. Whitford, J. R. Dunham
1876†	Jonathan Allen	Lewis A. Platts, George J. Crandall
1877	Darwin E. Maxson	Lewis A. Platts, Arthur E. Main, Chas. A. Burdick
1878	William C. Whitford	Lewis A. Platts, David R. Stillman, A. C. Burdick
1879	Asa B. Prentice	Lewis A. Platts, David R. Stillman, A. C. Burdick
1880	Arthur E. Main	Lewis A. Platts, David R. Stillman, A. A. Palmiter
1881	Joshua Clarke	Lewis A. Platts, David R. Stillman, A. W. Maxson
1882	Albert R. Crandall	Lewis A. Platts, Wm. Stillman, Abel S. Titsworth
1883	William A. Rogers	Lewis A. Platts, Earl P. Saunders, Geo. M. Cottrell
1884	Albert Whitford	Lewis A. Platts, Oscar U. Whitford, Emma T. Platts
1885	William L. Clarke	Lewis A. Platts, A. H. Burdick, George M. Cottrell
1886	George H. Babcock	Lewis A. Platts, Geo. M. Cottrell, Oscar U. Whitford
1887	Jonathan Allen Asa B. Prentice, Vice-President‡	Lewis A. Platts, Wm. C. Daland, Earl P. Saunders
1888	Lewis A. Platts	Earl P. Saunders, Sanford L. Maxson
1889	Ira J. Ordway	Lewis A. Platts, George H. Utter, J. Allison Platts

†In 1874, Conference adopted a new constitution to go into effect the next year under which the Conference each year elected the officers for the following year. In 1875, the first officers were elected under this provision, and from this time forward, the presiding officer has been called *President* instead of *Moderator*. Jonathan Allen was the first *President*.

‡The Vice-President presided.

Year	*Moderator*	*Clerks*
1890	Henry D. Babcock	Lewis A. Platts, Wm. C. Daland, Abram H. Lewis
1891	George B. Carpenter	Lewis A. Platts, David E. Titsworth
1892	Alpheus B. Kenyon, Edwin Shaw, Vice-President‡	Lewis A. Platts, Arthur L. Titsworth
1893	David E. Titsworth	Lewis A. Platts, Edward E. Whitford, William C. Daland
1894	S. Whitford Maxson, Charles C. Chipman, Vice-President	Leander E. Livermore
1895	George H. Utter	Earl P. Saunders
1896	Walton H. Ingham	Earl P. Saunders, Corliss F. Randolph
1897	Frank L. Greene	Alexander W. Vars, *pro tem.*, Charles B. Hull
1898	N. Wardner Williams	Charles B. Hull, Alexander W. Vars
1899	Oscar U. Whitford	Alexander W. Vars, Frank E. Peterson
1900	Sands C. Maxson	Alexander W. Vars, Orra S. Rogers
1901	Earl P. Saunders	Alexander W. Vars, Edward E. Whitford
1902	Henry M. Maxson	Earl P. Saunders, *pro tem.*

CORRESPONDING SECRETARIES.

Name	*Times Served*	*Name*	*Times Served*
Eli S. Bailey	17	J. R. Irish	1
Solomon Carpenter	2	L. A. Platts	9
Joel Greene	2	W. C. Titsworth	2
James Bailey	2	D. E. Maxson	1
Thomas B. Stillman	3	W. F. Place	1
G. B. Utter	4	J. G. Swinney, M. D.	1
Edwin G. Champlain	1	Irving A. Crandall	1
A. B. Prentice	2	T. R. Williams	3
H. E. Babcock	2	B. C. Davis	3
J. B. Clarke	6	W. C. Daland	2

TABLE SHOWING THE PLACE OF EACH ANNIVERSARY, THE PREACHER OF THE INTRODUCTORY SERMON AND THE TEXT.

Year	*Place*	*Preacher*	*Text*
1802	Hopkinton, R. I.		
1803	Petersburg, N. Y.		
1804	Piscataway, N. J.		
1805	Hopkinton, R. I.		
1806	Berlin, N. Y.		
1807	Cohansey, N. J.		
1808	Hopkinton, R. I.	Henry Clarke	
1809	Brookfield, N. Y.	Abram Coon	1 Cor. iii, 11.
1810	Piscataway, N. J.		
1811	Hopkinton, R. I.	William Satterlee	
1812	Berlin, N. Y.	Jacob Ayres	
1813	Cohansey, N. J.	Gideon Wooden	
1814	Hopkinton, R. I.	Lester Rogers	

‡The Vice-President presided.

Year	*Place*	*Preacher*	*Text*
1815	Brookfield, N. Y.	Matthew Stillman	Heb. viii, 5.
1816	Piscataway, N. J.		
1817	Hopkinton, R. I.	Henry Clarke	Phil. iii, 16.
1818	Berlin, N. Y.		
1819	Brookfield, N. Y.	Samuel Davis	Eccl. viii, 10.
1820	Piscataway, N. J.	Matthew Stillman	Ps. cvii, 8.
1821	Hopkinton, R. I.		
1822	Petersburg, N. Y.	William B. Maxson	Luke xi, 2.
1823	Brookfield, N. Y.	John Greene	Dan. ii, 44.
1824	Shiloh, N. J.	William B. Maxson	Matt. ix, 38
1825	Hopkinton, R. I.	Joel Greene	Ps. cxxiv, 1-5
1826	Berlin, N. Y.	William B. Maxson	Sam. xx, 9.
1827	Brookfield, N. Y.	Joel Greene	Isa. xxxv, 5-6.
1828	Piscataway, N. J.	Matthew Stillman	Psa. cxxii, 1.
1829	Hopkinton, R. I.	John Watson	Ps. cxxii, 1.
1830	Alfred, N. Y.	Eli S. Bailey	Jude iii.
1831	Petersburg, N. Y.	Alexander Campbell	Hosea xiv, 5-6.
1832	Brookfield, N. Y.	Ephraim Curtis	Neh. i, 7-8.
1833	Shiloh, N. J.	William B. Maxson	Ps. cxxii, 1.
1834	DeRuyter, N. Y.	Joel Greene	John ii, 16.
1835	Hopkinton, R. I.	William B. Maxson	Matt. vi, 10.
1836	Alfred, N. Y.		
1837	Berlin, N. Y.	William B. Maxson	
1838	Piscataway, N. J.	S. M. Burdick	John iv, 35-36.
1839	Brookfield, N. Y.	Nathan V. Hull	Rom. xiv, 19.
1840	Hopkinton, R. I.	Alexander Campbell	2 Cor. xiii, 11.
1841	Alfred, N. Y.	Thomas B. Brown	Isa. iv, 11.
1842	Berlin, N. Y.	Walter B. Gillette	Isa. ix, 3.
1843	Plainfield, N. J.	Thomas B. Brown	Eph. i, 7.
1844	Verona, N. Y.	William B. Maxson	1 Peter iv, 7-8.
1845	Alfred, N. Y.	Leman Andrus	1 Cor. ii, 2.
1846	Shiloh, N. J.	William B. Maxson	1 Cor. x, 31.
1849	Hopkinton, R. I.	Nathan V. Hull	Ps. cxxii, 6.
1852	Plainfield, N. J.	Nathan V. Hull	2 Tim. ii, 15.
1855	Brookfield, N. Y.	Lucius Crandall	1 John i, 7.
1858	Alfred, N. Y.	William B. Maxson	Isa. ii, 3-5.
1861	New Market, N. J.	Sherman S. Griswold	2 Cor. v, 19.
1862	Genesee, N. Y.	William B. Maxson	1 Cor. ix, 24.
1863	Adams, N. Y.	James R. Irish	1 Cor. i, 18.
1864	Milton, Wis.	Nathan V. Hull	Isa. xiv, 10.
1865	Hopkinton, R. I.	Joshua Clarke	Matt. v, 16.
1866	Alfred Centre, N. Y.	Alfred B. Burdick	2 Chron. xv, 15.
1867	Brookfield, N. Y.	Darwin E. Maxson	Isa. liv, 2.
1868	Albion, Wis.	Leman Andrus	John xiii, 34, 35.
1869	Shiloh, N. J.	Samuel D. Davis	Ps. cxxxiii, 1, 2.
1870	Little Genesee, N. Y.	George E. Tomlinson	John i, 42.
1871	Adams Centre, N. Y.	Sherman S. Griswold	1 Cor. iii, 16.
1872	Southampton, Ill.	James Bailey	The History of the settlement and growth of Sabbath-keeping in America.
1873	Westerly, R. I.	Abram H. Lewis	Isa. xxi, 11.
1874	DeRuyter, N. Y.	Walter B. Gillette	Matt. xxv, 5.
1875	Alfred Centre, N. Y.	Joshua Clarke	Hab. ii, 14.
1876	Walworth, Wis.	Amos R. Cornwall	Ps. lxxvii, 10.
1877*	New Salem, W. Va.	Darwin E. Maxson	No title given.

*From this time on we find the annual address by the president of Conference.

Year	*Place*	*Preacher*	*Text*
1878	Plainfield, N. J.	William C. Whitford	No title given.
1879	Brookfield, N. Y.	Asa B. Prentice	1 Tim. iii, 15.
1880	Little Genesee, N. Y.	Arthur E. Main	Our mission, and the best way and means of accomplishing it.
1881	Farina, Ill.	Joshua Clarke	Denominational growth.
1882	1st Hopkinton, R. I.	Albert R. Crandall	No title given.
1883	Adams Centre, N. Y.	William A. Rogers	Lessons for the present hour from the history of the Conference.
1884	Lost Creek, W. Va.	Albert Whitford	Progressive revelation of God.
1885	Alfred Centre, N. Y.	William L. Clarke	Christianity, the religion of progress.
1886	Milton, Wis.	George H. Babcock	Denominational growth.
1887	Shiloh, N. J.	Asa B. Prentice	The nature, value, and work of Conference.
1888	Leonardsville, N. Y.	Lewis A. Platts	Our resources and opportunities.
1889	Alfred, N. Y. (2d)	Ira J. Ordway	No title given.
1890	Salem, W. Va.	Henry D. Babcock	Denominational economy.
1891	Westerly, R. I.	George B. Carpenter	The counting of our forces.
1892	Nortonville, Kan.	Edwin Shaw	Our outlook and our duties.
1893	Milton, Wis.	David E. Titsworth	Our indebtedness.
1894	2d Brookfield, N. Y.	S. Whitford Maxson	The relation of Seventh-day Baptists to the business world. (Read by A. B. Prentice).
1895	Plainfield, N. J.	George H. Utter	Evangelism.
1896	Alfred Centre, N. Y.	Walton H. Ingham	No title given.
1897	Salem, W. Va.	Frank L. Greene	Seventh-day Baptists as an educational factor.
1898	Milton Junction, Wis.	N. Wardner Williams	No subject given.
1899	Ashaway, R. I.	Oscar U. Whitford	No subject given.
1900	Adams Centre, N. Y.	Sands C. Maxson	No subject given.
1901	Alfred, N. Y.	Earl P. Saunders	No subject given.
1902	Ashaway, R. I.	Henry M. Maxson	The Home.

LIST OF CHURCHES.

Name	*Organized*
*1. Newport, R. I.	1671
2. Piscataway, N. J.	1707
3. Hopkinton, R. I.	1708
4. Shiloh, N. J.	1737
5. Shrewsbury, N. J.1	1745
*6. Newton, Pa.	about 1700
*7. Pennepek, Pa.	about 1700
*8. French Creek, Pa.	about 1700
*9. Nottingham, Pa.	about 1700
*10. Broad River, S. C.	1745
*11. Tuckaseeking, Ga.	1759
*12. Burlington, Ct.	1780
13. Berlin, N. Y.	1780
14. Waterford, Ct.	1784
*15. Oyster Pond, L. I.	1794
16. Brookfield, N. Y.	1797
17. New Salem, Va.2	1745
18. Lost Creek, Va.	1805
19. DeRuyter, N. Y.	1806
20. Salem (now Marlboro), N. J.	1811
21. Alfred, N. Y.	1816
22. Preston, N. Y.	1816
23. Verona, N. Y.	1820
24. Scott, N. Y.	1820

*Extinct churches.

1. Sometimes erroneously called *Squan*.

2. In 1789, the Shrewsbury (New Jersey) Church emigrated in a body to Western Virginia and became what is now the Salem (West Virginia) Church.

	Name	Organized
25.	Adams, N. Y.	1822
26.	2d Brookfield, N. Y.	1823
27.	3d Brookfield, N. Y.	1823
*28.	Pike, O.	1824
*29.	Truxton, N. Y.	1824
30.	Friendship, N. Y.	1825
*31.	Foxtown, Pa.	1827
32.	Genesee, N. Y.	1827
*33.	Bolivar, N. Y.	1827
*34.	Clarence, N. Y.	1828
*35.	Hayfield, Pa.	1829
*36.	Petersburg, N. Y.	1829
37.	Otselic, N. Y.	1830
38.	2d Alfred, N. Y.	1831
39.	Lincklaen, N. Y.	1831
*40.	Persia, N. Y.	1832
41.	Middle Island, Va.	1832
*42.	Woodbridgetown, Pa.	1832
43.	North Fork of Hughes River, Va.	1833
44.	Hebron, Pa.	1833
*45.	South Fork of Hughes River, Va.	1833
46.	Independence, N. Y.	1834
*47.	Schenectady, N. Y.	1834
48.	Amity, N. Y.	1834
49.	Scio, N. Y.	1834
*50.	Baltimore, Md.	1834
51.	2d Genesee, N. Y.	1835
52.	3d Genesee, N. Y.	1835
53.	2d Hopkinton, R. I.	1835
54.	3d Hopkinton, R. I.	1835
55.	Westerly, R. I.	1835
56.	2d Verona, N. Y.	1837
*57.	Northampton, O.	1837
58.	Plainfield, N. J.	1838
*59.	Newport, N. Y.	1838
*60.	Clifford, Pa.	——
61.	Pawcatuck, R. I.	1840
62.	Jackson, O.	1840
*63.	Port Jefferson, O.	1840
64.	Milton, Wis.	1840
*65.	Hounsfield, N. Y.	1841
66.	Watson, N. Y.	1841
*67.	Sciota, O.	1842
68.	Stokes, O.	1842
69.	Fredonia, Ia.	1842
70.	Madison, Ia.	1842
71.	Albion, Wis.	1843
*72.	South Kingston, R. I.	1843
73.	Richmond, R. I.	1843
74.	Pendleton, N. Y.	1844
75.	New York City, N. Y.	1845
*76.	Ulysses, Pa.	1845
77.	Richland, N. Y.	1845
78.	Walworth, Wis.	1845
79.	Diana, N. Y.	1846
80.	Hartsville, N. Y.	1847
*81.	Farmington, Ill.	1849
*82.	Pinckney, N. Y.	——
*83.	Greenmanville, Ct.	1850
84.	Berlin, Wis.	1850
85.	Christiana, Wis.	1850
86.	Southampton, Ill.	1850
*87.	Darien and Cowlesville, N. Y.	1851
*88.	Cussewago, Pa.	1853
89.	Dakota, Wis.	1853
90.	Wilson, N. Y.	1855
91.	Welton, Iowa	1855
92.	Rock River, Wis.	1856
93.	Coloma, Wis.	1857
94.	Edgerton, Wis.	1859
95.	Trenton, Minn.	1859
96.	Wasioja, Minn.	1860
97.	Pardee, Kan.	1862
98.	Fremont, Kan.	1862
99.	Long Branch, Neb.	1863
100.	Carlston, Minn.	1863
101.	Carlton, Iowa	1863
102.	New Auburn, Minn.	1865
103.	Farina, Ill.	1866
104.	Middle Island, W. Va.	1866
*105.	Brookfield, Mo.	1867
106.	Lima Centre, Ohio	1868
*107.	Rosenhayn, N. J.	1869
*108.	Forest and Union	——
*109.	Dow Creek, Kan.	——
*110.	Pleasant Hill, Ill.	1868
111.	Ritchie, W. Va.	1870
112.	Greenbrier, W. Va.	1870
*113.	Alden, Minn.	1870
*114.	Honeoye, N. Y.	1870
115.	Hebron Centre, N. Y.	1871
116.	Andover, N. Y.	1871
*117.	Port Allegany, Pa.	1871
*118.	Oswayo, Pa.	1871
*119.	Scio Branch, N. Y.	1871
*120.	Enon, Ill.	1871
121.	Stone Fort, Ill.	1871
*122.	Villa Ridge, Ill.	1872
*123.	Harrisburg, Ill.	1872
*124.	Raleigh, Ill.	1872
*125.	Farmington, Ill.	1872
*126.	West Fork, W. Va.	1872
127.	Roanoke, W. Va.	1872
128.	North Loup, Neb.	1873
129.	Milton Junction, Wis.	1875
*130.	Clarence and Pendleton	1875
131.	Big Sioux, Dak. Ter.	1876
*132.	Bell's Run, Pa.	1876
133.	Hornellsville, N. Y.	1877
*134.	Orleans, Neb.	1878
135.	Norwich, N. Y.	1879

*Extinct churches.

	Name	Organized
*136.	Shepherdsville, Ky.	1879
*137.	Harvard, Neb.	1880
*138.	Walnut Creek, Neb.	1882
139.	Cartwright, Wis.	1882
140.	Delaware, Mo.	1882
141.	Shingle House, Pa.	1883
*142.	Elmira, N. Y.	1883
*143.	Marion County, Kan.	1883
144.	Chicago, Ill.	1883
*145.	Flat Woods, W. Va.	1883
*146.	Ithaca, N. Y.	1883
147.	Taney, Idaho	1883
148.	Fouke, Ark.	1884
*149.	Daytona, Fla.	1884
150.	Texarkana, Ark.	1884
*151.	Wood Lake, Wis.	1884
152.	Wellsville, N. Y.	1885
*153.	Flandreau, S. Dak.	1885
154.	De Witt, Ark.	1885
*155.	Rose Hill, Tex.	1885
*156.	Isanti, Minn.	1885
*157.	Coloma, Wis.	1885
*158.	Pleasant Grove, S. Dak.	1885
*159.	Bulcher, Tex.	1886
*160.	Salemville, Pa.	1886
*161.	Eagle Lake, Tex.	1887
162.	Hammond, La.	1887
*163.	Hewitt Springs, Miss.	1887
164.	Bethel, Ill.	1888
165.	Grand Junction, Ia.	1888
166.	Conings, W. Va.	1889
*167.	Tustin	1890
168.	Cumberland, N. C.	1891
169.	Big Springs, S. Dak.	1891
170.	Daneville, S. Dak.	1891
171.	Dell Rapids, S. Dak.	1891
172.	Marquette, Wis.	1891
173.	Boulder, Col.	1891
174.	Stokes, Ohio	1891
175.	West Union, W. Va.	——
*176.	Grantsburg, Wis.	——
*177.	Providence, Mo.	1892
178.	Attalla, Ala.	1892
179.	Corinth, Mo.	1893
*180.	Calhan, Col.	1893
181.	Talent, Ore.	1895
*182.	Elk, I. Ter.	1896
183.	Colony Heights, Cal.	1896
184.	Rock House Prairie, Wis.	1896
185.	Black Lick, W. Va.	1896
186.	Crowley's Ridge, Ark.	1896
187.	Farnam, Neb.	1897
188.	Winthrop	1898
189.	Wynne, Ark.	1898
*190.	Preston, N. Y.	1900
191.	Gentry, Ark.	1901

Foreign.

192.	Mill Yard, London, England	1607
193.	Natton, Gloucestershire, England	1640
194.	Burton-on-Trent, Derbyshire, England	1650
195.	Leominster, Herefordshire, England	1650
196.	Hexham, Northumberland, England	1652
197.	Dorchester, Dorsetshire, England	1652
198.	Norwich, Norfolk, England	1656
199.	Colchester, Essex, England	1657
200.	Bell Lane, London, England	1662
201.	Dorchester Jail, Dorsetshire, England	1665
202.	Wallingford, Berkshire, England	1668
203.	Salisbury, Wiltsnire, England	1675
204.	Pinner's Hall, Broad St., London, England	1676
205.	Sherbourne, Dorsetshire, England	1680
206.	———, Hampshire, England	1680
207.	Braintree, Essex, England	1706
208.	Chertsey, Surrey, England	1706
209.	Norweston, Oxfordshire, England	1706
210.	Woodbridge, Suffolk, England	1706
211.	Manchester, Lancastershire, England	1730
212.	Swanzey, Wales	1730
213.	Port Bannatyne, Isle of Bute, Scotland	1802
214.	Birmingham (First), England	1822
215.	Birmingham (Second)	1822
216.	Londonderry, Ireland	1822
217.	Tyrone, Ireland	1822
218.	Banagher, Kings County, Ireland	1825
219.	Westmancote, Worcestershire, England	1829
220.	St. Asaph, Flintshire, North Wales	1851
221.	Glasgow, Scotland	1784
222.	Belfast, Ireland	1876
223.	Southport, Lancastershire, England	1890
224.	Shanghai, China	1850

*Extinct churches.

225. Haarlem, Holland 1877
226. Rotterdam, Holland 1880
227. Asaa, Denmark 1889
228. Harberg, Germany 1897
229. Ayan Maim, Gold Coast, West Africa 1900
230. Plainfield, Cholo, British Central Africa 1900

NUMBER OF COMMUNICANTS REPORTED AT EACH SESSION OF THE GENERAL CONFERENCE.

1803	1,130	1843	6,077
1804	1,140	1846	6,092
1805	1,212	1849	5,949
1806	1,500	1852	6,500
1807	1,613	1855	6,321
1808	1,649	1858	6,574
1809	1,748	1861	6,693
1810	1,738	1862	6,374
1811	1,713	1863	6,516
1812	1,821	1864	6,675
1813	1,893	1865	6,944
1814	1,954	1866	7,026
1815	2,016	1867	7,169
1816	2,094	1868	7,456
1817	2,128	1869	6,701
1818	2,176	1870	7,528
1819	2,173	1871	7,715
1820	2,376	1872	7,885
1821	2,554	1873	7,702
1822	2,615	1874	8,245
1823	2,862	1875	8,237
1824	2,824	1876	8,281
1825	2,878	1877	8,482
1826	2,843	1878	8,752
1827	2,893	1879	8,605
1828	3,035	1880	8,627
1829	3,047	1881	8,720
1830	3,508	1882	8,781
1831	3,775	1883	8,611
1832	4,310	1884	8,655
1833	4,129	1885	8,765
1834	4,260	1886	8,798
1835	4,562	1887	9,015
1836	4,425	1888	8,326
1837	4,489	1889	8,292
1838	4,746	1890	8,251
1839	5,005	1891	8,741
1840	5,022	1892	8,272
1841	5,319	1893	8,381
1842	5,360	1894	8,611

1895	9,244	1899	9,161
1896	9,183	1900	8,991
1897	9,205	1901	9,257
1898	9,154	1902	9,292

A LIST OF CHURCHES WITH THE NAMES OF THE PASTORS WHO HAVE SERVED THEM.

Newport, Rhode Island: William Hiscox, William Gibson, Joseph Crandall, John Maxson, William Bliss, Arnold Bliss, Henry Burdick, Daniel Coon, Lucius Crandall.

First Hopkinton, Rhode Island: John Maxson, Sr., Joseph Maxson, John Maxson, Jr., Thomas Hiscox, Thomas Clarke, Joshua Clarke, John Burdick, Asa Coon, Abram Coon, Matthew Stillman, Thomas V. Wells, Amos R. Wells, John Greene, David Coon, Christopher Chester, Charles M. Lewis, Alfred B. Burdick, Arthur E. Main, Wardner C. Titsworth, Earl P. Saunders, Ira Lee Cottrell, George J. Crandall, Clayton A. Burdick.

Piscataway, New Jersey: Edmund Dunham, Jonathan Dunham, Nathan Rogers, Henry McLafferty, John Watson, William B. Maxson, David Clawson, Walter B. Gillette, Lewis A. Platts, Leander E. Livermore, Earl P. Saunders, Judson G. Burdick, Frank E. Peterson, Martin Sindall.

Shiloh (Cohansey), New Jersey: Jonathan Davis, 2d, Jonathan Davis, 3d, Jonathan Jarman, Nathan Ayars, John Davis, Azor Estee, George R. Wheeler, William M. Jones, Walter B. Gillette, Abram H. Lewis, David H. Davis, Theodore L. Gardiner, Ira L. Cottrell, Edward B. Saunders.

Berlin, New York: William Coon, William Satterlee, Orson Campbell, Stillman Coon, Amos W. Coon, Varnum Hull, Solomon Carpenter, James Summerbell, Benjamin F. Rogers, William C. Whitford, Gideon Henry F. Randolph, George Seeley, Martin Sindall.

Waterford, Connecticut: David Rogers, Jabez Beebe, Lester Rogers, Lester T. Rogers, Halsey H. Baker, Edmund Darrow, James Summerbell, Judson G. Burdick, Boothe C. Davis, Andrew J. Potter.

Marlboro (Salem), New Jersey: Jacob Ayars, Samuel Davis, David Clawson, P. S. Crandall, George R. Wheeler, Joseph W. Morton, Lewis F. Randolph, Orville D. Williams, Joseph C. Bowen, Gideon Henry F. Randolph, Leon D. Burdick.

Second Hopkinton, Rhode Island: Amos R. Wells, John Greene, Sherman S. Griswold, Daniel Coon, Henry Clarke, Forbes Beebe, Lewis F. Randolph.

Third Hopkinton (Rockville), Rhode Island: Alfred B. Burdick, Charles M. Lewis, P. S. Crandall, Stephen Burdick, Lebbeus M. Cottrell, James R. Irish, Uri M. Babcock, Joshua Clarke, Alexander McLearn.

First Westerly, Rhode Island: Henry Clarke, C. T. Champlin, Christopher C. Stillman, Ellis A. Witter, Horace Stillman, Arthur E. Main, Nathan M. Mills.

Plainfield, New Jersey: James H. Cochran, Samuel Davidson, Lucius Crandall, George B. Utter, James Bailey, Thomas R. Williams, Darwin E. Maxson, Abram H. Lewis, Arthur E. Main.

Pawcatuck, Rhode Island: Alexander Campbell, Alfred B. Burdick, Thomas R. Williams, Abram H. Lewis, Nathan Wardner, George E. Tomlinson, Lewis A. Platts, Joseph W. Morton, Oscar U. Whitford, William C. Daland, Samuel H. Davis.

New York City, New York. Thomas B. Brown, George B. Utter, Solomon Carpenter, William B. Maxson, Jonathan Croffut, Vincent J. Horjesky, Abram H. Lewis, Lucius Crandall, Ethan P. Larkin, Darwin E. Maxson, William C. Daland, Judson G. Burdick, George B. Shaw.

Second Westerly, Rhode Island: Henry Clarke, Horace Stillman, Ellis A. Witter.

Tuckaseeking, Georgia: Richard Gregory, ——— Clayton.

Cumberland, North Carolina: D. N. Newton.

Trenton, New Jersey: Jonathan Davis, 1st.

Burlington, Connecticut: John Davis, Amos Stillman.

Shrewsbury (Squan), New Jersey: William Davis, John Davis, Jacob Davis.

Oyster Pond, Long Island, New York: Elisha Gillette.

Baltimore, Maryland: Richard W. Jones.

Greenmanville, Connecticut: Sherman S. Griswold, Leander E. Livermore, Charles A. Burdick, Theodore L. Gardiner, Oliver D. Sherman.

Broad River, South Carolina: John Gregory.

Petersburg, New York: Azor Estee, Thomas R. Maxson.

South Kingston, Rhode Island: Henry Clarke.

Richmond, Rhode Island: Solomon Carpenter, ——— Handel, John Greene.

Rosenhayn, New Jersey: William M. Jones.

Daytona, Florida: Uri M. Babcock.

Woodville, Rhode Island: D. Forbes Beebe, Herbert E. Babcock, Horace Stillman.

CENTRAL ASSOCIATION.

First Brookfield, New York: Henry Clarke, Eli S. Bailey, William B. Maxson, Samuel B. Crandall, Oliver P. Hull, Charles M. Lewis, Stephen Burdick, James Summerbell, Lester C. Rogers, William C. Daland, J. Allison Platts, Henry B. Lewis.

Second Brookfield, New York: Eli S. Bailey, James Bailey, Joshua Clarke, Julius M. Todd, Clayton A. Burdick, Theodore J. Van Horn.

Third Brookfield (West Edmeston), New York: Daniel Coon, Samuel

B. Crandall, Giles M. Langworthy, Lebbeus M. Cottrell, John P. Hunting, Alexander Campbell, J. Bennett Clarke, Clayton A. Burdick, A. Lawrence, Martin Sindall, Madison Harry, Arnold C. Davis, Jr.

DeRuyter, New York: Alexander Campbell, James Bailey, James R. Irish, Thomas Fisher, Charles M. Lewis, Stephen Burdick, Joshua Clarke, Lucius R. Swinney.

Scott, New York: Job Tyler, Orson Campbell, Joel Greene, Russell G. Burdick, H. W. Babcock, Amos W. Coon, J. Bennett Clarke, William M. Jones, James E. N. Backus, Darius K. Davis, Joshua J. White, Franklin O. S. Burdick, J. Allison Platts, Benjamin F. Rogers, John T. Davis.

Adams, New York: Giles M. Langworthy, William Greene, Joel Greene, James Summerbell, George E. Tomlinson, Asa B. Prentice.

First Verona, New York: John S. Kenyon, Charles M. Lewis, Christopher Chester, W. B. Curtis, J. Bennett Clarke, Alexander Campbell, David H. Davis, James E. N. Backus, Herman D. Clarke, Henry L. Jones, Martin Sindall, George W. Lewis.

Second Verona, New York: Elihu Robinson, Alvin A. Lewis, Alexander Campbell, David H. Davis, Charles M. Lewis, Herman D. Clarke, James E. N. Backus, Henry L. Jones, Martin Sindall.

West Edmeston, New York: (See Third Brookfield above.)

Otselic, New York: Ephraim Curtis, Joshua Clarke, David P. Curtis, Halsey Stillman, Thomas Fisher, Walter B. Gillette, Perie (Experience) F. Randolph, Lucius R. Swinney, Orpheus S. Mills, Lebbeus M. Cottrell, Wayland D. Wilcox.

Lincklaen, New York: Sebeus M. Burdick, Thomas E. Burdick, Amos R. Cornwall, E. A. Poole, Thomas Fisher, Amos W. Coon, Perie (Experience) F. Randolph, Orpheus S. Mills, Wayland D. Wilcox.

Watson, New York: William G. Quibel, Elihu Robinson, George J. Crandall, James E. N. Backus, Thomas R. Reed, Henry B. Lewis, Uri M. Babcock, H. Stillman, George W. Lewis.

Preston, New York: David Rogers, Benedict Westcote, Varnum Hull, Joshua Clarke, E. Burdick, David P. Curtis, Alvin A. Lewis, Amos W. Coon, Walter B. Gillette.

Truxton, New York: Alexander Campbell, Russell G. Burdick.

Cuyler, New York: James E. N. Backus, Alvin A. Lewis.

Pinckney, New York: William J. Somes.

Hounsfield, New York: William Greene, Joel Greene, Enoch Barnes.

Norwich, New York: Lester C. Rogers, Amos W. Coon.

WESTERN ASSOCIATION.

First Alfred, New York: Amos Satterlee, Richard Hull, Spencer Sweet, Ray Greene, Hiram Crandall, Daniel Babcock, James R. Irish, Nathan V. Hull, Jonathan Allen, Charles M. Lewis,

Wardner C. Titsworth, Thomas R. Williams, Boothe C. Davis, James L. Gamble, Lester C. Randolph.

Second Alfred, New York: Ray Greene, James H. Cochran, Jared Kenyon, Nathan Wardner, Benjamin F. Rogers, Lucius R. Swinney, Abram H. Lewis, Darwin E. Maxson, James Summerbell, Lester C. Rogers, A. P. Ashurst, Mordecai B. Kelly, Frank E. Peterson.

Independence, New York: Stillman Coon, Sherman S. Griswold, Thomas E. Babcock, Jared Kenyon, Ira L. Cottrell, James E. N. Backus, Herman D. Clarke, Madison Harry, William L. Burdick.

Friendship, New York: John Greene, Walter B. Gillette, Zuriel Campbell, Benjamin F. Robbins, Joel C. West, Leman Andrus, Lewis A. Platts, Benjamin F. Rogers, Charles A. Burdick, Lester C. Rogers, Henry B. Lewis, Mordecai B. Kelly, George B. Shaw, Willard D. Burdick.

First Genesee, New York: Henry P. Greene, Edwin Stillman, James L. Scott, James Bailey, Thomas B. Brown, Morton S. Wardner, George W. Burdick, Sylvester S. Powell, D. Burdett Coon.

Second Genesee, New York: Hiram Cornwall.

Third Genesee, New York: H. P. Greene, Zuriel Campbell, Charles A. Burdick, A. C. West, George J. Crandall, Stephen Burdick, Walter B. Gillette.

West Genesee, New York: William H. Ernst, George B. Kenyon, Judson G. Burdick.

Wirt (Richburg), New York: James L. Scott, Zuriel Campbell, Thomas E. Babcock, Leman Andrus, George J. Crandall, James Summerbell, James E. N. Backus, Byron E. Fisk, Mazzini G. Stillman, A. Lawrence, Orpheus S. Mills, James G. Mahoney.

First Hebron, New York: Rowse Babcock, H. W. Babcock, Samuel R. Wheeler, Herbert E. Babcock, George P. Kenyon, Charles A. Burdick, A. Lawrence.

Hebron Centre, Pennsylvania: George P. Kenyon, Herbert E. Babcock, A. Lawrence.

Hartsville, New York: Hiram Cornwall, Hiram P. Burdick, William C. Kenyon, Darius K. Davis, Uri M. Babcock, Ira L. Cottrell, Darwin E. Maxson, John T. Davis, George B. Shaw, Mordecai B. Kelly.

Scio, New York: Ray Greene, Charles Rowley, Uri M. Babcock, J. L. Bennett, Alvin A. Place, Henry L. Jones, Stephen Burdick.

Portville, New York: Joel C. West, Stephen Burdick, John L. Huffman, Walter B. Gillette, William H. Ernst, Charles A. Burdick, Hiram P. Burdick, Ellis A. Witter, George P. Kenyon, James G. Mahoney.

Andover, New York: Abram H. Lewis, Thomas R. Williams, Jared Kenyon, Ellis A. Witter, Eugene H. Socwell, Joshua Clarke, Lewis A. Platts, Stephen Burdick.

Scio Branch, New York: Charles Rowley.

Bell's Run, Pennsylvania: Charles A. Burdick.

Oswayo, Pennsylvania: Lebbeus M. Cottrell.

Honeoye, Pennsylvania: George J. Crandall, James Summerbell.
Shingle House, Pennsylvania: Hiram P. Burdick, George P. Kenyon, J. G. Mahoney.
Hayfield, Pennsylvania: James Dunn, Isaac Davis, Job Tyler, Thomas B. Brown, Azariah A. F. Randolph, Ray Greene, James R. Irish.
Clifford, Pennsylvania: Jacob Ayars, Amos W. Coon, Julius A. Baldwin.
Fox, Pennsylvania: John Bliss.
Ulysses, Pennsylvania: Rowse Babcock.
Cussewago, Pennsylvania: Azariah A. F. Randolph, James R. Irish, Henry B. Lewis.
Wellsville, New York: Leander E. Livermore, Joshua Clarke, Henry L. Jones, Stephen Burdick.
Hornellsville, New York: Thomas R. Williams, Darwin E. Maxson, Lewis A. Platts, John T. Davis, George B. Shaw, Mordecai B. Kelly, Ira L. Cottrell.
Willing, New York: Charles Rowley.
Clarence, New York: Nathan V. Hull, Leman Andrus, Rowse Babcock, Alvin A. Lewis, Charles A. Burdick.
Darien, New York: Nathan V. Hull.
Pendleton, New York: Leman Andrus, Rowse Babcock, Alvin A. Lewis, Charles A. Burdick.
Richland, New York: Elias Babcock.
Persia, New York: Thomas E. Babcock.
Amity, New York: Rowse Babcock, Charles Rowley.
Wilson, New York: Rowse Babcock.

NORTHWESTERN ASSOCIATION.

Albion, Wisconsin: Thomas E. Babcock, Joshua Clarke, James E. N. Backus, Varnum Hull, Amos R. Cornwall, Simeon H. Babcock, William H. Ernst, Ellis A. Witter.
Berlin, Wisconsin: Julius M. Todd, Russell G. Burdick, Charles A. Burdick, L. C. Jacobs, M. B. True, Alexander McLearn, W. W. Ames, D. Burdett Coon, Eli F. Loofboro, Charles S. Sayre, Herbert C. Van Horn.
Cartwright, Wisconsin: Eugene H. Socwell, Amos W. Coon, R. Trewartha.
Coloma, Wisconsin: H. W. Babcock, Urial Farmin, Alexander McLearn, Joseph W. Morton, W. W. Ames, Julius M. Todd, D. Burdett Coon, Eli F. Loofboro, Charles S. Sayre.
Dakota, Wisconsin: George C. Babcock, Hamilton Hull, C. P. Rood, Oscar Babcock.
Dane County, Wisconsin: Oliver P. Hull.
Marquette, Wisconsin: Julius M. Todd, Eli F. Loofboro, Charles S. Sayre, Herbert C. Van Horn.
Milton, Wisconsin: Stillman Coon, D. Babcock, Zuriel Campbell, Varnum Hull, William C. Whitford, Oliver P. Hull, Darwin

E. Maxson, Lester C. Rogers, Elston M. Dunn, Lewis A. Platts.
Milton Junction, Wisconsin: Nathan Wardner, George W. Hills, George W. Burdick, George J. Crandall.
Rock River, Wisconsin: Varnum Hull, James C. Rogers, Edward B. Saunders, William C. Whitford, R. Bertrand Tolbert, Edgar D. Van Horn.
Utica, Wisconsin: Zuriel Campbell, Russell G. Burdick, Asa B. Prentice, Benjamin F. Rogers, George W. Burdick, Varnum Hull, Franklin O. S. Burdick, Sanford L. Maxson, Mazzini G. Stillman, Nathan Wardner, Ellis A. Witter, Simeon H. Babcock.
Walworth, Wisconsin: Oliver P. Hull, Charles M. Lewis, Solomon Carpenter, Lebbeus M. Cottrell, William B. Maxson, James Bailey, Leander E. Livermore, Oscar U. Whitford, Alexander McLearn, Simeon H. Babcock, Sanford L. Maxson.
Fredonia, Ohio: Rolean Reynolds.
Jackson Centre, Ohio: Simeon Babcock, Maxson Babcock, Hamilton Hull, Simeon H. Babcock, Varnum Hull, John L. Huffman, Lely D. Seager, Willard D. Burdick, Alonzo G. Crofoot.
Northampton, Ohio: Simeon H. Babcock.
Pike, Ohio: Simeon H. Babcock, Samuel F. Randolph, James R. Irish.
Port Jefferson, Ohio: Lewis A. Davis, Joshua Hill, John Davis.
Stokes, Ohio: Joshua Hill, Simeon Babcock.
Chicago, Illinois: Oscar U. Whitford, Joseph W. Morton, Lester C. Randolph, Mordecai B. Kelly.
Bethel, Illinois: Robert Lewis, Calvert W. Threlkeld.
Enon, Illinois: J. R. Cagle, W. F. Vancleve, W. Donnell.
Farina, Illinois: Charles M. Lewis, Leman Andrus, Oscar U. Whitford, Wardner C. Titsworth, William H. Ernst, Charles A. Burdick, John L. Huffman, Lely D. Seager.
Farmington, Illinois: Samuel Davidson, Lewis A. Davis, James Hill, L. D. Ayars.
Forest and Union, Illinois: A. W. Rogers, J. B. Nofsinger.
Harrisburg, Illinois: Calvert Threlkeld.
Pleasant Hill, Illinois: Mordecai B. Kelly, Sr., Lebbeus M. Cottrell, J. A. Millikin, E. Dilday.
Raleigh, Illinois: Calvert W. Threlkeld, Frederick F. Johnson.
Southampton, Illinois: James C. Rogers, Anthony Hakes, Nathan Wardner, George J. Crandall, Henry B. Lewis, William H. Ernst, George M. Cottrell, Stephen Burdick, R. Bertrand Tolbert.
Stone Fort, Illinois: W. F. Vancleve, Robert Lewis, Frederick F. Johnson.
Villa Ridge, Illinois: Lebbeus M. Cottrell, A. C. Ainger, John P. Hunting.
Alden (Carlston), Minnesota: Oliver P. Hull, David P. Curtis, James E. N. Backus, Herbert E. Babcock, William H. Ernst.
Dodge Centre (Wasioja and Ashland), Minnesota: P. S. Crandall, Oliver P. Hull, Joel C. West, Henry B. Lewis, Zuriel Campbell,

George M. Cottrell, Samuel R. Wheeler, Herman D. Clarke, J. H. Hurley.

Isanti, Minnesota: Andrew Carlson.

New Auburn, Minnesota: Benjamin F. Rogers, H. W. Babcock, James E. N. Backus, Alonzo G. Crofoot, John T. Davis, Eugene H. Socwell.

Transit, Minnesota: H. W. Babcock.

Trenton, Minnesota: P. S. Crandall, Joel C. West, Ambrose C. Spicer, James E. N. Backus.

Farnam, Nebraska: Herbert C. Van Horn.

Long Branch, Nebraska: Benjamin Clement, Uri M. Babcock, E. S. Eyerly, John T. Davis, Darius K. Davis.

Orleans, Nebraska: H. E. Babcock.

North Loup, Nebraska: Oscar Babcock, George J. Crandall, Joseph W. Morton, J. H. Hurley, Ellis A. Witter.

Walnut Creek, Nebraska: Herbert E. Babcock.

Carlton, Iowa: Maxson Babcock, John T. Davis, Eugene H. Socwell, Leon D. Burdick, Herman D. Clarke.

Grand Junction, Iowa: Eugene H. Socwell.

Welton, Iowa: Lewis A. Davis, Charles A. Burdick, T. A. Maxson, Benjamin Clement, Varnum Hull, Henry B. Lewis, John T. Davis, J. H. Hurley, Theodore J. Van Horn, Eugene H. Socwell, George W. Burdick.

Marion, Kansas: Samuel R. Wheeler, Madison Harry.

Nortonville (Pardee), Kansas: Azariah A. F. Randolph, Samuel R. Wheeler, Joshua J. White, George M. Cottrell, Julius M. Todd, George W. Hills.

Big Sioux, South Dakota: Martin Olsen.

Big Springs, South Dakota: Peter Ring.

Daneville, South Dakota: C. Swendson.

Dell Rapids, South Dakota: Peter Nelson.

Pleasant Grove, South Dakota: Darius K. Davis.

Wood Lake: C. J. Sindall.

Boulder, Colorado: Samuel R. Wheeler.

Calhan, Colorado: Orville D. Williams.

Taney, Idaho: Orville D. Williams, Seth I. Lee.

Talent, Oregon: K. D. Jones.

Riverside (Colony Heights), California: John T. Davis.

Dow Creek: William Lockard.

SOUTHEASTERN ASSOCIATION.

Black Lick, West Virginia: Marcus E. Martin, Darwin C. Lippincott.

Conings (Bear Fork), West Virginia: Samuel D. Davis, Orpheus S. Mills, Lely D. Seager, Riley G. Davis, James B. Davis.

Copen, West Virginia: Samuel D. Davis.

Greenbrier, West Virginia: Lewis F. Randolph, Jacob Davis, Samuel

D. Davis, Hiram P. Burdick, Marcus E. Martin, Riley G. Davis, Darwin C. Lippincott, David W. Leath.

Lost Creek, West Virginia: John Davis, Zebulon Maxson, Richard C. Bond, David Clawson, Charles A. Burdick, John L. Huffman, Lucius R. Swinney, Lely D. Seager, William L. Burdick, and Mazzini G. Stillman.

Middle Island, West Virginia: Ezekiel Bee, James B. Davis, Hiram P. Burdick, Marcus E. Martin, Darwin C. Lippincott, David W. Leath.

North Fork of Hughes River, Virginia: Lewis Bond.

Ritchie, West Virginia: James B. Davis, Jacob Davis, Lewis F. Randolph, Samuel D. Davis, Calvert W. Threlkeld, Henry B. Lewis, Orpheus S. Mills, William H. Brown, Lely D. Seager, Riley G. Davis.

Roanoke (West Fork), West Virginia: Samuel D. Davis, Lewis F. Randolph, Marcus E. Martin, Mazzini G. Stillman.

Salem (New Salem), West Virginia: Jacob Davis,[1] John Davis, Peter Davis, David Clawson, Jacob Davis, Samuel D. Davis, John L. Huffman, Sanford L. Maxson, Theodore L. Gardiner, Lely D. Seager, George W. Lewis, Ellis A. Witter.

Salemville, Pennsylvania: George B. Kagarise, Samuel D. Davis, Lely D. Seager, Darwin C. Lippincott, David W. Leath.

South Fork of Hughes River (Pine Grove), West Virginia: Asa Bee, Ezekiel Bee, Marcus E. Martin, Alpheus A. Meredith.

West Fork River, Virginia: Isaac Morris, William Davis.

West Union, West Virginia: Marcus E. Martin, Samuel D. Davis.

Woodbridgetown, Pennsylvania: Samuel Woodbridge.

SOUTHWESTERN ASSOCIATION.

Attalla, Alabama R. S. Wilson.

Crowley's Ridge, Arkansas: William H. Godsey, Gideon Henry F. Randolph.

De Witt, Arkansas: James F. Shaw, J. L. Hull.

Fouke, Arkansas: J. F. Shaw, Gideon Henry F. Randolph.

Gentry, Arkansas: J. H. Hurley.

Texarkana, Arkansas: James F. Shaw, C. G. Beard, Gideon Henry F. Randolph.

Flat Woods, Louisiana: R. S. Wilson.

Hammond, Louisiana: George W. Lewis, George M. Cottrell, Charles S. Sayre.

Hewitt Springs, Louisiana, R. B. Hewitt, George W. Lewis.

Brookfield, Missouri: George C. Babcock.

Corinth, Missouri: L. F. Skaggs.

Providence, Missouri: W. K. Johnson, L. F. Skaggs.

1. He came to Virginia with the church from Shrewsbury, New Jersey, and may be termed Jacob Davis 1st, and the other Jacob Davis named among the pastors of this and other churches of this association, Jacob Davis 2d.

Delaware, Missouri: G. Hurley, S. W. Rutledge, T. J. Helm, L. F. Skaggs.
Bulcher, Texas: J. S. Powers.
Eagle Lake, Texas: Frank M. Mayes, L. M. Brown, M. F. Whateley.
Little Prairie, Texas: J. L. Hull, William H. Godsey.
Rose Hill, Texas: Frank M. Mayes.
Rupee, Texas: M. F. Whateley.
Elks, Indian Territory: John Killan.
Winthrop: L. W. Mitchell.

FOREIGN.

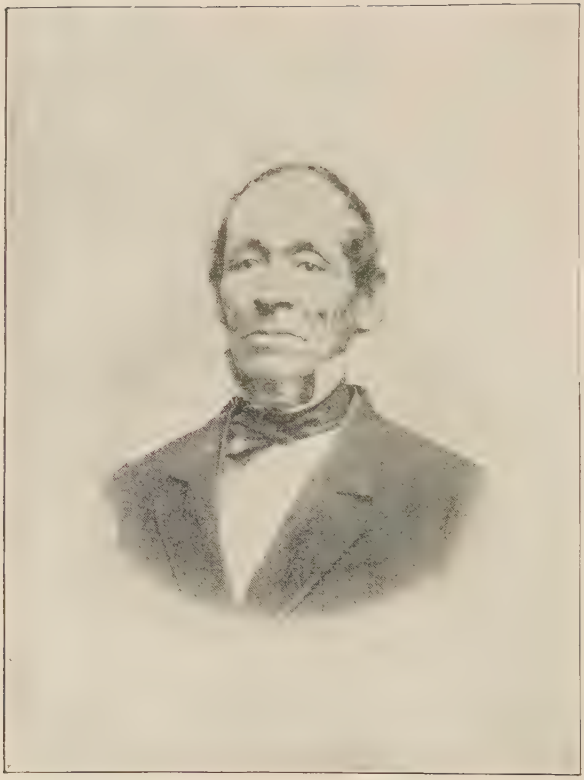
Mill Yard, London, England: John Trask, Peter Chamberlen, John James, William Sellers, Henry Soursby, John Savage, John Maulden, Robett Cornthwaite, Daniel Noble, Peter Russell, William Slater, William H. Black, William C. Daland.
Natton, Gloucestershire, England: John Cowell, John Purser, Edmund Townsend, Philip Jones, Thomas Hiller, Henry Matty, John Francis, Thomas Wilkinson.
Burton-on-Trent, Derbyshire, England: William Witt.
Leominster, Hertfordshire, England: John Toombs, Joseph Stennett (?).
Hexham, Northumberland, England: Thomas Tillam.
Dorchester, Dorsetshire, England: Thomas Cox.
Norwich, Norfolk, England: Theophilus Brabourne.
Colchester, Essex, England: Thomas Tillam.
Bell Lane, London, England: John Belcher, Henry Coke.
Dorchester Jail, Dorsetshire, England: Francis Bampfield.
Salisbury, Wiltshire, England: Francis Bampfield.
Pinner's Hall, Broad St., London, England: Francis Bampfield, Edward Stennett, Joseph Stennett, Edmund Townsend, Thomas Whitewood, Samuel Stennett, Robert Burnside, John B. Shenstone.
Sherbourne, Dorsetshire, England: Francis Bampfield.
Port Bannatyne, Isle of Bute, Scotland: Donald Macarthur.
Birmingham, No. 1, England: Thomas Wilson.
Birmingham, No. 2, England: James Steward.
Londonderry, Ireland: William Wilson.
Tyrone, Ireland: John Buchannan.
Banagher, Kings County, Ireland: Charles Monk.
Westmancote, Worcestershire, England: John Miller, John Miles.
Glasgow, Scotland: Nathan Wardner.
Belfast, Ireland: Nathan Wardner.
Shanghai, China: Chau Chung Lau, David H. Davis.
Haarlem, Holland: Gerard Velthuysen.
Rotterdam, Holland: F. J. Bakker, A. Schouten.
Asaa, Denmark: A. C. Christenson.
Harberg, Germany: Joseph Hart.
Ayan Maim, Gold Coast, West Africa: Joseph Ammokoo.
Plainfield, Cholo, British Central Africa: Stephen Luwayo.

A LIST OF LIVING SEVENTH-DAY BAPTIST MINISTERS.

Ammokoo, E. G. A., Ayan Maim, Salt Pond, Gold Coast, West Africa.
Ashurst, A. P., Hammond, Louisiana.
Babcock, H. E.,
Babcock, Oscar,
Babcock, Simeon H., Little Genesee, New York.
Baker, J. M., Manchester, North Carolina.
Bakker, F. J., Asaa, Denmark.
Biggs, John H.,
Bond, Ahva J. C., Milton Junction, Wisconsin.
Bond, Richard C., Milton Junction, Wisconsin.
Burdick, A. C.,
Burdick, Charles A., Farina, Illinois.
Burdick, Clayton A., Westerly, Rhode Island.
Burdick, Franklin O. S., Boulder, Colorado.
Burdick, George W., Welton, Iowa.
Burdick, Judson G., Berlin, New York.
Burdick, Willard D., Farina, Illinois.
Burdick, William L., Ashaway, Rhode Island.
Clarke, J. Bennett, Alfred, New York.
Coon, D. Burdett, Shiloh, New Jersey.
Cottrell, Herbert L., Alfred, New York.
Cottrell, Ira Lee, Alfred Station, New York.
Cottrell, Lebbeus M., Alfred, New York.
Crofoot, Alonzo G., Independence, New York.
Daland, William C., Milton, Wisconsin.
Davis, Alva L., Verona, New York.
Davis, Boothe Colwell, Alfred, New York.
Davis, David H., Shanghai, China.
Davis, Darius K., Jackson Centre, Ohio.
Davis, H. Eugene, Lieu-oo, China.
Davis, John T., Garwin, Iowa.
Davis, Riley G., West Edmeston, New York.
Davis, Samuel H., Westerly, Rhode Island.
Davis, Wilburt, Farnam, Nebraska.
Ernst, William H., Gentry, Arkansas.
Gardiner, Theodore L., Plainfield, New Jersey.
Hills, George W., Salem, West Virginia.
Hinman, H. H., Oberlin, Ohio.
Hull, J. L., Little Genesee, New York.
Jerue, John,
Johnson, Frederick F., Stone Fort, Illinois.
Jordan, Henry N., Dunellen, New Jersey.
Kelly, Mordecai B., Nortonville, Kansas.
Kenyon, George P., Shingle House, Pennsylvania.

King, Simon E., Salemville, Pennsylvania.
Leath, David W., Attalla, Alabama.
Lee, Seth I., Fouke, Arkansas.
Lewis, Abram Herbert, Plainfield, New Jersey.
Lewis, George W., Milton Junction, Wisconsin.
Lewis, Robert, Stone Fort, Illinois.
Lippincott, Darwin C., Jackson Centre, Ohio.
Livermore, Leander E., Lebanon, Connecticut.
Loofboro, Eli F., Riverside, California.
Main, Arthur E., Alfred, New York.
Maxson, Sanford L., Kingfisher, Oklahoma.
Millikin, J. A.,
Mills, Orpheus S., Milton Junction, Wisconsin.
Newton, D. N.,
Newton, R.,
Peterson, Frank E., Edelstein, Illinois.
Platts, Lewis A., Milton, Wisconsin.
Potter, Andrew J., Waterford, Connecticut.
Randolph, Gideon Henry F., Fouke, Arkansas.
Randolph, Lester C., Alfred, New York.
Randolph, Lewis F., Hopkinton, Rhode Island.
Rogers, Benjamin F., Alfred, New York.
Saunders, Edward B., Ashaway, Rhode Island.
Saunders, Earl P., Ashaway, Rhode Island.
Sayre, Charles S., Dodge Centre, Minnesota.
Seager, Lely D., New Milton, West Virginia.
Seeley, George, Moncton, N. B., Canada.
Shaw, Edwin, Plainfield, New Jersey.
Shaw, George B., North Loup, Nebraska.
Shaw, James F., Fouke, Arkansas.
Sherman, Oliver D., Richburg, New York.
Socwell, Eugene H., Anoka, Minnesota.
Stillman, Horace, Ashaway, Rhode Island.
Stillman, Mazzinni G., Walworth, Wisconsin.
Sutton, Erlo E., Rockville, Rhode Island.
Van Horn, Edgar D., New York City.
Van Horn, Herbert C., Lost Creek, West Virginia.
Van Horn, Theodore J., Albion, Wisconsin.
Velthuysen, Gerard, Sr., Haarlem, Holland.
Webster, A. E., Alfred, New York.
Wheeler, Samuel R., Boulder, Colorado.
White, Joshua Judson, Hamilton, Ontario, Canada.
Whitford, William C., Alfred, New York.
Wilcox, Wayland D., Alfred, New York.
Wing, L. A., DeRuyter, New York.
Witter, Ellis A., Adams Center, New York.

CATALOGUE
OF PUBLICATIONS



DEACON JOHN MAXSON.

See *Biographical Sketches*, p. 1361.

A CATALOGUE OF SEVENTH-DAY BAPTIST PUBLICATIONS

Compiled from an article written by Rev. Stephen Burdick, and published in 1892 in the Jubilee Papers, and from material gathered by Arthur L. Titsworth, as referred to on page 457, with additions by Rev. Edwin Shaw.

This catalogue does not contain the annual reports of the Seventh-day Baptist General Conference, 1802-1902, nor the reports of the denominational associations, nor the reports of the various societies of the denomination, nor the catalogues and other publications of the academies, colleges and university connected with the denomination, nor the books and other published writings of Seventh-day Baptist men and women, unless the nature of the publication was religious or of historical interest to the denomination.

Copies of nearly all of these publications, together with those in this catalogue may be found in the libraries of Alfred University, Milton College, Salem College, and at the headquarters of the American Sabbath Tract Society.

In compiling the catalogue of tracts there have been just a few repetitions, owing to the fact that the same tract has been published in two or more series; but this has been avoided so far as posssible; and the tracts have been arranged in the series best adapted for the purpose. Wherever known the date of the first publication has been given and also the name of the writer.

It was impossible for the compiler to find copies of many of the tracts, at the time the work was done.

PERIODICALS

The Seventh-day Baptist Missionary Magazine.

In September, 1820, at the General Conference, Elder Wm. B. Maxson presented a proposition for the publication of a periodical to be known as *The Seventh-day Baptist Missionary Magazine,* and with it a form of subscription, as a measure to provide for the expense of publication. The propo-

sition was referred by the Conference to its Missionary Board, which favored the proposed publication and proceeded at once to put the plan in operation by appointing Henry Clarke Jr., Eli S. Bailey and Wm. B. Maxson, editors. The first number of *The Seventh-day Baptist Missionary Magazine* was issued in August, 1821. It was a quarterly and in magazine form. Its objects, as set forth in the preliminary address, may be briefly stated as follows: To extend the knowledge of the Seventh-day Baptists and call attention to their distinctive doctrine and practice as a Christian people; to publish and circulate religious and missionary information, with the view to promote a consistent religious zeal and activity among the people; to cultivate the spirit of harmony and good-will among all evangelical Christians, and also to unite with others in the effort to uphold and propagate the doctrines of the Gospel. It was true to name, a missionary magazine, containing in its first number, as its first article, after the editorial introduction, an able missionary address from the Board of Directors of the Missionary Society of Alfred, N. Y. It seems probable that the author of this address, and also of the earlier address to the denominations through the General Conference in 1818, was Abel Burdick, of Alfred, N. Y., the secretary of the Board of the Missionary Society of Alfred, and also of the Missionary Board of the Conference. This magazine put on record much valuable matter relating to the early history of the denomination, and served to secure for Seventh-day Baptists an influence among other Christian denominations. Its publication was discontinued at the end of the sixteenth number, September, 1825, the cause of suspension being the great expense of postage and "the delinquency of subscribers." Elders Eli S. Bailey and Wm. B. Maxson were editors during the entire time of its publication; and Henry Clarke Jr., Joseph Clarke, John Davis and Matthew Stillman were associate editors, portions of the time.

The Protestant Sentinel.

At the Conference of 1829, Deacon John Maxson of Homer, N. Y., made a proposition to the Conference to publish a weekly "devoted to subjects of general interest and the

discussion of the distinguishing tenets of the denomination." The Conference appproved the proposed publication and commended it to the denomination. Six months later, April 14, 1830, he issued the first number of *The Protestant Sentinel* at Homer, N. Y. It was the first weekly Seventh-day Baptist periodical established in this country. It was published at Homer four years, when, with the hope of increasing its patronage it was moved to Schenectady, N. Y., where it was published two years. It was again moved to DeRuyter, N. Y., and here, after several suspensions, it was discontinued May 21, 1839. It met a need which had long been felt, and its discontinuance was the source of sincere regret.

The Seventh-day Baptist Register.

At the Conference in 1839, a committee appointed to take into consideration the publication of a denominational paper, reported as follows: "That from the consideration of all the facts in our possession, we recommend that the brethren at DeRuyter be advised to immediately issue a prospectus for a paper, provided that a permanent publication can be secured to the denomination—if not, that the same be recommended to brethren in New Jersey and New York, providing that the pecuniary responsibility rest on those publishing the same." According to this recommendation a company of brethren of DeRuyter, N. Y., commenced the publication at that place, March 10, 1840, of a weekly paper, *The Seventh-day Baptist Register,* with Rev. Joel Greene and Rev. Alexander Campbell, editors. At the end of the first year's publication and the beginning of the second volume, Rev. James Bailey became editor and proprietor, and continued its publication, with general satisfaction to the patrons, until the end of the fourth volume, when, with a view to the transfer of its subscription list to a company of brethren who proposed the publication of a denominational paper in New York City, it was discontinued. While as a business enterprise it did not return very generous compensation, it paid expenses.

The Sabbath Recorder.

A company of eleven brethren of New York City and

New Jersey took upon themselves the responsibility of publishing the denominational paper, pledging themselves to the amount of $50 each to meet any deficiency which might arise the first year. Under this arrangement, the first number of *The Sabbath Recorder* was issued in New York City, June 14, 1844, with Geo. B. Utter, editor and financial agent. It received at the Conference the same year most cordial approval. The income did not meet the expense of publication the first year, but the deficiency was met by the eleven brethren. The pledges were renewed, but after the first year, while under the direction of these brethren, until the end of the fifth volume, the paper paid the expense of publication. Though in its purpose and management essentially denominational, there developed a somewhat general desire to make its proprietorship more denominational. Accordingly, in the autumn of 1848, a committee of brethren, appointed by the Eastern, Central and Western Associations, met at New Market, N. J., to take into consideration "the need of a more ample and permanent publishing organization." After mature deliberation it was decided that a society to be known as "The Seventh-day Baptist Publishing Society" should be organized; and May 23, 1849, in New York, the organization was completed by the adoption of the constitution and the election of officers. Satisfactory arrangements were made with the former publishers and at the end of the fifth volume the *Sabbath Recorder* was transferred to The Seventh-day Baptist Publishing Society. Geo. B. Utter was editor and general agent, and Thomas B. Brown, associate editor. The paper was a most worthy representative of the Seventh-day Baptist denomination, and had good standing and influence among the religious periodicals of its time. At the end of the thirteenth volume, 1857, Mr. Utter retired from the editorial and business management, under some pecuniary embarrassments, chiefly due to the delinquency of subscribers. Its publication was continued under the management of a committee appointed by the Board of the Publishing Society until September, 1861, with W. B. Maxson as editor, when, by a vote of the society, it was transferred to an association of responsible brethren. These brethren had proposed to take

the paper and its assets and liabilities and continue its publication "by an association or by an individual, or by individuals approved by themselves." It was by these brethren transferred by sale to Geo. B. Utter, in 1862, who as editor and proprietor published it at Westerly, R. I., until the middle of the twenty-eighth volume, June, 1872.

When the business of the American Sabbath Tract Society was revived and enlarged under the management of an executive board located at Brookfield, N. Y., and vicinity, that board soon felt the need of better facilities for publication. It therefore decided to canvass the denomination for funds with which to establish a publishing house, with a view to the efficient prosecution of Sabbath reform work, and facilities for other publications. Sufficient encouragement having been received, the *Sabbath Recorder* was purchased from Mr. Utter, and beginning with the last half of the twenty-eighth volume, June, 1872, it has been continuously published under the auspices of the American Sabbath Tract Society, at the society's publishing house in Alfred Center, N. Y., and since 1895 at Plainfield, N. J. Rev. N. V. Hull was appointed editor, and D. R. Stillman general agent. Brother Hull continued as editor until his death in September, 1881. The board of the society, as a temporary provision, called Stephen Burdick, one of its members, to the editorship until the meeting of the board immediately following the annual session of the society. At that session the location and personnel of the board was changed to Plainfield, N. J., and vicinity; and by the action of the members of the former board, the incoming board found itself free from any embarrassment in regard to the editorial management of the *Recorder*. This board, at its first meeting, appointed a non-resident editorial corps, consisting of the Rev. L. A. Platts, the Rev. L. R. Swinney, the Rev. A. B. Prentice, the Rev. E. M. Dunn, and the Rev. D. E. Maxson. These brethren contributed from week to week to the columns of the *Recorder* able and interesting articles, and were paid for the same at the rate of one dollar per article.

This arrangement continued until October 1, 1882, when the Rev. L. A. Platts entered upon the duties of editor-in-

chief. When he resigned to take a professorship in the theological department of Alfred University in 1893, the Rev. L. E. Livermore became editor. Because of ill health he resigned, and the Rev. A. H. Lewis has been the editor since March 1, 1898. The editors have been ably assisted by contributing and corresponding editors. Among them at various times were the Rev. W. C. Titsworth, the Rev. L. C. Randolph, the Rev. A. E. Main, the Rev. W. C. Whitford, the Rev. W. C. Daland, the Rev. H. D. Clarke, Prof. W. C. Whitford, Prof. Edwin Shaw, the Rev. O. U. Whitford, Mary Bailey, Mrs. Rebecca T. Rogers, Prof. Wm. A. Rogers, Rev. H. H. Baker, and others.

The Seventh-day Baptist Memorial.

In 1851, under the auspices of The Seventh-day Baptist Publishing Society, Lucius Crandall, Walter B. Gillette and Thomas B. Stillman were appointed an editorial committee to publish, at their discretion, a denominational magazine; and, accordingly, a magazine was issued under the name of *The Seventh-day Baptist Memorial,* January, 1852. It was published quarterly at the office of the *Sabbath Recorder* in New York City, and was continued through three years, 1852-53-54. It put on record much valuable historical, biographical and statistical matter relating to the early history of the denomination.

The Sabbath Outpost.

The first number of the *Sabbath Outpost* was issued at Texarkana, Ark., by the Southwestern Publishing Association, January, 1888, Eld. J. F. Shaw and Eld. J. S. Powers, editors. It was a four-page monthly, "family and religious paper, devoted to Bible study, mission work, and Sabbath reform." After the founding of the Seventh-day Baptist colony of Fouke, Ark., it was moved to that place in 1890. In 1891, S. I. Lee became one of the editors. The *Outpost* did a good work on that field.

The Sabbath Chronicle.

N. O. Moore, a resident of Chicago, and convert to the

Sabbath from the Presbyterians, commenced in Chicago, in 1881, the publication of *The Sabbath Chronicle,* "an independent journal devoted to the discussion of the Sabbath question; taking cognizance of the Bible doctrine on the subject; noting Sunday laws and Sunday legislation in general; watching the interests of religious toleration, and seeking to stir up honest inquiry both in the Church and out of it." Through failure of support it was discontinued after several interesting numbers.

Missionary Reporter.

In January, 1883, the first number of the *Missionary Reporter* was issued at Westerly, R. I., under the auspices of the Seventh-day Baptist Missionary Society, and devoted to home and foreign missions. A. E. Main was editor and agent. There was, however, a somewhat general feeling that the matter contained in the *Reporter* should be published in the *Recorder,* and the *Reporter* was discontinued in 1885.

Sabbath Vindicator.

The editor was Geo. B. Utter, who wrote most of the matter of the early issues. Published for a time beginning about 1842. Reprints were used as a tract.

SABBATH-SCHOOL PUBLICATIONS.

At the Conference in 1836, Alexander Campbell, Wm. B. Maxson and John Davis were appointed a committee to prepare and publish a question-book for the use of Sabbath schools; and in 1837 an edition of 2,000 copies was issued and came into very general and satisfactory use. The book was compiled by Wm. B. Maxson.

The Sabbath-school Visitor.

The Board of the Seventh-day Baptist Publishing Society began the publication of *The Sabbath-school Visitor,* in January, 1851, with Geo. B. Utter as editor. In the following September it had reached a circulation of 1,500, a self-sustaining basis. It was under the editorial management of Mr. Utter until the close of the eighth volume, December, 1857;

and then came under the supervision of the editorial committee of the publishing board until the close of the tenth volume, December, 1860, when it was discontinued.

The Sabbath-school Paper.

This paper was edited and published by G. B. Utter, Westerly, R. I., in 1863 and 1864.

Sabbath-school Gem.

The Rev. J. E. N. Backus, assisted by his efficient wife, edited and published the *Sabbath-school Gem*, at DeRuyter, Port Lyden, and Scott, N. Y., and Albion, Wis., in 1861, 1862, 1868-74. It won favor; its receipts paid cash expenses; and from time to time it was endorsed by the Conference.

The Bible Scholar.

Twelve brethren of Alfred Center, N. Y., formed an association for the publication of a Sabbath-school paper; and the *Bible Scholar* was issued as a monthly for two years, beginning August, 1877, with O. D. Sherman as editor. It was taken by forty-eight Sabbath schools; reached a circulation of nearly 1,600; the income paid, or very nearly paid, the expense; and it was an interesting paper.

Our Sabbath Visitor.

Chiefly through the interest and generosity of Mr. and Mrs. E. S. Bliss a Sabbath-school weekly paper was started in March, 1882. It was called *Our Sabbath Visitor* and was published under the auspices of the Sabbath School Board of the General Conference. Among those connected with the editorial management of the paper have been Geo. H. Babcock, Miss E. Lua Clarke, Miss Flora F. Randolph, Miss Laura Randolph, Mrs. L. T. Stanton, Miss Anna S. Davis and Miss Edna A. Bliss. From 1888 to 1902 it was issued from the printing establishment of Mr. Bliss, Alfred Center, N. Y. In February, 1902, the paper was purchased by the Sabbath School Board and its name was changed to *The Sabbath Visitor*. It is now printed for the board by the American Sabbath Tract Society at Plainfield, N. J., with Miss Ernestine C. Smith as editor and Mrs. H. M. Maxson consulting editor.

The Sabbath School Journal.

By approval of Conference the Sabbath School Board began, in 1874, the publication of a magazine designed for the use of superintendents, teachers and advanced scholars. The editors were D. E. Maxson and L. A. Platts. It was discontinued in December, 1874, and essentially the same material was published in the *Sabbath Recorder* week by week.

For several years a four-page monthly leaflet called *Lesson Paper* was also published.

Helping Hand.

Largely through the efforts of A. E. Main, who was editor the first year, a quarterly magazine called the *Helping Hand,* mainly devoted to the exposition of the International Sunday School Lessons was started in 1885. In 1886 L. A. Platts became managing editor, much of the work being contributed by various writers in the denomination. At the present time it is managed by the Sabbath School Board with Prof. W. C. Whitford, of Alfred University, as editor, and is printed at Plainfield, N. J., by the American Sabbath Tract Society.

SABBATH REFORM PERIODICALS.

The Sabbath Outlook.

The *Outlook* began April, 1882, as a monthly publication of the American Sabbath Tract Society. Its editors were A. H. Lewis and C. D. Potter; and it was devoted to general reform, Christian culture, and questions of Sabbath observance and temperance; and announced itself to be undenominational.

Its plan seemed to be to reach its real object as a Sabbath-reform paper by careful approaches along the lines of religious thought, including a better Sabbath observance; thus preparing the minds of its readers for a more unprejudiced consideration of the Bible doctrine of the Sabbath.

About fifty thousand copies of each issue were printed, and gratuitously sent out, as a missionary method for disseminating God's Sabbath truth.

In 1884 it took the name *The Outlook and Sabbath Quarterly* and its articles became more direct in their relation to the Sabbath question. Its discussions were historical, ethical and biblical, and it was chiefly designed to reach the religious teachers of the land. In 1892 it was changed in some important particulars, with a view to adapting much of its matter to the circumstances of the busy middle classes of readers. It was also changed from a quarterly to a monthly, and took the name *The Sabbath Outlook*.

In June, 1893, it was decided to make it more evangelistic in its mission and to publish a weekly editon of 10,000. About one-half of the new issue was devoted to bright, crisp, practical, evangelical truths, and a similar space to Sabbath truth. It was therefore named *The Evangel and Sabbath Outlook*. At the request of the Tract Board Rev. F. E. Peterson was employed by the Missionary Board to edit the evangelical department, Dr. A. H. Lewis continuing to edit the department of Sabbath reform. Regular editions were sent to *Sabbath Recorder* subscribers, the depositories and Baptist clergymen. This new paper absorbed the *Sabbath Outlook* and the *Reform Library*.

In June, 1897, its publication was suspended, the work being continued by the introduction of a page in the *Sabbath Recorder* devoted to Tract Society work edited by Rev. A. H. Lewis, and a page on Missions edited by Rev. O. U. Whitford, who had been associate editor of the *Evangel and Sabbath Outlook* during the last few months of its publication.

The Sabbath of Christ.

The Sabbath of Christ is published monthly, beginning January, 1902, "pleading for the restoration of the Sabbath according to the standard set by Christ, Lord of the Sabbath."

The Light of Home.

The Light of Home began at the Tract Society's publishing house, Alfred Center, N. Y., July, 1885, edited by A. H. Lewis and C. D. Potter as a companion Sabbath reform paper of the *Outlook*, and with special reference to circu-

lation among the laity. During the first year 115,000 copies were sent out. Only five thousand copies were published the second year, and of these nearly one-half were sent into the homes of Seventh-day Baptists.

The third year a different class of readers were provided for by securing, through Seventh-day Baptist members of the Woman's Christian Temperance union, the names of 40,000 or more Christian women, members of that organization. Over 50,000 copies of the *Light of Home* were sent out that year—and over 37,000 copies of each issue from July, 1888, until January, 1889, when its publication was discontinued.

The Seventh-day Baptist Quarterly.

The Seventh-day Baptist Quarterly, beginning January, 1884, was a 128-page magazine published by the American Sabbath Tract Society, and edited by W. C. Whitford, president of Milton College, Wis. Its object was the publication and preservation of biographical and historical matter, and also of papers of special and permanent value.

It was discontinued at the close of the first year because the receipts were insufficient to pay the cost of publication.

Evangelii Budbarare (Evangelii Härold).

The Evangelii Härold (Gospel Messenger), a publication of the American Sabbath Tract Society, was a monthly paper, printed in the Swedish language, and edited by L. A. Platts and O. W. Pearson.

It was an evangelical Sabbath-reform publication designed for the Swedish population of the West and Northwest, and had a circulation of from 1,000 to 1,500 copies monthly. It was published under this name from 1885 to the close of 1889. In 1890 its name was changed to *Evangelii Budbarare* (Gospel Message), and it was edited by a committee consisting of L. A. Platts, chairman; O. W. Pearson, secretary; Andrew Carlson, Peter Sorenson and J. W. Morton.

Since that time it has been printed in Chicago at a Swedish printing office, under the direct supervision of O. W. Pearson.

Eduth le Israel.

Eduth le Israel (Witness to Israel), published under the auspices of the American Sabbath Tract Society, and edited by the Rev. Ch. Th. Lucky, was a monthly magazine printed in the Hebrew language and designed for the educated Jews. It was evangelical, its object being the exposition of the Hebrew Scriptures in their relation to Christ and the New Testament. Its rather irregular issue commenced in September, 1888, and closed in October, 1890. Its editor having returned to Austria, he, assisted by others, published a few numbers of it in that country.

The character of the paper was highly commended by men competent to judge of its merits, among whom was Prof. Delitzsch, who bore willing testimony to its scholarship and Christian spirit.

The Peculiar People.

The publication of *The Peculiar People* was begun in New York, April, 1888, by H. Friedlaender, a Sabbath-keeping Christian Jew, who was assisted by Ch. Th. Lucky. The death of Mr. Friedlaender occurred about a year later, and the American Sabbath Tract Society assumed its publication, beginning April, 1889, with Wm. C. Daland as editor.

It was a Christian monthly magazine devoted to Jewish interests, political, social, literary and religious. In 1894 Rev. S. S. Powell and Prof. W. C. Whitford were added to the editorial staff. Lack of funds for this special work caused its discontinuance at the close of 1898.

SEVENTH-DAY BAPTIST PUBLICATIONS IN HOLLAND.

The first number of *De Boodschapper* (The Messenger in the service of the Lord Jesus), was published Nov. 24, 1876. Bro. Velthuysen says, "I myself was the owner and editor. Love for truth and the neighbors compelled me to publish the paper, after expecting and looking long in vain that Baptist brethren who were more able to do so, would do it. I lost almost all subscriptions when I declared myself not longer a Sunday man, but a Sabbath-keeper. Till March 24, 1881, my weekly was regularly published. Then

after some intermission *De Boodschapper* appeared as a monthly, and since Jan. 1, 1882, has been published regularly." It is the only Seventh-day Baptist periodical in Holland.

The little tract society called Berea, with Eld. Velthuysen at its head as editor and publisher, has issued and distributed thousands of tracts of sixty or more different heads and upon a variety of themes—gospel, temperance, Sabbath, baptism, social purity, etc.

BOOKS AND TRACTS.

A History of the Sabbatarians or Seventh-day Baptists of America, by the Rev. Henry Clarke, pastor of the First Seventh-day Baptist Church of Brookfield, N. Y., was published in 1811.

The Conference in 1826 received from the Rev. Robert Burnside, of London, a copy of his book, *Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath,* and it was re-published here in 1827, by Joseph Stillman of Schenectady.

Carlow's defense of the Sabbath was first published in London in the year 1724, under the title of *Truth Defended,* etc., and was republished by the Tract Society in 1847. A copy also seems to have found its way to America from which an edition was printed at Stonington, Conn., in 1802. The work is characterized by a spirit of evangelical piety and earnestness.

The Royal Law Contended for. Edw. Stennett.

Also the Seventh-day Sabbath proved from the beginning, from the Law, from the prophets from Christ and his Apostles to be a duty yet incumbent upon saints and sinners. By a Lover of Peace with Truth. Edward Stennett. Printed in the year 1653, London, Eng. Republished by the American Sabbath Tract Society.

In 1858 Geo. B. Utter published a *Manual of the Seventh-day Baptists,* of 72 pages, a most valuable book of historical and biographical reference.

Thoughts Suggested by the Perusal of Gilfillan and other Authors on the Sabbath. Rev. Thomas B. Brown, 1869.

Sabbath Commentary. A scriptural exegesis of all the passages in the Bible that relate or are supposed to relate in any way to the Sabbath doctrine. 216 pages. James Bailey. 1888.

History of the Seventh-day Baptist General Conference, from its origin in September, 1802, to its fifty-third session in September, 1865. 322 pages. Rev. James Bailey. This supplies an important fund of historical matter. 1866.

Biographical Sketches of Eld. Eli S. Bailey. Edited by the Rev. James Bailey, and published at Toledo, Ohio, in 1871, by Dr. Silas Bailey. 208 pages.

Autobiography of Rev. Alexander Campbell. Edited by Charles A. Burdick and published by Eld. Campbell at Watertown, N. Y., in 1883. 288 pages.

Life and Sermons of Jonathan Allen, Ph. D., D. D., LL. D., President of Alfred University. By his wife, 398 pages. 1894.

A Discussion of the Original Institution, Perpetuity, and Change of the Weekly Sabbath. By Wm. B. Maxson and Wm. Parkinson. 324 pages. 1836.

The Pearl. A series of sixteen tracts in booklet form. 1854. By Rev. H. H. Baker.

A Journal of a Missionary Tour through Pennsylvania, Ohio, Indiana, Illinois, Iowa, Wisconsin and Michigan. By Rev. James L. Scott. Pp. vi and 203. Providence [Rhode Island], 1843.

History of Sabbatarian Churches. By Mrs. Tamar Davis, Philadelphia, 1851.

BOOKS BY REV. ABRAM H. LEWIS, D. D., LL. D.

The Sabbath and the Sunday. 1870. This book has been revised and enlarged and published in three volumes as follows:

Vol. I. *Biblical Teaching Concerning the Sabbath and the Sunday.* 144 pages. 1884, 1888.

Vol. II. *Critical History of the Sabbath and the Sunday in the Christian Church.* 583 pages. 1886, 1893.

Vol. III. *A Critical History of Sunday Legislation. From A. D. 321 to 1888.* 1888, 1891.

Paganism Surviving in Christianity. 309 pages. Published by G. P. Putnam's Sons, New York. 1892.

The Catholicization of Protestantism on the Sabbath Question, or Sunday Observance Non-Protestant. 60 pages. Published by the American Sabbath Tract Society, Plainfield, N. J. 1897.

Studies in Sabbath Reform, A Complete View of the Sabbath from the Standpoint of the Bible. 126 pages. Published by the American Sabbath Tract Society, Plainfield, N. J. 1898.

Swift Decadence of Sunday; What Next? 273 pages. Published by the American Sabbath Tract Society, Plainfield, N. J. 1899.

Letters to Young Preachers and their Hearers. 230 pages. Published by the American Sabbath Tract Society. 1900.

Seventh-day Baptist Hand-book. 64 pages. Published by the American Sabbath Tract Society, Alfred Center, N. Y. 1887.

MISCELLANEOUS.

Jubilee Papers. Historical papers, published by the Board of Managers of the Seventh-day Baptist Missionary Society, Westerly, R. I. 1892.

Proceedings of the Seventh-day Baptist Council, held at Chicago, Ill., Oct. 22-29, 1890. 82 pages.

The Song of Songs, translated from the Hebrew, with notes, by Rev. W. C. Daland. 50 pages. 1888.

The Life and Teachings of Jesus, by A. K. Rogers. 354 pages. 1894. G. P. Putnam's Sons.

The following seventeen tracts, old and new, bound in one volume, were published by the American Sabbath Tract Society, 9 Spruce St., New York City, in 1852:

1. *Reasons for Introducing the Sabbath of the Fourth Commandment to the Consideration of the Christian Public.* 24 pp. Rev. Mr. Chadwick.

2. *The Sabbath—Its Moral Nature and Scriptural Observance.* 48 pp. Rev. Thomas B. Brown.

3. *The Sabbath—Authority for the Change of the Day.* 24 pp. Probably written by Rev. Mr. Chadwick.

4. *The Sabbath and the Lord's Day: A History of their Observance in the Christian Church.* 48 pp. Rev. W. B. Maxson. Revised by Rev. Geo. B. Utter, 1843.

5. *A Christian Caveat.* 4 pp. Edward Fisher, 1653.

6. *Twenty reasons for Keeping Holy, in Each Week, the Seventh Day Instead of the First Day.* 4 pp. Rev. Geo. B. Utter.

7. *Thirty-six Plain Questions, presenting the main points in the Sabbath Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.* Rev. Thomas B. Brown. 8 pp.

8. *The Sabbath Controversy: The True Issue.* 4 pp. Rev. Thomas B. Brown.

9. *The Fourth Commandment: False Exposition.* 4 pp. Rev. Geo. B. Utter.

10. *The True Sabbath Embraced and Observed.* 16 pp. Samuel Davidson, 1847. (This tract was also printed in French, Swedish and German.)

11. *Religious Liberty Endangered by Legislative Enactments.* 16 pp. Written by Samuel Davidson for Conference Committee, 1846.

12. *Misuse of the term "Sabbath."* 8 pp. Rev. Geo. B. Utter, 1848.

13. *The Bible Sabbath.* 24 pp. Wm. H. Fahnestock, M. D., 1850.

14. *Delaying Obedience.* 4 pp. Rev. Thomas B. Brown, 1850.

15. *An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference.* 36 pp. Rev. Thomas B. Brown, 1843.

16. *The Royal Law Contended for.* 26 pp. Edward Stennett, 1658, and *The Seventh Day is the Sabbath.* pp. 27-60. Edward Stennett, 1664.

17. *Vindication of the True Sabbath, in two parts.* Part 1, *Narrative of Recent Events;* Part 2, *Divine Appointment of the Seventh Day.* 60 pp. Rev. J. W. Morton, 1850.

The following series of twelve tracts, of 16 pp. each, were published by the American Sabbath Tract Society, Plainfield, N. J., under the supervision of the Corresponding Secretary, Rev. A. H. Lewis, about 1900:

1. *The Sabbath and Spiritual Christianity.*
2. *The Authority of the Sabbath and the Authority of the Bible Inseparable.*
3. *The Sabbath as between Protestants and Romanists; Christians and Jews.*
4. *Reasons for giving the Sabbath a Rehearing.*
5. *The Sabbath in the Old Testament.*
6. *The Sabbath and the Sunday in the New Testament.*
7. *The Sabbath from New Testament Period to the Protestant Reformation.*
8. *Sunday from the Middle of the Second Century to the Protestant Reformation.*
9. *Outline History of Sunday Legislation.*
10. *The Sabbath since the Protestant Reformation.*
11. *Sunday since the Protestant Reformation.*
12. *Various Reasons for Observing Sunday.*

Series of ten evangelical tracts, each 8 pp., published by the American Sabbath Tract Society, Plainfield, N. J. 1893. Rev. Wardner C. Titsworth, editor. A subsequent edition, in 8 page form, published after the death of Mr. Titsworth, was edited by Rev. Arthur E. Main.

1. *Repentance.* Rev. Wardner C. Titsworth, 1893.
2. *The Birth from above.* Rev. Wardner C. Titsworth, 1893.
3. *Salvation by Faith.* Rev. Wardner C. Titsworth, 1891.
4. *Change of Citizenship.* Rev. Wardner C. Titsworth, 1893.
5. *Following Jesus.* Rev. Wardner C. Titsworth, 1893.
6. *Sanctification.* Rev. Wardner C. Titsworth, 1891.
7. *God's Love.* Rev. Wm. C. Daland, 1891.
8. *Salvation Free.* Rev. Arthur E. Main, 1893.
9. *Time Enough Yet.* Rev. T. L. Gardiner, 1893.
10. *Will You Begin Now.* Rev. Herman D. Clarke, 1893.

In January, 1892, a series of tracts, old and new, began to be issued from 100 Bible House, New York City, under the supervision of Rev. J. G. Burdick. It was in the form of a monthly, called the *Sabbath Reform Library.* The first twelve numbers were as follows:

1. *The Sabbath—A Seventh Day or The Seventh Day? Which?* By Rev. N. Wardner.

2. *The Lord's Day, or the Christian Sabbath.* By Rev. N. Wardner.

3. *The Time of Christ's Resurrection and the Observance of Sunday.* By Rev. A. H. Lewis.

4. *Did Christ or His Apostles Change the Sabbath from the Seventh to the First Day of the Week?* By Rev. N. Wardner.

5. *The Sabbath under the Apostles.* By Rev. James Bailey.

6. *The Sabbath Day. How the Rev. Niles Kinne, a life-long Baptist, found the true Sabbath.*

7. *Why I am a Seventh-day Baptist.* Rev. A. H. Lewis.

8. *Pro and Con of the Sabbath Question in a Nutshell.* (Published also in German.) H. B. Maurer.

Why Sunday is observed as the Sabbath.

Why I do not keep Sunday.

Why I keep the Seventh Day.

Pagan Origin of Christian Festivals. By C. D. Potter.

9. *Biblical Teachings Concerning the Time of Christ's Crucifixion, Resurrection, and other Associated Events.* By W. D. Tickner.

Constantine and the Sunday. By Rev. N. Wardner.

10. *Did Christ Abolish the Sabbath or the Decalogue?* By Rev. N. Wardner.

11. *How Christ Treated the Sabbath.* By Rev. James Bailey.

12. *A Dialogue between Man and the Bible.* By W. D. Tickner.

With the January number, 1893, Dr. C. D. Potter assumed the editorial care of the *Sabbath Reform Library,* and contin-

ued it four months, until his death. The four numbers have the following headings:

Vol. 2. No. 1. *The Day of the Sabbath.*
No. 2. *How to Prevent No-Sabbathism.*
No. 3. *The Vital Point in the Sabbath Question.*
No. 4. *The Sabbath in History.*

Four page series by Rev. N. Wardner:

1. *The Sabbath: a Seventh Day or The Seventh Day.*
2. *The Lord's Day or Christian Sabbath.*
3. *Did Christ or his Apostles Change the Sabbath from the Seventh to the First Day of the Week?*
4. *Constantine and the Sunday.*
5. *The New Testament Sabbath.*
6. *Did Christ Abolish the Sabbath of the Decalogue?*
7. *Are the Ten Commandments Binding alike on Jews and Gentiles?*
8. *Which day of the week did Christians keep as the Sabbath during 300 years after Christ?*

(This series was also published in German.)

Topical Series, by Rev. James Bailey. 1873.
(Published also in the German language.)

1. *My Holy Day.*
2. *The Moral Law.*
3. *Sabbath Under Christ.*
4. *Sabbath Under the Apostles.*
5. *Time of commencing the Sabbath.*
6. *The Sanctification of the Sabbath.*
7. *Day of the Sabbath.*

MISCELLANEOUS TRACTS.

The Sabbath and its Lord. Rev. Thomas B. Brown. 1861.

The Primitive Sabbath of the Christian Church. Rev. Stephen Burdick. 1857.

Questions Concerning the Sabbath. 1866.

Reasons for Emphasizing the Day of the Sabbath. Rev. Geo. B. Utter. 1866.

The Sabbath and Pure Christianity.

The Sabbath and Sunday. (Bible facts, historical facts.)

The Bible Sabbath; a Dialogue.

The Bible Doctrine of the Weekly Sabbath.

Reasons for embracing the Sabbath. Rev. M. B. Kelly. 1872.

Law of Moses, Law of God, No Law, and the Sabbath. Rev. E. H. Socwell.

Tests of Truth. Henry B. Maurer, with an introduction by Rev. E. T. Hiscox.

Nature's God and his Memorial. A series of four sermons on the subject of the Sabbath. 111 pages. Rev. Nathan Wardner. 1867.

Passover Events. Ch. Th. Lucky. 1889.

The Sabbath Question Considered. Rev. S. R. Wheeler. 1884.

Baptist Consistency on the Sabbath Question. Henry B. Maurer.

Abrogation of the Moral Law. Rev. N. Wardner. 1884.

The Bible and the Sabbath, containing scriptural passages bearing on the Sabbath. D. E. Titsworth. 1888.

Sabbath, No Sabbath, First-Day of the Week and the Perpetual Law of the Bible. Rev. J. W. Morton.

Show it in the Book.

Seventh-day Adventism; Some of its Errors and Delusions. Rev. A. McLearn. 1889.

Communion or Lord's Supper. Rev. Nathan Wardner.

A Discourse on the Aims and Operations of the American Reform Association. Rev. Nathan Wardner. 1887.

Sermon before the American Sabbath Tract Society, at Salem, W. Va., 1879. Rev. Nathan Wardner.

Life, Soul, Death, Resurrection, a book of 107 pages. Rev. Nathan Wardner.

The Prophecy of Christ concerning his Burial and Resurrection. Rev. Nathan Wardner.

Why and why? Rev. L. A. Platts. 1890.

A Parallel. Wm. M. Jones.

Women's Mission and Work for the Women of China. Mrs. D. H. Davis.

Questions and Answers. 1886.

Amending God's Law.

Sabbath Question from Roman Catholic Standpoint.

Why Seventh-day Baptists are not prospered more.

An Inquiry into the Prophetic Character of the Messsiah. Rev. Wm. B. Maxson. 1839.

The Great Sunday Convention. Rev. A. H. Lewis.

Bible Reading on Sabbath and Sunday. 8 pp.

How did Sunday Come into the Christian Church? 16 pp.

Perverted History Concerning Sunday Observance. 20 pp.

Who Changed the Sabbath Day? N. O. Moore. 1882.

Apostolic Example; a Dialogue with a Baptist Clergyman. Dr. C. D. Potter. 1885.

The Prodigal Son. Rev. A. E. Main. 1891.

Sunday: Is it God's Sabbath or Man's? Rev. E. Ronayne. 1885.

Why Sunday is observed as a Sabbath. Dr. C. D. Potter. 1885.

The First vs. the Seventh Day. G. W. McCready. 1887.

Easter Observance. H. B. Maurer. 1889.

Solemn Questions. Prof. Franz Delitsch. Translated by Rev. W. C. Daland. 1890.

Review of W. H. Littlejohn on "The position and work of the true people of God, under the third angel's message." 32 pp. By Rev. Stephen Burdick. American Sabbath Tract Society, Alfred Center, N. Y. 1881.

The Investigator; being a review of President Humphrey's Fourth Question in his essay on the Sabbath. 24 pp. By Rev. Wm. B. Maxson. Printed at the office of the *Protestant Sentinel,* Homer, N. Y. 1831.

Do the Scriptures teach it? 6 pages. Rev. N. V. Hull.

How the Sabbath was Established. Bible passages arranged by D. E. Titsworth.

My Experience (In rhyme). D. W. Leath.

Expose of Faith and Practice and Covenant of the Seventh-day Church. Revised and adopted by the General Conference in 1880.

Sabbath Souvenir. 12 page booklet issued from the Seventh-day Baptist Exhibit at the Columbian Exposition at Chicago, Ill., 1893.

DUTCH TRACTS.

De Uitemendheid van den Doop. 2 pp.
Paarlen voor Zwijen? 4 pp.
Wettisch of Gehoorzaam? 4 pp.
Uit den Hemel of uit de Menschen? 4 pp.
„We dien, die zijn naaste te drinken geeft!" 4 pp.
De bevinding van eene Sabatvierster. 4 pp.

DANISH TRACTS.

Troens Berkjendelse (Articles of Faith). (Printed for A. C. Christensen, Asaa, Denmark, 1895.)

For og imod (Pro and Con).

A series of sixteen two page tracts by P. Sorensen, Yorkville, Wis., date unknown, probably about 1885.

1. *Aerens uforvisnelige Krands.*
2. *Den himmelske Arf.*
3. *De lykkelige Sjäele.*
4. *Du er min.*
5. *Saltet.*
6. *Frimodigheds Belonning.*
7. *Herren seer det Skjulte.*
8. *Saa alvorlig en Sag.*
9. *Herren har noget at sige dig.*
10. *Folelse for dig.*
11. *Gjenkjender du dig.*
12. *Religion i eller udenom Hjoertet.*
13. *Lyset paa det morte sted.*
14. *Guds Bei paa Jorden.*
15. *Bliv en af de Faa.*
16. *Nogle Ord til den Uomuendte.*

SWEDISH TRACTS.

The Bible Doctrine of the Weekly Sabbath.

Biblical History of the Sabbath. Rev. L. A. Platts. 1886.

Reasons why I do not keep Sunday and why I keep the Seventh Day. Rev. Nathan Wardner.

MISCELLANEOUS.

Fiftieth Anniversary Exercises of the First Seventh-day Baptist Church of New York City. Nov. 9, 1895.

History of the Salem Seventh-day Baptist Church, at Salem, W. Va. 40 pp. By Rev. T. L. Gardiner. Printed by American Sabbath Tract Society, Alfred Center, N. Y. 1892.

Manual of the Board of Trustees of the Seventh-day Baptist Memorial Fund. Press of the American Sabbath Tract Society, Plainfield, N. J. 1902.

Sermon at the Constitution of the Seventh-day Baptist Church, in Plainfield, N. J., Feb. 9, 1838. 32 pp. By Rev. Wm. B. Maxson.

Pamphlets by Edwin R. Maxson, M. D.

1. *Tobacco and its uses.* 16 pp.
2. *Contamination of the air we breathe by tobacco; and how to avoid it.* 10 pp.
3. *Universal Elements in Religion.* 10 pp.

Memorial Service of Mrs. Rev. Joshua Clarke, held at Alfred Center, N. Y., May 24, 1892. 18 pp.

Historical Sketch of Milton College. By Rev. W. C. Whitford. 32 pp. 1876.

Historical Addresses, delivered at the dedication of the Ministers' Monument in the First Hopkinton Cemetery, near Ashaway, R. I., August 28, 1899.

Reunion and Banquet of the Milton College Association of Chicago, Ill., March 5, 1891.

First Seventh-day Baptist Church of Alfred, N. Y. Constitution, By-Laws, Articles of Faith, Covenant, Resolutions. March, 1894.

Addresses before the Seventh-day Baptist Education Society. 1882-1883. 46 pp.

1. *The College Curriculum.* Prof. Albert Whitford.
2. *The Classics.* Rev. J. W. Morton.
3. *College Endowments.* Rev. L. E. Livermore.
4. *The Natural Sciences.* Prof. A. R. Crandall.

A Catechism for children of the Seventh-day Baptist Church. 30 pages. By Mrs. H. M. Maxson. Published by the American Sabbath Tract Society, Plainfield, N. J. 1902.

GREAT BRITAIN.

A catalogue of all known Seventh-day Sabbath publications in Great Britain up to 1892. Compiled by the Rev. W. M. Jones, D. D., 11 Northampton Park, Canonbury, London, N.

ALSOP (Ann).—A member of the Natton Seventh-day Baptist congregation, wrote on the Sabbath.

ANONYMOUS.—*Luther proved a lyar.* No date.

BAMPFIELD (Rev. Francis).—*All in one, and the Seventh-day Sabbath the desirable day.* 320 pp. 1677. Six tracts on the Sabbath, and the life of the author, etc. 126 pp. 1684.

BAMPFIELD (Thomas).—Speaker of the House of Commons under Cromwell, and brother to Francis Bampfield. *An enquiry whether the Lord Jesus Christ be Jehovah and gave the Moral Law, and whether the fourth commandment be repealed or altered.* 1692.

BEGG (James A.).—*Examination of the authority for the change of the weekly Sabbath.* 1850.

BERNESTEIN (Miss Marion).—Sabbath hymns and Sabbath articles in Glasgow papers.

BLACK (Rev. W. H.). F. S. A. 1838-39. *Doubts on the authority of what is commonly called the Christian Sabbath. Thrity-two reasons for keeping holy the seventh day of the week as the true and only Christian Sabbath. What saith the Scripture? What saith tradition? Objections against*

the Sabbath of the Seventh-day stated, and answered. Plain Protestant principles applied to the doctrine of the Sabbath. The scriptural calendar and chronological reformer, for 1848, 48 pp; 1849, 48 pp; 1850, 62 pp. *The Humble Remonstrance of Saturday.* Published by W. M. Jones. *My First Thoughts on the True Christian Sabbath.* Published by W. M. Jones, 1879. *Sunday no Sabbath.* Published by W. M. Jones, 1879. Also several one page leaflets.

Black (Miss Theodora W.).—*A Fifth Example of Observing the Sabbath-day.* A narrative founded on facts—intended as a sequel to Mrs. Stowe's "Four Ways of Observing the Sabbath." 15 pp, with illustrations.—1859. Discussion of the Sabbath in several numbers of the *Church,* a Baptist monthly magazine, prior to 1861.

Brabourne (Rev. Theophilus).—*A Defense of that most Ancient and Sacred Ordinance of God, the Sabbath-day.* 634 pp. 1632. This is a very thorough work, and the author dedicated it to King Charles I.

Brerewood (Edward).—Professor in Gresham College, London. *Treatise of the Sabbath,* reviewed by Byfield and answered by Brerewood. 1611.

Broad (Thomas).—*Three Sabbath Questions.* 1621. This tract led Brabourne to investigate the subject.

Burnside (Rev. Robert).—*Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath.* 354 pp. 1825.

Carlow (George).—*Truth Defended.* 1724.

Excellence and Equity of God's Law,—dialogue between a Sabbath-beeper and an antinomian. Letter to a Minister of the Church of England concerning the Sabbath.

Chamberlen (Dr. Peter).—Tract on the Sabbath, about 1657-58.

Coppinger (Rev.).—1857-58.

Cornthwaite (Rev. Robert). — *Reflections on Dr. Wright's Observation on the Lord's Day and the Fourth Commandment.* 44 pp. 1729. *The Seventh Day of the Week the Christian Sabbath.* 23 pp. 1735. *The Seventh-day Farther Vindicated*—an answer to Dr. Wright. 72 pp.

1736. *A Second Defense of Some Reflections on Wright's Treatise,* etc. 40 pp. 1736. *An Essay on the Sabbath.* 120 pp. 1740. *Mr. Foster's Sermon on the Sabbath—examined with candour.* 35 pp. 1745. (The foregoing seven pamphlets are printed in good sized type and are thoroughly convincing on the Sabbath question. W. M. Jones.)

Cowell (John).—About 1650.

Davis (Joseph, Sr.)—*The Last Legacy.* 68 pp. 1707, 1720, 1869.

Dawson (Rev. Henry).—A short essay on Rev. i, 10, showing the Lord's day means the real and perpetual Sabbath 1776. *The Genuine Sabbath, Commonly called Saturday, Vindicated.* 1777.

Elwell (Edward).—*True Testimony for God and for His Sacred Law; being a plain and honest defense of the fourth commandment of God. An answer to a Treatise on the Religious observance of the Lord's-day,* etc., 96 pp. 1727. It passed through several editions.

(Elwell launches swift darts against the papal pagan Sunday, and defends the Sabbath with great earnestness and solemnity. W. M. Jones.)

Estwick (———).—Leaflet; *About the Sabbath.* 1891.

Franke (Can. Christ, Lebrecht).—*De diei dominici apud veteres Christianas sabbatione.* Halle 1825. 63 pp.

Fisher (Edward, Esq.).—*A Christian Caveat to the Old and New-Sabbatarians.* 1653.

Giscard (J.)—*What is the Scriptural Sabbath?* 1847.

Haye (A. V.)—*The Sabbath.* 1876.

Hienfetter (Hermann)—Various Sabbath articles published in *The Times,* London, as paid advertisements, about 1850.

James (John, the martyr, Rev.)—*Narrative of the Apprehending, Commitment, Trial and Execution of Rev. John James,* Nov. 16, 1661.

Jones (William M., Rev.)—*Mr. Moody not a Jew.* 1875. *How I found the Sabbath.* 1847. The Resurrection Memorial. 1878. *The Sabbath—Sign of Anglo-Israel! One*

of Mr. Hines 47 identifications disproved. 1879. *The Sign of the Messiah; or How Long was Christ in the Tomb? and When did he Rise From the Dead.* 69 pp. 1885. *The Sabbath Memorial Quarterly,* 1875 to 1890. 636 pp. *A Chart of the week,* 160 languages. 108 show that Seventh-day, or rest-day, or Sabbath is the name for our Saturday. 1887. Length 7 feet, 6 inches.

Sabbath Leaflets:—(1) *Sabbath History;* (2) *Change of the Sabbath;* (3) *Antiquity of the Sabbath;* (4) *The Decalogue Binding on All;* (5) *Why I Keep Saturday—Why I do not Keep Sunday;* (6) *Coming to the Point—a Parallel.* Translations into French:—*Appeal to the Baptist Denomination; The Fourth Commandment; and The True Sabbath Embraced and Observed.* Many articles written with care and published in the *Baptist Freeman, London Press, South Wales Press, Bramford Press,* etc. 1849-52.

Jones (Mrs. Theodora W.)—*Circular Letter to the Friends of Scriptural Holiness.* 1876. *The Sabbath or Sunday.* 1878.

Mackenzie (John, B. A.).—Tract on the Sabbath. About 1875.

Maulden (Rev. John).—*A Three-fold Dialogue; Whether the Seventh or First Day of the Week is the Sabbath of the Lord.* 1728. *The Ancient and Honourable Way and Truth of God's Sacred Rest of the Seventh-day Sabbath.* 136 pp. closely printed. Able argument. 1724.

Morton (Rev. Dr. J. W.)—*The Joy of Obedience.* 1877. Published by W. M. Jones.

Ockford (James).—*The Doctrine of the Fourth Commandment.* Published before 1649. One of the Seventh-day Sabbath "books which met with a sharp confutation by fire."

Oxley (James).—*The Seventh Day of the Week the Sabbath of the Lord.* 1882.

Piercy (Frederick, Artist).—*The Sabbath.* Containing a valuable extract from Milner's *Ends of Religious Controversy,* a Roman Catholic work.

Rebedford (Eliza).—*The Widow's Mite. Shewing why the seventh day is to be kept in Christ.* 38 pp. 1716.

Ribton (Rev., M. D., H. P.)—*The Seventh Day; Our*

Appeal to our Christian Brethren of all Evangelical Churches. First published in Italian, and then in English by W. M. J. (Dr. Ribton perished in the massacre in Alexandria, Egypt, 1882.)

RICHARDSON (T. W.).—Two Sabbatic leaflets and several articles in the local press, about 1890.

SALLER (Rev. William) and JOHN SPITTLEHOUSE.—*An Appeal to the Consciences of the Chief Magistrates of this Commonwealth Touching the Sabbath-day.* 1657. A second part by W. Saller. 1679. *Examination of a late book published by Dr. Owen concerning a sacred day of rest.* 1671.

SCOTT (James).—*The only Sabbath-day by Divine Appointment.* 42 pp. 1874. *Review of a Treatise on the 59th question of the shorter catechism, by a layman.* 1878.

SHENSTON (Rev. John Brittain).—*The Authority of Jehovah Asserted; or a Scriptural Plea for the Seventh-day Weekly Sabbath as the only Sabbath given by God.* 1826. *Questions proposed for candid consideration.*

SLATER (Rev. Thomas).—*A Sermon on the Indisputable Stati of a Christian Church.* 1718.

SOURSBY (Rev. Henry).—*A Discourse on the Sabbath.* 1683. The preface is subscribed by Henry Soursby and Mihitable Smith.

SPITTLEHOUSE (Rev. John).—*An Appeal to the Consciences of the Chief Magistrates of this Commonwealth.* 1671.

STENNETT (Rev. Edward).—*The Seventh Day is the Sabbath of the Lord.* 1664. *The Royal Law Contended for.* 1658. *Second edition whereunto is added: A Faithful Testimony against the Teachers of Circumcision.* Signed by Stennett and six others.

STENNETT (Rev. Joseph).—Hymns on the Sabbath. (1) *Another six day's work is done.* 14 stanzas. (2) *When the Creator of the world had given last touches to the frame of earth and heaven.* 36 lines. (3) *Blest day! ordained by God and therefore blest.* 10 lines.

TILLAM (Rev. Thomas).—*The Seventh-day Sabbath Sought Out and Celebrated; in answer to Mr. Aspinwal's late piece against the Sabbath.* 1657. A present from prison.

TRASKE (Rev. John).—He wrote on the Sabbath but all was probably destroyed by his enemies. 1617-18.

VANE (Henry Booth).—*An open Letter to the Rev. G. S. Kearrey.* 1886. *A Dissenter's Thirty-nine Articles, or Reasons for the Observance of the Seventh Day as the Sabbath instead of the First-day, or Sunday.* 1882.

VILLIERS (———).—Tract on the Sabbath, about 1872.

WARDNER (Rev. Dr. Nathan).—Eight tracts. Published in Scotland, about 1876.

WEDGEWOOD (Ralph).—*A Letter to the Crasen Chapel* (London) *Christian Institution Association in reply to Herman Humphrey's essay. Letter to the Bishop of London* (Bloomfield), *Sir Andrew Agnew and Dr. Lushington.* 1834.

WINCOOP (N).—*Remarks on Dr. Wright's Treatise on the Religious Observance of the Lord's-day—in which the Individual Obligations Remaining on the Christian Church to the Religious Observance of the Seventh-day are stated and vindicated.* 1731.

WOLSELEY (Sir Charles).—*Sunday in the Dumps; A Letter to Sir Oswold Maseley, occasioned by Sir Andrew Agnew's Bill for the Sanctification of Sunday.* 1836. (Sharp and to the point.) Published by W. M. J. 1876.

YATES (John).—A short reply to Dr. Donald Fraser's Brochure on the Lord's day. 1880. *The Sabbath of the Lord.* 1881. *The Commandments of God and Ordinances of men.* 1882.

Miscellaneous.

STENNETT (Joseph).—*Hymns in Commeration of the Sufferings of Our Blessed Saviour, Jesus Christ. Composed for the Celebration of His Holy Supper.* Third edition, enlarged. Pp. xli+68. London, 1709. *Hymns Composed for the Celebration of the Holy Ordinance of Baptism.* Pp. 16. London, 1712. He was also the author of the following: A version of "Solomon's Song of Songs," an answer to David Russeri's book, entitled, "Fundamentals without a Foundation, or a True Picture of the Anabaptists;" "Advice to the Young, or the Reasonableness and Advantages of an Early Conversion," "A Thanksgiving Sermon for the Late Glorious Vic-

tory Obtained over the French and Bavarians at Blenheim near Hochstedt," (this was received with marked distinction of royal favor at he hands of Queen Anne). His published sermons fill three octavo volumes.

STENNETT (Samuel).—*Sermons on Personal Religion.* Two volumes, octavo, (circa) 1770; *Discourses on Domestic Duties.* One volume, 1783; *Discourses on the Parable of the Saviour.* One volume, 1787; *Discourses on the Divine Authority and Various Uses of the Holy Scriptures.* One volume, 1790. These were all gathered together and published with a brief account of his life and writings, and with his hymns, under the title *The Works of Samuel Stennett, D. D.* (edited by William Jones. Three octavo volumes. Pp. xlii+457; viii+504; iv+555. London, 1824.

He also published the following: *Remarks on the Christian Minister's Reasons for Administering Baptism by sprinkling or pouring of water, in a Series of Letters to a Friend.* One volume, duodecimo. Pp. 170. 1772; *An Answer to the Christian Minister's Reasons for baptizing Infants, in a Series of Letters to a Friend.* One volume. Pp. 300, (circa) 1775.

HYMN AND TUNE BOOKS.

The Conference in 1824 appointed a committee consisting of Wm. B. Maxson, Eli S. Bailey and Dr. Henry Clarke to make selections of suitable hymns and publish a hymn book for the use of our churches. A new selection of *Psalms and Hymns From the Most Approved Authors,* was issued in 1826, and contained 513 hymns, with an appendix of 74. It proved saitsfactory and came into general use among the churches. This book served a good purpose for about fourteen years. But under the growing desire for a more comprehensive collection the Eastern Association appointed Lucius Crandall and T. B. Brown a committee to take measures for the publication of a new book, at the same time asking the other associations to coöperate in the undertaking.

The other associations having failed to appoint similar committees the matter was laid before the Conference in Shiloh, N. J., 1846. The Conference approved the action of

the Eastern Association and appointed as additions to its committee Eli S. Bailey, Wm. B. Maxson, N. V. Hull, and Samuel Davidson. The Conference, however, did not assume any financial responsibility.

By request of the other members of the committee Thomas B. Brown took upon himself most of the labor involved in the preparation for the press of the *New Selection of Psalms and Hymns.* The work was stereotyped and published by George B. Utter and E. G. Champlin in 1847 under the name *Christian Psalmody.* It contained 540 pages, and 1,010 hymns, besides an ample number of doxologies. For depth, beauty and appropriateness in selection it stands among the best, and we venture the opinion that if the cultured musical talent of the Seventh-day Baptist denomination could have been used for the preparation and selection of a like happy arrangement of music for these ever grand hymns Seventh-day Baptists might have been lenders instead of borrowers from other denominations of those never satisfactory hymnal preparations which are being used in the service of sacred song by our churches.

The desire for a book of worship combining both tunes and hymns, with a view to the promotion of congregational singing and uniformity among the churches found frequent expression. Beginning in 1867 Conference appointed committees from time to time, and resolutions were discussed; but nothing definite was accomplished until an abridged edition of the *Baptist Praise Book* (A. S. Barnes & Co., New York), with a few alterations, was published by Geo. B. Utter in 1879, under the name, *The Seventh-day Baptist Praise Book.* It has 533 hymns, besides a judicious selection of doxologies and chants. It was used by many churches, but at this writing has been very generally superseded either by gospel hymns or by the various hymnals of other denominations. It is but truth to say there is very little uniformity among Seventh-day Baptist Churches in the matter of church music.

The Carol.

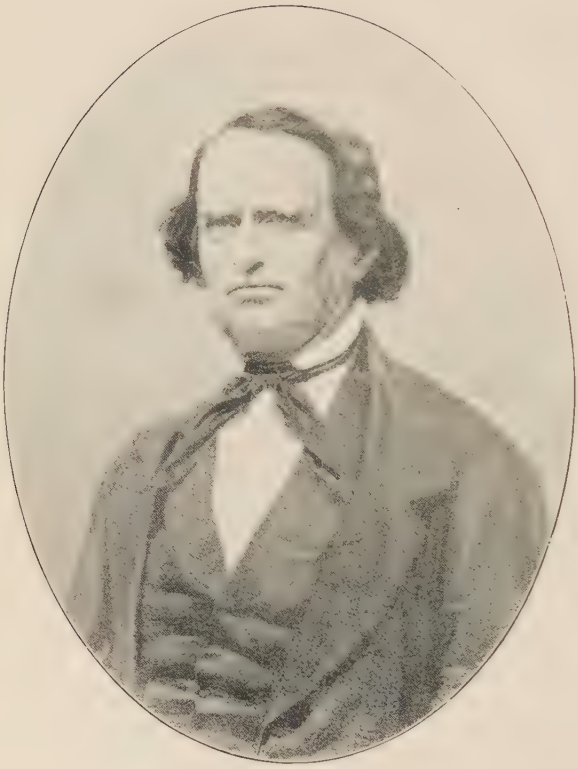
In January, 1855, the Seventh-day Baptist Publishing

Society issued *The Carol,* a collection of original and selected music and hymns for the use of Sabbath schools and for social and religious meetings and families—compiled by Eld. Lucius Crandall.

Its music and hymns were helpful, popular and inspiring in their day.

Jairus M. Stillman, for many years professor of music at Hopkinton Academy, R. I., Alfred University, Alfred, N. Y., and Milton College, Milton, Wis., was associate author of a song book called *The Cluster,* published by J. L. Peters, N. Y. City, 1873; of *Good Will,* a song book for Sabbath schools, published by Towne and Stillman, Chicago, 1878; and of *Anthem Treasures,* published by S. W. Straub, Chicago, 1882.

BIOGRAPHICAL SKETCHES



REV. ELI S. BAILEY, M. D.

See *Biographical Sketches*, p. 1361.

BIOGRAPHICAL SKETCHES

The following brief biographical sketches, embracing, for the most part, the individuals whose portraits appear in this volume, have been prepared, hastily, after all the rest of the book was in print, for the purpose of giving the interested reader some idea of the relation which the various subjects bear, and have borne, to the many varied interests of the Seventh Day Baptist Denomination. These bare, outline facts are gleaned from scant material at hand, oftentimes untrustworthy, sometimes even contradictory, though believed to be fairly satisfactory, withal, are neither comprehensive, nor final.— Corliss Fitz Randolph.

Allen, Rev. Jonathan, Ph. D., D. D., LL. D. (see frontispiece); 1823-1892. He was educated at Alfred University, Oberlin College, and the Albany, New York, Law School; Principal of Milton Academy, now Milton College; for twenty-six years President of Alfred University, with which he was connected continuously as an instructor from 1844 until his death; a strong anti-slavery agitator, and a leader in temperance reform; three times elected President of the Seventh Day Baptist General Conference; founder of the Seventh Day Baptist Education Society, and as its first General Agent obtained for its permanent fund, in nine months, subscriptions aggregating Twenty Thousand Dollars. He was Corresponding Secretary of the Education Society for twenty-two years in all; President of the American Sabbath Tract Society for two years; member of Board of Managers of Seventh Day Baptist Missionary Society; Superintendent of Schools of the Town of Alfred, New York; he contributed largely to the Geological Survey of the State of New York; made important contributions to the collections of the Smithsonian Institute; his *Life and Sermons,* with an appended list of his writings, were published in 1894; he was a voluminous

writer for the *Sabbath Recorder*, of which he was at one time a department editor; recognized as a geologist of authority, he participated in the Geological Survey of the State of New York under the direction of James Hall, the State Geologist; for many years, he was a leading spirit in the Annual Convocation of the University of the State of New York, at Albany; he took an active part in the movement, led by Harvard, among several of the colleges of New England and the State of New York, in 1878, to effect a closer articulation between the curricula of the academies and other preparatory schools, and the colleges; he was the recipient of the following honorary degrees: Doctor of Philosophy, from the University of the State of New York, in 1873; Doctor of Divinity, from the University of Kansas, in 1875; Doctor of Laws, from Alfred University, in 1886.

Allen, Mrs. Abigail Ann (Maxson); 1824-1902. Wife of Jonathan Allen above; teacher in Alfred University, 1846-1893; an ardent anti-slavery and temperance reform agitator, and a leader in the woman's suffrage movement.

Ashurst, Rev. Andrew Park; b. 1846. A convert to the Sabbath; has been pastor of the Second Alfred (New York) Church, and in charge of the southern office of the American Sabbath Tract Society at Columbus, Georgia; has been pastor of the church at Hammond, Louisiana since 1904.

Babcock, Miss Agnes. She has served as Corresponding Secretary of the Young People's Permanent Committee of the Seventh Day Baptist General Conference, and as an instructor in Milton College; she is the author of the article entitled, *The Young People's Permanent Committee*, on p. 261 of this book.

Babcock, Rev. Daniel; 1786-1868. He was an early pastor of the First Alfred (New York) Church, but subsequently removed to Wisconsin, where he did little ministerial work; he manifested a great interest in denominational affairs.

Babcock, George Hermon; 1835-1893. President of the Board of Trustees of Alfred University; a Trustee of Mil-

ton College; Corresponding Secretary of the American Sabbath Tract Society for eight years; a Manager of the Seventh Day Baptist Missionary Society for twelve years; a Trustee of the Seventh Day Baptist Memorial Fund from its foundation until his death; first editor of *Our Sabbath Visitor;* a generous benefactor of Alfred University and Milton College, as well as other denominational interests; a lecturer in Cornell University; author of a *Natural History of the Bible;* President of the Seventh Day Baptist Council, which convened in Chicago in 1890; President of the Seventh Day Baptist General Conference.

Babcock, Henry Dwight; b. 184—. President of the Seventh Day Baptist General Conference in 1890; a Director of the American Sabbath Tract Society for many years.

Babcock, Jacob D.; 1789-1867. A member of the First Hopkinton (Rhode Island) Church; a man of affairs, and an active lay-worker in denominational interests.

Babcock, Rev. Simeon; 1784-1870. An active pioneer missionary and pastor laboring among the churches of Ohio, Iowa and Nebraska; he died at the age of eighty-five years.

Backus, Rev. James Emory Norton; 1835-1899. Brought up as a Methodist, he entered the ministry of that Church; after embracing the observance of the Sabbath, he served several Seventh Day Baptist churches as pastor; among them, were those at Cuyler Hill, Lincklaen, Watson, Scott, Verona, Richburg, and Independence (all in New York), Albion (Wisconsin), and Carlton (Minnesota); he was editor and publisher for many years of the *Sabbath School Gem,* which he conducted as a private enterprise.

Bailey, Rev. Eli S., M. D.; 1783-1864. Pastor of the Brookfield (New York), and Adams Centre (New York) churches; a successful evangelist; a leader in temperance and social reform, and in the anti-slavery movement; an editor of the *Seventh Day Baptist Missionary Magazine,* and of a Seventh Day Baptist Hymn Book; President of the Seventh Day Baptist Missionary Society; President and Corresponding Secretary of the Seventh Day Baptist General Conference.

BAILEY, REV. JAMES; 1813-1892. Pastor of churches at DeRuyter and Little Genesee (both in New York), Plainfield (New Jersey), and Walworth (Wisconsin); pioneer missionary on home field; President of the Seventh Day Baptist General Conference. Editor and publisher of the *Seventh Day Baptist Register* for four years; author of *Biographical Sketch of Eli S. Bailey; History of the Seventh Day Baptist General Conference, Sabbath Commentary; a Topical Series of Sabbath Tracts;* an anti-slavery leader; a Trustee of Milton College, and Corresponding Secretary of the Seventh Day Baptist Missionary Society.

BAILEY, NATHANAEL; (?)-1742. An English lexicographer; in 1721, he published *An Universal Etymological English Dictionary,* to which he added a supplementary volume in 1727; this was the first dictionary claiming to give a complete collection of the words of the English language; by the end of the eighteenth century, it had passed through upwards of thirty editions; Johnson used it freely in the preparation of his dictionary, and it was one of the sources from which Chatterton drew the pseudo Old English words for his celebrated forged manuscripts, some of which purported to date back to the Norman Conquest; among Bailey's other works, was the *Antiquities of London and Westminster,* as well as numerous Latin texts, which he edited for the use of schools; the latter included Ovid, Phædrus, Erasmus, and others; he was a prominent member of the Mill Yard Seventh Day Baptist Church. (For further information, see p. 64 of this book).

BAKER, REV. HALSEY H.; 1813-1907. A convert to the Sabbath from the Methodist Episcopal Church; pastor of Seventh Day Baptist churches at Berlin (New York), Waterford (Connecticut), and New Market (New Jersey), and acting pastor of the First Alfred (New York) Church; an active and highly successful evangelist; Recording Secretary of the Seventh Day Baptist General Conference, of the Seventh Day Baptist Missionary Society, and of the Seventh Day Baptist Education Society; Recording Secretary and Agent of the American Sabbath Tract Society; Editor of the *Popular*

Science department of the *Sabbath Recorder;* in 1854, published *The Pearl,* a library of sixteen volumes for the use of Sabbath schools.

Bakker, Frederik J. A Baptist clergyman living at Vriescheloo, Holland, who embraced the Sabbath in 1885; at one time pastor of the Seventh Day Baptist Church in Rotterdam, Holland, and now pastor of the church at Asaa, Denmark.

Bakker, Jacob; (son of Frederik J. Bakker above). Missionary to British Central Africa, under the auspices of the Sabbath Evangelizing and Industrial Association. (See p. 357 of this book).

Bechtel, Rev. William K. One of the pastors of the German Seventh Day Baptist Church at Salemville, Pennsylvania; Treasurer of the German Seventh Day Baptist Convocation.

Bee, Ephraim. First clerk of the Middle Island (West Virginia) Church; brother of Josiah and Ezekiel Bee of the South Fork of Hughes River (West Virginia) Church, and of Amaziah Bee of the Middle Island Church.

Beissel, Conrad; 1696-1760. The founder of the German Seventh Day Baptist Church in America, and of the Ephrata Cloister, or Kloster. (For biographical sketch, see p. 1145 of this book).

Black, Rev. William Henry; 1808-1872. Fellow of the Society of Antiquaries; member of the British Archæological Society, the Survey, London and Middlesex, and the Wiltshire Archæological societies, the Camden Society, founder of the Chronological Institute of London, the Palestine and Anglo-Biblical Institutes, and early member of the Syro-Egyptian Society; honorary member of the Ashmolean Society; at the time of his decease, was reader of longest standing at the British Museum; wrote a series of tracts on the Sabbath; resided at Oxford for several years, where he compiled the *Catalogue of the Ashmolean Manuscripts* for the University, his greatest work, and long the standard work of its kind; Sub-Commissioner of Public Records under King

William IV., and Assistant Keeper of Public Records under Her Majesty, Queen Victoria; pastor of the Mill Yard Church, London, for thirty-two years. (Also see p. 68 of this book).

Bliss, Edwin S. Founder of *Our Sabbath Visitor,* which he published for many years at his own expense; Vice President of the Sabath School Board of the Seventh Day Baptist General Conference; Trustee of Alfred University.

Bliss, Rev. William; 1728-1808. Pastor of the Seventh Day Baptist Church at Newport, Rhode Island; Captain in French and Indian War. (For further information see p. 607 of this book).

Bright, John; 1790-1870(?). A deacon in the Shiloh (New Jersey) Church; an originator of the Seventh Day Baptist Missionary Society; zealous in the cause of education and of Sabbath reform.

Brown, Rev. Thomas B.; 1810-1879. Educated at Columbian University, Washington, District of Columbia; pastor of churches at Milton, Pennylvania, and Newark, New Jersey; became a Seventh Day Baptist in 1837; subsequently was pastor of Seventh Day Baptist churches at Cussewago, Pennsylvania, in New York City, and at Little Genesee, New York; associate editor of the *Sabbath Recorder* for many years; author of various works on the Sabbath; President of the Seventh Day Baptist General Conference; first President of the Seventh Day Baptist Missionary Society; a Trustee of Alfred University.

Burdick, Rev. Charles Alexander; b. 1829. Educated at Albion Academy, DeRuyter Institute, Oberlin College, Alfred University, and Union Theological Seminary in New York City; pastor of churches at Greenmanville (Connecticut), Rockville, (Rhode Island), Welton, (Iowa), Lost Creek, (West Virginia), Berlin (Wisconsin), Third Genesee, and Friendship (both in New York), and Farina, (Illinois); general missionary in West Virginia; missionary pastor at Hebron Centre, and Bell's Run (both in Pennsylvania), and Portville (New York); Recording Secretary of the Seventh Day Bap-

tist Missionary Society; editor of *Autobiography of Alexander Campbell,* published at Watertown, New York, 1883; a Trustee of Alfred University; at commencement in 1908, the Trustees of Alfred University voted to confer upon him the degree of Doctor of Divinity. (For further information, see p. 903 of this book).

Burdick, Rev. Hiram Palmer, M. D.; 1819-1904. Practiced both dentistry and medicine for many years; widely known as a leader in temperance reform; pastor of churches at Hartsville (New York), and Middle Island and Greenbrier (both in West Virginia); home missionary.

Burdick, Rev. Judson George; b. 1850. Pastor of churches at New Market (New Jersey), New York City, Jackson Centre (Ohio), and Berlin (New York); employed for several years as an evangelist by the Board of Managers of the Seventh Day Baptist Missionary Society; head of Department of music in Milton College for one year; teacher of Music in Alfred University; had charge of music in First Alfred (New York) Church for seventeen years, and of the People's Church (Rev. Thomas Dixon, pastor) in New York City, for one year.

Burdick, Rev. Perie R., (*née* Experience Fitz Randolph); 1852-1906. Engaged in teaching in public and select schools for several years; ordained to ministry in 1885; pastor of churches at Lincklaen and Otselic (both in New York), and New Auburn (Wisconsin).

Burdick, Rev. Stephen; 1827-1905. Principal of DeRuyter Institute for one year; pastor of churches at Rockville (Rhode Island), Leonardsville, DeRuyter and Andover (all in New York), and West Hallock (Illinois); missionary upon the home field for a brief period; Editor of *Sabbath Recorder;* Recording Secretary of the American Sabbath Tract Society; a Manager of the Seventh Day Baptist Missionary Society; a Trustee of Alfred University.

Burdick, Miss Susan Minerva; popularly known as Miss Susie Burdick. Missionary to China since 1889.

Burdick, William Clarke; 1829-1902. An active de-

nominational lay worker; a member of the First Alfred (New York) Church; a Trustee of Alfred University for forty-five years; Treasurer of the Seventh Day Baptist Education Society for seven years, and afterwards a Director for fourteen years.

Burdick, Rev. William L., D. D. Pastor of churches at Lost Creek (West Virginia), Independence (New York), and First Hopkinton (Rhode Island); Corresponding Secretary of the Seventh Day Baptist Education Society; a Manager of the Seventh Day Baptist Missionary Society; President of the Alumni Association of Alfred University; author of the following papers in this book: *The Seventh Day Baptist Education Society* (p. 463), *The Eastern Association* (p. 587), and *The Western Association* (p. 729).

Campbell, Rev. Alexander; 1801-1888. Reared and educated a Presbyterian; became a Seventh Day Baptist in 1825; was the leading spirit in the establishment of DeRuyter Institute; an evangelist of wide, successful experience; pastor of Seventh Day Baptist churches at Westerly (Rhode Island), DeRuyter, Adams Centre, West Edmeston, and Verona (all in New York); President of Seventh Day Baptist Tract Society; joint editor and proprietor of the *Protestant Sentinel*, and the *Seventh Day Baptist Register;* his *Autobiography*, edited by Rev. Charles Alexander Burdick, was published at Watertown, New York, in 1883.

Carpenter, George B. A lay member of the First Hopkinton (Rhode Island) Church, actively engaged in denominational work; a Manager of the Seventh Day Baptist Missionary Society for many years; Vice President of the American Sabbath Tract Society; President of the Seventh Day Baptist General Conference.

Carpenter, Mrs. Lucy Murphy (Clarke); 1811-1874 (wife of Rev. Solomon Carpenter, following). Teacher in DeRuyter Institute; missionary to China, 1847-1874.

Carpenter, Rev. Solomon, D. D.; 1808-1891. Educated at Union College, Hamilton College, and Brown University; principal of DeRuyter Institute four years; pastor of Shiloh

(New Jersey) Church; missionary to China, 1847-1874; a Trustee of Milton College.

CHAMBERLEN, REV. PETER, M. D.; 1601(?)-1683. Physician in ordinary to three English sovereigns. He was one of the famous Chamberlen family of physicians, that flourished in England from early in the second half of the sixteenth century down almost to the middle of the eighteenth century; his reputation, like that of the other members of his family, rested chiefly upon his skill in obstetrics and the improvements he made in obstetrical surgery; one of his principal duties as royal physician was that of *accoucher* to the queen. He was the leading spirit of the time in the Mill Yard Church. (*Cf.* p. 72 of this book).

CHAMPLIN, EDWIN G.; 1823-1874. Editor of the *Sabbath Recorder* in 1862; Deacon and Clerk of the Pawcatuck (Rhode Island) Church; Corresponding Secretary of the Seventh Day Baptist Missionary Society.

CHIPMAN, CHARLES CLARENCE; b. 1859. Deacon in the New York City Church; Trustee of the Seventh Day Baptist Memorial Fund; Vice President of the American Sabbath Tract Society; Treasurer of the Sabbath School Board of the Seventh Day Baptist General Conference; Trustee of Alfred University; Acting President of the Seventh Day Baptist General Conference in 1894; evincing a deep interest in the proposition presented to the Seventh Day Baptist Education Society in the year 1900, for the re-organization of Alfred Theological Seminary, the following year he became the leader of the movement, which in the course of two or three years resulted in an effectively organized Seminary, with an addition to its endowment funds of upwards of $15,000.00; in the year 1900, he suggested the propriety of celebrating the Centennial Anniversary of the organization of the Seventh Day Baptist General Conference in 1902, and was chairman of the committee which arranged the programme for that occasion, and is an active member of the Committee on Publication of this volume of historical papers prepared for that occasion; author of a treatise entitled, *Seventh Day Baptist Schools,* printed in Plainfield, New Jersey, 1908.

CLARKE, MRS. HARRIET E. (SAUNDERS). An active lay-worker of the Milton (Wisconsin) Church and Sabbath School; intensely interested in all phases of denominational work; for many years President of the Woman's Executive Board of the Seventh Day Baptist General Conference.

CLARKE, REV. HENRY; 1756-1831. Pastor of the First Brookfield (New York) Church; prominently identified with the organizing of the Seventh Day Baptist General Conference; Editor of the *Seventh Day Baptist Missionary Magazine;* author of *A History of the Sabbatarians, or Seventh Day Baptists, in America.*

CLARKE, REV. JOSHUA; 1822-1895. Pastor of several churches, among which were the following: Lincklaen, Preston, Brookfield and DeRuyter (all in New York), Albion (Wisconsin), and Ashaway (Rhode Island); President of Seventh Day Baptist General Conference; a Manager of the Seventh Day Baptist Missionary Society for eighteen years.

CLARKE, WILLIAM LEWIS; b. 1835. For a great many years identified with practically every Seventh Day Baptist denominational interest; President of the Seventh Day Baptist General Conference; for eighteen years President of the Seventh Day Baptist Missionary Society.

CLAWSON, REV. DAVID; 1801-1860. Pastor of the Third Genesee (New York), of the Marlboro (New Jersey), and the Lost Creek and New Salem (Virginia) churches; a home missionary.

COCHRAN, REV. JAMES HALDANE; d. 1853. A native of Scotland; educated in Glasgow University; a convert to the Sabbath; pastor of the First Alfred, Clarence, and Berlin churches (all in New York), and of the Plainfield (New Jersey) Church; a Director of the American Sabbath Tract Society; a Manager of the Seventh Day Baptist Missionary Society; and a Director of the Seventh Day Baptist Publishing Society.

COLLINS, HENRY; 1699-1770(?). One of the most prominent of the lay members of the Seventh Day Baptist Church in its early history in America; a member of the Newport

(Rhode Island) Church; he was a member of the building committee which erected the edifice of the Newport Church, which is now in the possession of the Newport Historical Society; he contributed to the Redwood Library of Newport the site on which its present beautiful building now stands.

Coon, Rev. Daniel; d. 1858. Pastor of the First Hopkinton (Rhode Island) Church; an active denominational worker; Moderator of the Seventh Day Baptist General Conference.

Coon, Rev. D. Burdette. Pastor of the First Genesee (New York), and Shiloh (New Jersey) churches; a successful evangelist; a descendant of Rev. Abram Coon, who was, for several years, Moderator of the General Conference, immediately after its organization; preacher of the Anniversary Sermon on the occasion of the Centennial Celebration of the organization of the Seventh Day Baptist General Conference in 1902 (see p. 1, of this book).

Coon, Professor Henry Clarke, M. D., Ph. D.; 1828-1898. A deacon in the First Alfred (New York) Church; Professor of Greek and Natural Sciences in DeRuyter Institute for nineteen years; Professor of Physics, Chemistry, and History in Alfred University, with which he was identified from 1872 to the end of his life; a Trustee of Alfred University; author of *A Manual of Civil Government.*

Coon, Rev. Stillman; 1796-1870. An active evangelist among Seventh Day Baptist churches, particularly in Western New York, and in Wisconsin; known as the "pioneer evangelist" of the denomination.

Cornwall, Rev. Amos R.; 1829-1893. Educated at Alfred University and Union College; ordained to the ministry at Milton, Wisconsin, in 1862; was an instructor in DeRuyter Institute, and for twenty-five years in Albion Academy, of which he was long the principal; an active temperance leader.

Cottrell, Rev. Ira Lee; b. 1846. Teacher in normal department of Alfred University; pastor of churches at Independence, Hornellsville, Hartsville and Leonardsville (all in

New York), and Shiloh (New Jersey); a Manager of the Seventh Day Baptist Missionary Society; a member of the Sabbath School Board of the Seventh Day Baptist General Conference.

COTTRELL, REV. LEBBEUS MAXSON; b. 1819. Educated at DeRuyter Institute, Union College, and Alfred University; pastor of churches at Persia, West Edmeston, Lincklaen Center (all in New York), Rockville (Rhode Island), and Walworth (Wisconsin); has engaged in home mission work in Southern Illinois, Pennsylvania, West Virginia, and other places.

CRANDALL, PROFESSOR ALBERT ROGERS, PH., D. First Assistant of the Kentucky Geological Survey; Professor of Natural History in Kentucky State College; Professor of Natural History in Alfred University; Professor of Natural History in Milton College; Trustee of Milton College, and of Alfred University; President of the Seventh Day Baptist General Conference.

CRANDALL, REV. GEORGE JAY; 1838-1905. Pastor of churches at Watson, West Genesee, and Richburg (all in New York), and West Hallock (Illinois), Harvard and North Loup (both in Nebraska), Ashaway (Rhode Island), and Milton Junction (Wisconsin); Recording Secretary of the Seventh Day Baptist Missionary Society.

CRANDALL, REV. LUCIUS; 1810-1876. Pastor of churches at Plainfield (New Jersey), Hopkinton, and Newport (both in Rhode Island); supplied the church in New York City for several years, and the one at Alfred, (New York), one year; Corresponding Secretary of the Board of Managers of the Seventh Day Baptist Missionary Society; President of the Seventh Day Baptist Publishing Society; compiled *The Carol; a collection of Original and Selected Hymns,* published in 1855.

CROFOOT, MRS. HANNAH (LARKIN); (wife of Rev. Jay W. Crofoot, following). Missionary to China since 1899.

CROFOOT, REV. JAY W. Missionary to China since 1899.

DALAND, REV. WILLIAM CLIFTON, D. D.; b. 1860. Brought up a Baptist, but became a Sabbath-keeper while studying in Union Theological Seminary; pastor of Seventh Day Baptist churches as follows: Leonardsville (New York), Westerly (Rhode Island), and Mill Yard, in London (England); President of Milton College since 1902; Recording Secretary of the Seventh Day Baptist Missionary Society; organist and teacher of music for twelve years in Elizabeth, New Jersey, and Brooklyn, New York; translated *Solomon's Song of Songs,* with notes; degree of D. D., Milton College, 1896, and Alfred University, 1903.

DAVIS, REV. BOOTHE COLWELL, Ph. D., D. D.; b. 1863. Pastor of Waterford (Connecticut), and First Alfred (New York) churches; Director of the Seventh Day Baptist Education Society; President of Alfred University since 1895.

DAVIS, REV. DAVID HERBERT, D. D.; b. 1845. Pastor of churches at Verona (New York), and Shiloh (New Jersey); for upwards of twenty-five years, he has been a missionary stationed at Shanghai, China.

DAVIS, REV. JACOB; 1827-1885. Clerk of the Lost Creek (West Virginia) Church; pastor of the Lost Creek, New Salem, Greenbrier, and Ritchie (all of West Virginia) churches; active in the early history of the Seventh Day Baptist Southeastern Association.

DAVIS, REV. JAMES BALL; 1814-1902. Member of the Pike (Ohio), and the New Salem and Middle Island (both in West Virginia), churches; instrumental in the organization of the Bear Fork, or Conings (West Virginia) Church; active in the early history of the Seventh Day Baptist Southeastern Association.

DAVIS, REV. JOHN; 1775-1854. For many years pastor of the Shiloh (New Jersey) Church; prominent in the various phases of denominational work; President of the Seventh Day Baptist General Conference.

DAVIS, REV. LEWIS ALEXANDER, M. D.; 1801-1867. A home missionary, devoting his energies largely to churches

in West Virginia, Ohio, Illinois, and Iowa; compiled a volume of sacred hymns called the *Sacred Lyre;* a Trustee of Milton College.

DAVIS, REV. SAMUEL DAVIS; 1824-1907. Pastor of the churches at Lost Creek and Salem (West Virginia); likewise served as a missionary on the home field, and during that period acted, at times, as the pastor of every other church in the Seventh Day Baptist Southeastern Association. (Also see p. 898 of this book.)

DAVIS, MRS. SARA (GARDINER); (wife of Rev. David Herbert Davis, preceding). Missionary to China since 1879.

DUNN, DAVID; d. 1872. A Deacon in the Piscataway (New Jersey) Church; Vice President of the Seventh Day Baptist Publishing Society; Moderator of the Seventh Day Baptist General Conference.

DUNN, REV. ELSTON MARSH; 1832-1896. Pastor of church at Milton, Wisconsin, for nearly twenty years; Professor of Greek, and of Mental and Moral Philosophy in Milton College; Vice President of Board of Trustees of Milton College.

ERNST, MRS. MARTHA (HULL); d. 1894, (wife of Deacon Henry Ernst, daughter of Rev. Richard Hull, and sister of the Revs. Nathan V., Varnum, Oliver P., and Hamilton Hull). She often preached acceptably in her earlier life.

ESTEE, REV. AZOR; 1803-1864. A convert to the Sabbath; pastor of the Petersburgh (New York) and the Shiloh (New Jersey) churches; home missionary in Western Virginia, Ohio, and Pennsylvania; closely identified with the organization of the West Union (Western Virginia) Academy, of which he was at one time principal; conducted a Seventh Day Baptist school at Quincy, Pennsylvania; a Manager of the Seventh Day Baptist Missionary Society.

FAHNESTOCK, ANDREAS; 1781-1863. A pastor of the German Seventh Day Baptist Church, at Snow Hill, Pennsylvania. (See p. 1141 of this book).

FAHNESTOCK, WILLIAM M., M. D.; d. 1854. A prominent

leader in his time of the German Seventh Day Baptists; he was a member of the Church at Ephrata, where he often preached; he was a member of the Seventh Day Baptist Publishing Society, and Vice President of the American Sabbath Tract Society; he was appointed on different occasions to represent the German Seventh Day Baptists in the Seventh Day Baptist General Conference, where he was always accorded a warm welcome, and a most respectful hearing; he was the author of a tract entitled *The Bible Sabbath,* published by the American Sabbath Tract Society, and was a voluminous contributor to the *Sabbath Recorder* for several years. For a number of years in the latter part of his life, his home was at Bordentown, New Jersey.

Fryer, Mrs. Lizzie Nelson. Teacher in Alfred University; missionary to China, 1879-1882.

Fyock, Rev. Jeremiah. A pastor of the German Seventh Day Baptist Church at Salemville, Pennsylvania; Vice President of the German Seventh Day Baptist Convocation.

Gamble, Rev. James Lee, Ph. D., D. D.; 1843-1908. A convert to the Sabbath from the Methodist Episcopal Church; pastor of the First Alfred (New York) Church; Professor of Church History and Homiletics in Alfred Theological Seminary; author of the paper in this book on *Alfred University* (p. 487), and collaborator with Charles Henry Greene, Esq., on the paper entitled *Seventh Day Baptists in the British Isles* (p. 21).

Gardiner, Rev. Theodore Livingston, D. D.; b. 1844. Pastor of churches at Greenmanville (Connecticut), Shiloh (New Jersey), Salem (West Virginia), and North Loup (Nebraska); President of Salem College for fourteen years; President of Seventh Day Baptist General Conference; editor of the *Sabbath Recorder;* a leader in temperance reform; Recording Secretary of the Board of Managers of the Seventh Day Baptist Missionary Society; Director of the American Sabbath Tract Society; author of *Rev. Abram Herbert Lewis, D. D., LL. D., a Biographical Sketch,* published at Plainfield, New Jersey, 1909, and of the paper on *Salem College,* on p. 545, of this book.

GILLETTE, REV. WALTER BLOOMFIELD, D. D.; 1804-1885. Pastor of the church at New Market (New Jersey) thirteen and a half years, and of the church at Shiloh (New Jersey) twenty years; also pastor of churches at Friendship and Portville (both in New York); editor of the *Seventh Day Baptist Memorial;* home missionary; recording Secretary and Vice President of the Seventh Day Baptist Publishing Society, and a Trustee of Alfred University.

GOODRICH, JOSEPH; 1800-1867. The founder of the village of Milton, Wisconsin, and the founder of Milton College of which he was, at the beginning of its history, for three years the sole manager. (For further information, see p. 530 of this book).

GREENE, CHARLES HENRY. A persistent, energetic compiler of Seventh Day Baptist History; for several years member of the Committee on Denominational History, of the Seventh Day Baptist General Conference; author, in collaboration with Rev. James L. Gamble, of the treatise on *Seventh Day Baptists in the British Isles,* p. 21 of this book.

GREENE, FRANK L., Ped. D. Trustee of Alfred University; Principal of Alfred Academy; Treasurer of the Sabbath School Board of the Seventh Day Baptist General Conference; Director of the American Sabbath Tract Society; President of the Seventh Day Baptist General Conference.

GREENE, REV. HENRY P.; d. 1868, at the age of seventy years. Pastor of the First Genesee (New York) Church for thirteen years, and of the Third Genesee (New York) Church for ten years.

GREENE, REV. JOEL; 1799-1883. For sixty years a preacher, pastor, missionary, and leader in the cause of religious liberty; three times President of the Seventh Day Baptist General Conference.

GREENE, REV. JOHN; d. 1863. Pastor of the First Hopkinton and Second Hopkinton churches (both in Rhode Island), and of the Friendship and DeRuyter churches (both in New York); an evangelist of wide experience and marked success.

GREENMAN, GEORGE; 1805-1891. For thirty years Presi-

dent of the Seventh Day Baptist Missionary Society, and for fourteen years, a Trustee of Alfred University.

GRISWOLD, REV. SHERMAN SAXTON; 1805-1882. A convert to the Sabbath from the Baptist Church; pastor of churches at Little Genesee and Independence (both in New York), Hopkinton (Rhode Island), and Greenmanville (Connecticut); an ardent anti-slavery and temperance reform leader; President of Seventh Day Baptist General Conference; Recording Secretary of the Seventh Day Baptist Missionary Society.

HAKES, REV. ANTHONY; 1817-1892. Convert to the Sabbath from the Methodist Episcopal Church; pastor of the West Hallock, or Southampton (Illinois) Seventh Day Baptist Church; a Trustee of Milton College.

HEAD, CHARLES R., M. D.; 1820-1906. For twenty-seven years a Trustee of Albion (Wisconsin) Academy.

HISCOX, REV. THOMAS; 1686-1773. The fourth pastor of the First Hopkinton (Rhode Island) Church, of which he was also treasurer for about thirteen years; the portrait shown opposite page 620, is from an engraving by Samuel Okey, who was engraving and publishing mezzotint portraits in Newport, Rhode Island, in the years 1773-75. (See *American Engravers upon Copper and Steel.* By David McNeely Stauffer. Part I. Published by the Grolier Club of the City of New York, 1907. A facsimile of the engraving referred to above may be found in this book).

HUBBARD, JAMES FRANKLIN; 1827-1905. President of the Trustees of the Seventh Day Baptist Memorial Fund; President and Treasurer of the American Sabbath Tract Society; Treasurer of the Trustees of the Plainfield (New Jersey) Church; a Trustee of Alfred University.

HUBBARD, WILLIAM C. Director of the American Sabbath Tract Society; Trustee of the Seventh Day Baptist Memorial Fund; Secretary of the Sabbath Evangelizing and Industrial Association; Trustee of Alfred University; author of the historical sketch of the *Sabbath Evangelizing and Industrial Association* on p. 577 of this book.

HUFFMAN, REV. JOHN LIVINGSTON; 1837-1897. Pastor of churches at Jackson Centre (Ohio), Farina (Illinois), and Lost Creek and Salem (both in West Virginia); he was an evangelist of marked success; was one of the three principal founders of Salem College, at Salem, West Virginia.

HULL, REV. HAMILTON; 1819-1898. Ordained to the ministry in 1861; pastor of churches at Welton (Iowa), Long Branch (Nebraska), and Jackson Centre (Ohio); an active champion of Temperance and of Sabbath reform.

HULL, REV. NATHAN VARS, D. D.; 1808-1881. Pastor of church at Clarence (New York) nine years, and of the church at Alfred (New York) thirty-five years; President of Trustees of Alfred University, fourteen years; Professor of Pastoral Theology in Alfred Theological Seminary thirteen years; Editor of the *Sabbath Recorder* for nine years; Vice President Seventh Day Baptist Missionary Society.

HULL, REV. OLIVER PERRY; d. 1869, at the age of fifty-two years. A home missionary in Wisconsin and Minnesota; pastor of the Walworth (Wisconsin) and Dodge Centre (Minnesota) churches; Director of the Seventh Day Baptist Education Society.

HULL, REV. RICHARD. One of the first ministers of the First Alfred (New York) Church, which he helped to organize; he was an active missionary in Western New York and Northern Pennsylvania.

HULL, REV. VARNUM; 1811-1885. Was pastor of ten churches, among which were the following: Preston and Scott (New York), Jackson Centre (Ohio), Welton (Iowa), and Rock River (Wisconsin).

HUTCHINS, REV. JESSE E. Pastor of the Berlin (New York) Church; compiled the *Statistics* found on p. 1305 of this book.

INGHAM, WALTON HARVEY. President of the Seventh Day Baptist General Conference in 1896; Trustee and Financial Agent of Milton College.

IRISH, REV. JAMES R., D. D.; 1811-1891. Educated at

Phillips Academy, Andover, Massachusetts, and at Union College; principal of Alfred Academy and of DeRuyter Institute; pastor of churches at Alfred (New York), Cussewago (Pennsylvania), and Rockville (Rhode Island).

JOHNSON, REV. FREDERICK F., M. D.; b. 1833. Pastor of Stone Fort and Bethel churches in Illinois; home missionary in southern Illinois, Texas, and Tennessee.

JONES, REV. WILLIAM MEAD, D. D.; 1818-1895. A convert to the Sabbath from the Baptist Church; educated at Colgate University; Baptist missionary to the Island of Hayti; Seventh Day Baptist missionary to Palestine; pastor of Seventh Day Baptist churches at Walworth (Wisconsin), Scott (New York), and was pastor of the Seventh Day Baptist Church of Mill Yard, London, England, from 1872 until his death; Professor of Arabic and Hebrew in the City of London College; author of the *Chart of The Week*. (For further information, see p. 80 of this book).

KAGARISE, REV. GEORGE B.; 1829-1893. A German Seventh Day Baptist, who had been a member of the church of that faith at Salemville, Pennsylvania, but who became a constituent member of the Seventh Day Baptist Church organized at Salemville, December 23, 1885, of which he was pastor until his death.

KELLY, REV. MORDECAI BARTLEY; 1871-1898. Reared and educated a Baptist, and was a prominent, active leader among the clergymen of that Church in southern Illinois, until about 1869, when he became a Seventh Day Baptist; assisted in organizing seven Seventh Day Baptist churches in southern Illinois; an anti-slavery and temperance reformer.

KELLY, REV. MORDECAI BARTLEY, JR. (son of the Rev. Mordecai Bartley Kelly, preceding). Pastor of Second Alfred, Hornellsville, and Hartsville churches (all in New York), and of the North Loup (Nebraska), Chicago (Illinois), and Nortonville (Kansas) churches; President of the Young People's Permanent Committee of the Seventh Day Baptist General Conference.

KELPIUS, JOHANNES; d. 1707(?). A German Sabbath-keeper, living on the Wissahickon, near Philadelphia, Pennsylvania, and identified with the early Seventh Day Baptist history of America. (For further information, see p. 954 of this book).

KENYON, PROFESSOR ALPHEUS BURDICK, Sc. D. Professor of Mathematics in Alfred University since 1874, where he is also Dean of the College; Treasurer of the Seventh Day Baptist Education Society; Trustee of Alfred University, President of the Seventh Day Baptist General Conference.

KENYON, MRS. IDA FREDERICA (SALLAN); 1830-1904 (second wife of the Rev. William Colegrove Kenyon, following). Teacher in Milton Academy; teacher in Alfred Academy; Professor of Modern Languages and Literatures in Alfred University for twenty-seven years.

KENYON, REV. JARED; 1819-1908. Pastor of church at Alfred Station, New York, six years; pastor of the Independence (New York) Church for twenty-five years; after the close of his second pastorate he continued to live at Independence, until his death, and engaged in such phases of ministerial labor as varying occasions demanded.

KENYON, MRS. MELISSA BLOOMFIELD (WARD); 1823-1863, (first wife of Rev. William Colegrove Kenyon, following). A teacher in Alfred University for twenty-one years.

KENYON, REV. WILLIAM COLEGROVE; 1812-1867. Educated at Union College; developed a small select school at Alfred, New York, into Alfred University; was at the head of that institution for twenty-nine years; author of *Elements of English Grammar, Analytical and Synthetical, Arranged in Progressive Exercises,* published at Rochester, 1849 (this ran through five editions in three years); Vice President of the Seventh Day Baptist Education Society; Director of the American Sabbath Tract Society.

KING, REV. JOHN S.; d. 1908. Bishop, or pastor-in-chief, of the German Seventh Day Baptist churches of Pennsylvania.

LANGWORTHY, NATHAN H.; 1812-1889. A deacon of the

Second Hopkinton and Pawcatuck churches (both in Rhode Island); Treasurer of the Seventh Day Baptist Missionary Society; President of the Seventh Day Baptist General Conference.

Larkin, Rev. Ethan Pendleton, Ph. D.; 1829-1887. Principal of Union Academy, at Shiloh, New Jersey; Associate Principal of Alfred Academy; Professor of Latin, and of Natural History in Alfred University; President of the Seventh Day Baptist Education Society.

Lee, Rev. Seth I. A convert to the Sabbath; pastor of Seventh Day Baptist Church at Fouke, Arkansas; engaged in general missionary work in Arkansas, Texas, Louisiana, Indian Territory, and Idaho; active in the affairs of the Seventh Day Baptist Southwestern Association, of which he was for several years the presiding officer; Vice President of the American Sabbath Tract Society; an editor of the *Sabbath Outpost*.

Lewis, Rev. Abram Herbert, D. D., LL. D.; 1836-1908. Pastor of churches at Alfred Station (New York), New York City, and Shiloh and Plainfield (both in New Jersey), Professor of Church History in Alfred Theological Seminary; Editor of *Sabbath Recorder;* and *Sabbath Outlook;* author of *Sabbath and Sunday, Argument and History* (1870), *Biblical Teachings concerning the Sabbath and the Sunday* (1884), *A Critical History of the Sabbath and the Christian Church* (1886) *A Critical History of Sunday Legislation from A. D. 321 to* 1888 (last ed. 1902), *Paganism Surviving in Christianity* (1890), *Swift Decadence of Sunday: What Next?* (1899), *Letters to Young Preachers and Their Hearers* (1900), numerous tracts and booklets on the Sabbath and other topics; President of Seventh Day Baptist General Conference; Corresponding Secretary of the American Sabbath Tract Society; a leader in the social purity movement; Recording Secretary of the Seventh Day Baptist Missionary Society; author of the paper in this book entitled *The Sabbath from the Time of Christ to Its Appearance in England,* see p. 11.

Lewis, Rev. Charles M.; 1818-1883. Pastor of churches

at Verona and Alfred (both in New York), an evangelist of marked power and success; a Trustee of Milton College.

Lewis, Rev. Henry B.; 1821-1900. Pastor of churches at Dodge Centre (Minnesota), Welton (Iowa), West Hallock (Illinois), Berlin (Wisconsin), Berea (West Virginia), and Nile, Watson, and Leonardsville (all in New York).

Livermore, Rev. Leander E.; b. 1835. Principal of De-Ruyter Institute and Walworth Academy; President of Trustees of Alfred University; Field Secretary for Alfred University; Editor of the *Sabbath Recorder* for more than five years; pastor of churches at Mystic (Connecticut), Otselic and Wellsville (both in New York), Walworth (Wisconsin), and New Market (New Jersey); teacher in Alfred University; Recording Secretary of Seventh Day Baptist Missionary Society.

Lucky, Christian Theophilus. A Christian Jew, who came to the United States in 1882, and engaged in missionary labor in New York City; he embraced the Sabbath, and became a member of the First Seventh Day Baptist Church in New York City; he was instrumental in founding *Eduth le Israel,* and, with the Rev. H. Friedlander, the *Peculiar People* also; in 1889, he returned to his native country to engage in missionary operations, in which he has been aided in the publication of necessary literature by the American Sabbath Tract Society.

Main, Rev. Arthur Elwin, D. D.; b. 1846. Pastor of churches at Ashaway (Rhode Island), and Plainfield (New Jersey); President of Alfred University; Corresponding Secretary of the Seventh Day Baptist Missionary Society; editor *Missionary Reporter;* founded *Helping Hand in Bible School Work;* Department Editor of the *Sabbath Recorder;* compiled *Jubilee Papers: Historical Papers Commemorating the Fiftieth Anniversary of the Seventh Day Baptist Missionary Society, and the Centennial of the William Carey Foreign Mission Movement;* twice elected President of the Seventh Day Baptist General Conference; Professor of Doctrinal and Pastoral Theology in Alfred Theological Seminary, of which he is also

Dean; author of the treatise in this book, entitled, *The Seventh Day Baptist General Conference, 1802 to 1902.*

MATTHAI, CONRAD; 1678-1748. A member of the Solitary Order on the Wissahickon, near Philadelphia, which was the immediate predecessor of the Ephrata Community. (For further information, see p. 964 of this book).

MAXSON, BENJAMIN; 1800-1874. A constituent member of the Hounsfield (New York) Church, which he served for many years as Deacon and Clerk; a constant attendant upon denominational meetings; President of the Seventh Day Baptist General Conference.

MAXSON, REV. DARWIN ELDRIDGE, D. D.; 1822-1895. Associate Principal of Alfred Academy for eight years; pastor of churches at Milton (Wisconsin), Plainfield (New Jersey), and Alfred Station and Hartsville (both in New York); Professor of Church Polity and Pastoral Theology in Alfred Theological Seminary; three times President of the Seventh Day Baptist General Conference; a Trustee of Alfred University and of Milton College.

MAXSON, HENRY MARTIN, Ped. D.; b. 1853. President of the Board of Trustees of the Seventh Day Baptist Memorial Fund; Director of the American Sabbath Tract Society; a trustee of Alfred University; President of the Seventh Day Baptist General Conference in 1902, on the occasion of the celebration of the Centennial Anniversary of its organization; and Chairman of the Committee on the Publication of this book.

MAXSON, JOHN; d. in 1876 in the eighty-fifth year of his age. A Deacon in the Scott and DeRuyter churches (both in New York); Editor and Publisher of the *Protestant Sentinel* for several years.

MAXSON, REV. SANFORD LAFAYETTE; b. 1846. Pastor of churches at Utica and Walworth (both in Wisconsin), and Salem (West Virginia); Principal of Albion (Wisconsin) Academy, for four years; organized Salem College, of which he was President for three years; teacher of Latin and Greek in Broadus Institute, at Clarksburg, West Virginia.

MAXSON, SANDS C., M. D. President of the Seventh Day Baptist General Conference in the year 1900, when the movement for the re-organization of the Alfred Theological Seminary began to assume form. In this and all the subsequent denominational re-adjustment, and the agitation incident thereto, he has evinced a keen interest; Vice President of the American Sabbath Tract Society.

MAXSON, S. WHITFORD. Teacher in Alfred Academy; Director of the Seventh Day Baptist Education Society; President of the Seventh Day Baptist General Conference.

MAXSON, REV. WILLIAM BLISS, M. D., D. D.; 1785-1863. Grandson of Rev. William Bliss, of the Newport (Rhode Island) Seventh Day Baptist Church, and a great-grandson of Governor Richard Ward of Rhode Island, who was likewise a member of the same church; was ordained to the ministry, in 1819, in the thirty-fourth year of his age; pastor of the First Brookfield, Scott, Berlin, New York City churches (all in New York), and the Piscataway Church at New Market (New Jersey); performed much home mission work; engaged for two years in New York City and Philadelphia, Pennsylvania, in a mission to the Jews; practiced medicine for several years in connection with pastoral work; one of the three editors of the *Seventh Day Baptist Missionary Magazine* (1821-1825), the first Seventh Day Baptist periodical to be published in America; compiled a volume of *Scripture Questions for Sabbath Schools,* published in 1837; in collaboration with Rev. Eli S. Bailey and Dr. Henry Clarke, he compiled *A Hymn Book for Use of Seventh Day Baptist Churches,* published in 1826; in January, 1857, he became pastor of the New York City Church, and sustained that relation until his death; from June 1, 1855, until May 17, 1860, he was connected with the *Sabbath Recorder* in an editorial capacity, first as a Contributing Editor, then as Managing Editor, and then again as Editor; author of *The Sabbath and Lord's Day: A History of their Observance in the Christian Church;* served six terms as president of the General Conference; died at Leonardsville, New York, October 20, 1863,

en route to the annual session of the General Conference at Adams Centre, New York.

MILLER, REV. (JOHN, OR JOHANN) PETER; 1710-1796. Pastor of the German Seventh Day Baptist Church at Ephrata, Pennsylvania, and upon the death of Conrad Beissel, succeeded the latter as leader of the Ephrata Community; conducted the diplomatic correspondence of the Continental Congress; translated the Declaration of Independence into the principal European languages. (For further information, see pp. 1000, 1151, 1163, *et saepe,* in this book; his portrait may be found on p. 1152).

MORTON, REV. JOSEPH W., D. D.; 1821-1893. Reared and educated a Reformed Presbyterian, and in 1847, went to Port-au-Prince, Hayti, as a missionary of that Church; in 1849, became a Seventh Day Baptist; teacher of Latin and Greek in DeRuyter Institute; Principal of Hopkinton Academy, at Ashaway, Rhode Island; assisted in the *Bible Union* translation of the New Testament from Greek into English; home missionary; pastor of churches at Marlboro (New Jersey), and North Loup (Nebraska).

ORDWAY, IRA J. Vice President of the American Sabbath Tract Society, of which he was for eight years Corresponding Secretary (this period, 1863-1870, shows a marked revival of interest in the work represented by that society); his immediate family is the source from which has grown the Chicago Seventh Day Baptist Church; he has been President of the Seventh Day Baptist General Conference, and has been actively identified with all the interests which it represents for the past half century, nearly or quite.

PALMBORG, ROSA W., M. D. Missionary to China since the year 1894.

PENTZ, REV. JOHN A. A pastor of the German Seventh Day Baptist Church at Snow Hill, Pennsylvania; President of the German Seventh Day Baptist Convocation.

PLATTS, MRS. EMMA TEFFT; (wife of Rev. Lewis Alexander Platts, following). President of the Woman's Board of the Seventh Day Baptist General Conference; Instructor in

French in Milton College; author of the paper entitled *The Woman's Board,* in this book (see p. 249).

PLATTS, REV. LEWIS ALEXANDER, D. D.; b. 1840. Pastor of churches at Friendship, Andover, and Hornellsville (all in New York), New Market (New Jersey), and Westerly (Rhode Island), Milton (Wisconsin); acting pastor of church at Alfred, New York; Business Manager of the *Sabbath Recorder;* Editor of the *Sabbath Recorder; Helping Hand for Bible Study; Evangelii Harold* (afterward *Evangelii Budbarare*); instructor in English Literature in Alfred University; Professor of Church History and Homiletics in Thelogical Seminary of Alfred University; President of the Seventh Day Baptist General Conference; President of the Seventh Day Baptist Education Society; Trustee of Alfred University, and of Milton College; President of the Alumni Association of Milton College; Recording Secretary of the Seventh Day Baptist Missionary Society; Secretary of the Seventh Day Baptist Council, held in Chicago, in 1890; author of the treatise on *Seventh Day Baptists in America Previous to* 1802, of this book (see p. 119).

POTTER, CHARLES; 1824-1899. For sixteen years President of the American Sabbath Tract Society; for twenty-seven years, President of the Board of Trustees of the Seventh Day Baptist Memorial Fund; Director of the Seventh Day Baptist Education Society; a Trustee and benefactor of Alfred University.

POTTER, CORRELL D., M. D.; 1827-1893. Clerk of the Adams (New York) Church for thirty-five years; Associate Editor of the *Sabbath Outlook* from its founding until his death.

POTTER, HON. JOSEPH; 1787-1880. An active lay members of the First Hopkinton (Rhode Island) Church; President of the Seventh Day Baptist Missionary Society.

PRENTICE, REV. ASA BABCOCK; 1838-1904. Educated at Albion Academy; Principal of Albion Academy; pastor of churches at Utica (Wisconsin), Adams Centre (New York),

and North Loup (Nebraska); President of the Seventh Day Baptist General Conference.

Purser, John. A Deacon in the Natton (England) Church, in which he has been a deacon since 1870.

Randolph, Rev. Azariah A. Fitz; 1805-1868. Engaged in missionary labor in Western New York, Northern Pennsylvania, and in Kansas; prominently identified with the Friendship (New York), and the Nortonville (Kansas) churches; Vice President of the Seventh Day Baptist Missionary Society.

Randolph, Corliss Fitz, L. H. D., Ph. D.; b. 1863. For ten years Superintendent of the Sabbath School of the First Seventh Day Baptist Church of New York City; Vice President of the American Sabbath Tract Society; Recording Secretary of the Sabbath School Board of the Seventh Day Baptist General Conference; Trustee of Alfred University; Chairman of the Committee on Denominational History, of the Seventh Day Baptist General Conference; President of the Alumni Association of Alfred University; author of treatises upon the following subjects in this volume: *The South-Eastern Association* (see p. 821), *The German Seventh Day Baptists* (see p. 935), *The Rogerenes* (see p. 1261), and *Biographical Sketches* (see p. 1361); author of *A History of Seventh Day Baptists in West Virginia,* printed for the author at Plainfield, New Jersey, 1905; author of *The Sabbath and Seventh Day Baptists,* published at Plainfield, New Jersey, v. d.

Randolph, Franklin Fitz; b. 1836. Clerk of the New Salem Church for twenty-eight years; Moderator of the Greenbrier Church for two years, and of the Middle Island Church continuously since 1889; active in the early history of the Southeastern Association, of which he was Recording Secretary and Corresponding Secretary, for several years each; Secretary of the Directors of West Union Academy; and Corresponding Secretary of Salem College (all in West Virginia).

Randolph, Rev. Gideon Henry Fitz. Missionary to China; general missionary in the Southwest, with operations confined, for the most part, to Arkansas; pastor of the Berlin

(New York) Church; has established, and maintains, a Seventh Day Baptist school at Fouke, Arkansas.

RANDOLPH, JEPTHAH FITZ; 1814-1879. A member of the New Salem (West Virginia) Church, which he served in the various capacities of Clerk, Treasurer, Moderator, and Deacon; active in the affairs of the Virginia (now extinct) and the Southeastern associations; probably the most prominent Seventh Day Baptist lay worker in what is now the Southeastern Association, in his time; a leader in the founding of West Union (Virginia) Academy, of which he was a director.

RANDOLPH, MRS. LUCY (GREENE) FITZ; (wife of Rev. Gideon Henry Fitz Randolph, preceding). Missionary to China; teacher in Seventh Day Baptist school at Fouke, Arkansas.

RANDOLPH, PRESTON FITZ; b. 1836. Closely identified with the early history of the Sabbath School movement among the Seventh Day Baptist churches of West Virginia; active in the affairs of the early history of the Southeastern Association; teacher in a private Seventh Day Baptist school at Quincy, Pennsylvania; principal of Salem (West Virginia) Academy, 1872-1873; a teacher in Salem College; a Trustee of Salem College; a Manager of the Seventh Day Baptist Missionary Society.

RANDOLPH, WILLIAM FITZ; 1800-1861. A member of the New Salem and the Lost Creek (West Virginia) churches; a Deacon in the New Salem Church; a clerk of the Lost Creek Church; active in the old South-Western and the Virginia associations (both now extinct); prominently connected with the establishment of the West Union (Virginia) Academy, of which he was a director; Vice President of the Seventh Day Baptist Missionary Society.

RESSER, REV. WILLIAM A. A pastor of the German Seventh Day Baptist Church at Snow Hill, Pennsylvania.

ROGERS, CLARKE; d. 1880, at the age of seventy-six years. A Deacon in the Preston (New York), the New York City and the Plainfield (New Jersey) churches; Vice President of the Seventh Day Baptist Missionary and Education societies, and

of the American Sabbath Tract Society; Treasurer of the Seventh Day Baptist Education Society.

Rogers, Rev. Lester Courtland; 1829-1900. Pastor of churches at New Market (New Jersey), Leonardsville, and Friendship (both in New York), and Milton (Wisconsin); a leader in Sabbath Reform; Professor of History and Political Science in Alfred University; President of Seventh Day Baptist General Conference; Director of the Seventh Day Baptist Education Society.

Rogers, Lester T.; 1821-1905. A constituent member of the Rock River (Wisconsin) Church, and for forty-seven years a trustee and for more than forty years its clerk; he was chosen a Deacon soon after the organization of the church; closely identified with the Missionary and Sabbath Reform interests of the Seventh Day Baptist Northwestern Association.

Rogers, Professor William Augustus, Ph. D., LL. D.; 1832-1898. Astronomer of Harvard University; Professor of Physics and Astronomy in Colby University; Professor of Astronomy and Physics in Alfred University; Recording Secretary of the American Sabbath Tract Society; President of the Seventh Day Baptist General Conference.

Sachse, Julius Friedrich, Litt. D.; b. 1842. Not a Seventh Day Baptist, but the author of the following books covering the history of the German Seventh Day Baptists of Pennsylvania down to the year 1800; *The German Pietists of Provincial Pennsylvania,* published at Philadelphia, in 1895; *The German Sectarians of Pennsylvania,* in two volumes, published at Philadelphia, vol. I., 1899, and vol. II., 1900; *The Music of Ephrata Cloister,* published at Lancaster, Pennsylvania, in 1903; he gave effective assistance to the Shiloh and the Piscataway (New Jersey) Seventh Day Baptist churches in obtaining indemnity for the old Seventh Day Baptist burying ground in Philadelphia, condemned by the city for public use.

Satterlee, Rev. William; 1766-1862. Pastor of the Berlin (New York) Church; an evangelist and home missionary; prominent in the early activities of the Seventh Day

Baptist General Conference, of which he was President on different occasions.

SAUNDERS, REV. EARL PERRY; b. 1856. Pastor of the church at New Market (New Jersey) and acting pastor for a year for the church in New York City; Business Manager of the Publishing House of the American Sabbath Tract Society; Principal of Alfred Academy; President of the Seventh Day Baptist General Conference; Recording Secretary of the Seventh Day Baptist General Conference for several years; Secretary of the Board of Trustees of Alfred University.

SAUNDERS, REV. EDWARD B. Pastor of the Rock River (Wisconsin) and the Shiloh (New Jersey) churches; President of the Young People's Permanent Committee of the Seventh Day Baptist General Conference; engaged extensivly in evangelistic work; Trustee of Milton College; Director of the American Sabbath Tract Society; Corresponding Secretary of the Seventh Day Baptist Missionary Society.

SEAGER, REV. LELY D. A convert to the Sabbath; pastor of the Lost Creek, the Ritchie, the Conings, the Middle Island, the Greenbrier, the Black Lick, and the New Salem churches (all in West Virginia), and the Jackson Centre (Ohio) and the Farina (Illinois) churches; engaged in general home missionary and evangelistic work.

SHAW, REV. EDWIN. Pastor of the Rock River (Wisconsin) and the Plainfield (New Jersey) churches; Professor of Latin and Chemistry in Milton College; President of the Alumni Association of Milton College; Corresponding Secretary of the American Sabbath Tract Society; author of the following sections of this book: *History of Milton College* (see p. 529), and a *Catalogue of Publications* (see p. 1327).

SHAW, REV. GEORGE BLY. Pastor of the Hornellsville, Hartsville, and the Friendship churches (all in New York), the New York City, the Plainfield (New Jersey), and the North Loup (Nebraska) churches; President of the Sabbath School Board of the Seventh Day Baptist General Conference;

Chairman of the Advisory Committee on Alfred Theological Seminary, of the Seventh Day Baptist General Conference; Vice President of the American Sabbath Tract Society; author of *Pulpit Gleanings,* published at Plainfield, New Jersey, in 1904.

Shaw, Rev. James Franklin; b. 1845. Brought up a Baptist and ordained to the ministry in that church in 1866; became a Seventh Day Baptist in 1884, and assumed pastoral care of the Texarkana, Texas, now Fouke (Arkansas) Seventh Day Baptist Church; Organized the Southwestern Seventh Day Baptist Association in 1888; home missionary under direction of Board of Managers of Seventh Day Baptist Missionary Society; Editor and publisher of the *Sabbath Outpost* (Seventh Day Baptist); Vice President of the Seventh Day Baptist Education Society.

Sherman, Rev. Oliver Dyer; b. 1836. Pastor of Greenmanville Church at Mystic (Connecticut) and of the Richburg (New York) Church; Editor, *Bible Scholar,* and *Seventh Day Baptist Pulpit;* a Trustee of Alfred University.

Skaggs, Rev. Leroy Fouse; b. 1845. A convert to the Sabbath from the Baptist Church; constituent member of the Delaware (Missouri) Church; pastor of the Corinth, Providence, and Delaware churches (all in Missouri); active in the organic affairs of the Seventh Day Baptist Southwestern Association; general missionary in Missouri and Indian Territory.

Slater, John; 1748-1809. Deacon in the Mill Yard (London, England) Church; a brother of the Rev. William Slater, a pastor of that church; the picture opposite p. 92 of this book, is from a portrait by the well known artist Flaxman.

Spaulding, Amos B.; 1815-1894. President of the Seventh Day Baptist General Conference; President of the American Sabbath Tract Society for eighteen years; Chairman of the Ministerial Conference of the Seventh Day Baptist Churches of Southern Wisconsin, for eight years.

Stennett, Rev. Joseph, D. D., (1st). (See p. 96 of this book).

Stennett, Rev. Joseph, D. D., (2nd); 1692-1758. (For

biographical sketch, see p. 99, of this book). The portrait shown opposite p. 98 of this book, is after a painting by Andrea Soldi, an Italian painter who first went to England about 1733; the portrait was subsequently engraved upon steel by William Wallace.

STENNETT, REV. SAMUEL, D. D.; 1727-1795. A prominent English Seventh Day Baptist clergyman who was pastor of the Pinner's Hall Church in London (*cf.* p. 101 of this book).

STILLMAN, ALFRED; d. 1850. A constituent member and trustee of the First Seventh Day Baptist Church of New York City; Vice President of the American Sabbath Tract Society; actively identified with Seventh Day Baptist interests generally.

STILLMAN, MRS. CAROLINE MAXSON. Teacher and Matron of Alfred Academy, 1842-1846.

STILLMAN, CHARLES H., M. D.; 1817-1881. An active member of the Plainfield (New Jersey) Seventh Day Baptist Church, of which he was a Trustee for many years; he established the Free School System of Plainfield, after securing the requisite action at the hands of the legislature of the State of New Jersey, and spent thirty-four years (until his death) in developing it, serving in the capacity of Trustee, Superintendent of Schools, and President of the Board of Education; he also served the City of Plainfield as Mayor.

STILLMAN, DAVID ROSE; 1822-1899. A Trustee of Alfred University for forty-three years; Clerk of the First Alfred (New York) Church for twenty-five years; Treasurer of the Seventh Day Baptist Western Association for twenty-one years; General Agent and Business Manager of the Publishing House of the American Sabbath Tract Society for eleven years, for the most of which period he was Office Editor of the *Sabbath Recorder;* President of the Seventh Day Baptist General Conference.

STILLMAN, PAUL; d. 1856. An active constituent member of the First Seventh Day Baptist Church of New York City; Vice President and Corresponding Secretary of the American

Sabbath Tract Society; Recording Secretary of the Seventh Day Baptist General Conference.

STILLMAN, THOMAS BLISS; 1806-1866. Founder of the First Seventh Day Baptist Church of New York City, which he served as Treasurer and Deacon; Vice-President of the Seventh Day Baptist Missionary Society; Treasurer of the American Sabbath Tract Society, of which he was an incorporator; President of the Seventh Day Baptist Education Society; Treasurer of the Society for the Propagation of Christianity among the Jews; Editor of the *Seventh Day Baptist Memorial;* Trustee of Alfred University; a benefactor of Alfred University, and of the First Seventh Day Baptist Church of New York City.

STILLMAN, WILLIAM; b. 1767. A Deacon in the First Hopkinton (Rhode Island) Church; published a book on the Sabbath in the year 1812; familiarly known as "Deacon Billy Stillman."

SUMMERBELL, REV. JAMES; 1822-1893. A convert to the Sabbath from the Christian Church; pastor of churches at Petersburg, Adams Centre, Leonardsville, Berlin, Richburg, and Alfred, all in New York; a successful home missionary and evangelist.

SWINNEY, ELLEN FRANCES, M. D.; 1840-1895. Missionary to China, 1883-1895; benefactor of Alfred University.

SWINNEY, REV. LUCIUS ROMAIN; 1837-1905. Professor of Hebrew and Cognate Languages in Alfred Theological Seminary; Pastor of churches at Alfred Station and De-Ruyter (New York), and Lost Creek (West Virginia); President of the Sabbath School Board of the Seventh Day Baptist General Conference.

TEMPEST, SIR WILLIAM, F. R. S.; d. 1761. A lay member of the Mill Yard (London, England) Seventh Day Baptist Church, and a Trustee of the Joseph Davis Charity (see p. 104, of this book).

THOMAS, PROFESSOR WALTER DAVID. Professor of Greek Language and Literature in Milton College since 1884.

THRELKELD, REV. CALVERT W.; b. 1835. A convert to the Sabbath from the Baptist Church; became a Seventh Day Baptist in 1872, and soon after became the pastor of the newly organized Seventh Day Baptist Church at Raleigh, Illinois; also pastor of churches at Harrisburg (Illinois), and Berea (West Virginia); home missionary.

TITSWORTH, ABRAM D.; d. 1869(?). Ordained a Deacon in the Piscataway (New Jersey) Church in 1833; Treasurer of the Seventh Day Baptist Missionary Society; Vice President of the Amercian Sabbath Tract Society, and of the Seventh Day Baptist Education Society; Moderator of the Seventh Day Baptist General Conference.

TITSWORTH, ARTHUR L. For a long time actively identified with the Young People's and Sabbath School work of the Plainfield (New Jersey) Church; Recording Secretary of the American Sabbath Tract Society since 1890.

TITSWORTH, DAVID E. For twenty years Superintendent of the Sabbath School of the Plainfield (New Jersey) Church; a Manager of the Seventh Day Baptist Missionary Society; Vice President of the Board of Trustees of the Seventh Day Baptist Memorial Fund; Vice President of the American Sabbath Tract Society; President of the Seventh Day Baptist General Conference.

TITSWORTH, ISAAC D.; 1805-1897. An active lay worker in the Piscataway, Plainfield, Shiloh, and Marlboro churches (all in New Jersey); a constituent member of the Plainfield Church, and served various churches as a Deacon for forty-seven years; a Manager of the Seventh Day Baptist Missionary Society; Vice President of the American Sabbath Tract Society; a Trustee of the Seventh Day Baptist Memorial Fund from its establishment until his death; Superintendent of the Sabbath school of the Piscataway Church for fifteen years; actively identified with the varied interests of the Seventh Day Baptist General Conference, and with the welfare of the Union Academy, at Shiloh, New Jersey.

TITSWORTH, REV. WARDNER CARPENTER; 1848-1892. Educated at Alfred University, Amherst College, and at Union

Theological Seminary, in New York City; Principal of Big Foot Academy (Walworth, Wisconsin), and Union Academy (Shiloh, New Jersey); Professor of Latin in Alfred University; pastor of churches at Farina (Illinois), Ashaway (Rhode Island), and Alfred (New York); Contributing Editor of the *Sabbath Recorder;* editor of series of ten gospel tracts, of which he was the author of six; a Manager of the Seventh Day Baptist Missionary Society; a Director of the Seventh Day Baptist Education Society; Trustee of Alfred University; Recording Secretary of the Seventh Day Baptist Education Society; Vice President of the American Sabbath Tract Society.

Todd, Rev. Julius M.; 1819-1901. Pastor of churches at Berlin and Brookfield (both in New York), and at Nortonville (Kansas); was at Brookfield for thirty years; Vice President of the American Sabbath Tract Society for fourteen years; a benefactor of Alfred University.

Tomlinson, Professor Edward Mulford, Litt. D., LL. D.; b. 1842. Professor of Greek in Alfred University for thirty-one years; President of the Seventh Day Baptist Education Society; a Trustee of Alfred University.

Tomlinson, Rev. George E.; 1837-1876. Principal of Union Academy (at Shiloh, New Jersey); Professor of Greek Language and Literature in Alfred University; Pastor of churches at DeRuyter and Adams Centre (both in New York), and Westerly (Rhode Island); Corresponding Secretary of the Seventh Day Baptist Missionary Society for eight years; twice President of the Seventh Day Baptist General Conference; a Trustee of Alfred University; Vice President of the American Sabbath Tract Society.

Utter, Rev. George Benjamin, D. D.; For more than twenty-five years, successfully edited and published the *Sabbath Recorder;* also edited and published the *Narragansett Weekly,* at Westerly, Rhode Island; President of the Seventh Day Baptist General Conference; a Trustee of Alfred University; superintended the publication of the *Seventh Day Baptist Memorial;* contributed the Seventh Day Baptist historical material

to the second edition of Benedict's *History of the Baptists,* published in 1845; author of numerous tracts; collected the valuable library of the New York Sabbath Tract Society; edited the *Sabbath School Visitor* (1851-1857), and the *Sabbath School Paper,* (1863-1864); author of a valuable historical *Manual of the Seventh Day Baptists,* published in New York City, 1858.

Utter, Hon. George Herbert, LL. D.; b. 1854. A Deacon in the Pawcatuck (Rhode Island) Church; Governor of the State of Rhode Island; Treasurer of the Seventh Day Baptist Missionary Society; Vice President of the American Sabbath Tract Society, and of the Seventh Day Baptist Education Society; President of the Seventh Day Baptist General Conference; a Trustee of Alfred University.

Velthuysen, Rev. Gerhard, Sr.; b. 1834. Brought up a member of the Dutch Reformed Church, and subsequently became a Baptist; in 1877 became a Seventh Day Baptist, through the influence of tracts, written by Rev. Nathan Wardner; he organized the Seventh Day Baptist Church at Haarlem, Holland, in 1877, of which he has been pastor ever since; in 1890, he organized the Seventh Day Baptist Church at Rotterdam, Holland; he is the editor and publisher of *De Boodschapper,* a paper devoted to the religious interests which he represents, and through the influence of which the church at Panguensen, Java, was organized; he is also editor of *De Christen Geheel Inthouder,* devoted to the cause of temperance; he is also a leader in the social purity movement; Vice President of the American Sabbath Tract Society.

Velthuysen, Peter Hendrik; 1874-1902. Missionary to the Gold Coast, West Africa; died of tropical fever three months after arriving upon the field.

Ward, Hon. Samuel; 1725-1776. A lay member of the Westerly, now First Hopkinton (Rhode Island) Church; a Colonial Governor of Rhode Island, as was his father, Hon. Richard Ward; a member of the Continental Congress, and had the honor of presenting, formally, the name of George Washington to that body for election as Commander-in-chief

of the Federal Army; he strongly sympathized with the action which resulted in the Declaration of Independence, but his death from smallpox in March, 1776, prevented his becoming one of the signatory parties to that document.

WARD, LIEUTENANT-COLONEL SAMUEL; 1756-1832; (son of Hon. Samuel Ward, preceding). An officer of the Federal Army in the American Revolution.

WARDNER, REV. NATHAN, D. D.; 1820-1894. A convert to the Sabbath from the Baptist Church; Missionary to Shanghai, China, for ten years; Sabbath Reform missionary in Great Britain; pastor of churches at Alfred Station (New York), Westerly (Rhode Island), West Hallock (Illinois), and Milton Junction and Utica (both in Wisconsin); author of various tracts on the Sabbath, and Adventism; a Trustee of Milton College, and of Alfred University.

WARDNER, MRS. OLIVE (FORBES); 1822-1888; (wife of Rev. Nathan Wardner, preceding). A teacher in Alfred Academy; a missionary to China; accompanied her husband as a Sabbath Reform missionary to Great Britain.

WEISER, JOHANN CONRAD; 1696-1760. A layman who was prominent in the German Seventh Day Baptist Community at Ephrata, Pennsylvania. (For further information, see p. 1142 of this book).

WELLS, JASON B.; 1817-1896. A Deacon in the DeRuyter (New York) Church for thirty-five years; Vice President of the Seventh Day Baptist Publishing Society, and of the American Sabbath Tract Society; Corresponding Secretary of the American Sabbath Tract Society; interested in the early publication of the *Sabbath Recorder.*

WHEELER, REV. SAMUEL R. Pastor of the Dodge Centre (Minnesota), the Nortonville (Kansas), the Marion (Kansas), the Boulder (Colorado), and the Marlboro (New Jersey) churches; a Manager of the Seventh Day Baptist Missionary Society.

WHITFORD, PROFESSOR ALBERT. Professor of Mathematics in Alfred University; Professor of Mathematics in Milton

College since 1872; Treasurer of Milton College; President of the Seventh Day Baptist General Conference.

WHITFORD, MRS. CHLOE CURTIS; d. 1888, (wife of Professor Albert Whitford, preceding). Teacher of Mathematics and the German Language and Literature in Milton College for nearly thirty years.

WHITFORD, REV. OSCAR UBERTO, D. D.; 1837-1905. Pastor of churches at Farina and Chicago (both in Illinois), Walworth (Wisconsin), and Westerly (Rhode Island); for several years Principal of the Union Academy, at Shiloh, New Jersey; Instructor in Latin in Alfred University; Trustee of Milton College, and of Alfred University; President of the Seventh Day Baptist General Conference; Corresponding Secretary of the Seventh Day Baptist Missionary Society for the last thirteen years of his life.

WHITFORD, MRS. RUTH HEMPHILL; 1828-1902, (wife of Rev. William Clarke Whitford, following). A teacher in Union Academy (Shiloh, New Jersey), New Market (New Jersey) Seminary, and for many years an instructor in Milton College.

WHITFORD, WILLIAM CALVIN, D. D., Pastor of the Berlin (New York) Church; Treasurer of the Seventh Day Baptist General Conference; Director of the Seventh Day Baptist Education Society; Editor of the *Helping Hand in Bible School Work;* Professor of Biblical Languages and Literature in Alfred Theological Seminary since 1893.

WHITFORD, REV. WILLIAM CLARKE, D. D.; 1828-1902. Educated at Brookfield Academy, DeRuyter Institute, Union College, and Union Theological Seminary; pastor of church at Milton, Wisconsin; President of Milton College for more than forty years; member of the legislature of Wisconsin; State Superintendent of Public Instruction, of Wisconsin, for two terms; Editor of the Wisconsin *Journal of Education;* Editor of the *Seventh Day Baptist Quarterly;* Department Editor of the *Sabbath Recorder;* Corresponding Secretary of the Seventh Day Baptist Education Society; twice President of the Seventh Day Baptist General Conference; author of a

History of Education in Wisconsin, published by the state in 1876; Chairman of the Committee on Denominational History, of the Seventh Day Baptist General Conference.

Williams, Professor N. Wardner, Ph. D. Professor of Music in Alfred University, and the University of Chicago; a Trustee of Milton College; a constituent member of the Alumni Association of Alfred University; President of the Seventh Day Baptist General Conference.

Williams, Rev. Thomas Rudolph, Ph.. D., D. D.; 1828-1893. Educated at Alfred University, Brown University, Union Theological Seminary in New York City, and Princeton Theological Seminary; pastor of churches at Westerly (Rhode Island), Plainfield (New Jersey), and Andover, Hornellsville, and Alfred (all in New York); Principal of Albion Academy, Albion, Wisconsin; Acting President of Milton College; Professor of Greek Language and Literature at Alfred University; Professor of Systematic Theology in the Theological Seminary of Alfred University for twenty years; Corresponding Secretary of the Sabbath School Board of the Seventh Day Baptist General Conference.

Zerfass, Rev. Samuel G. Pastor of the German Seventh Day Baptist Church at Ephrata, Pennsylvania; Secretary of the German Seventh Day Baptist Convocation; a home missionary.

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In preparing an index for so voluminous a work as this, and one so varied in manner of treatment, it is highly necessary to adopt some plan of classification, and yet one as simple as possible, which will lend itself very readily to the needs of the reader, enabling him to grasp most easily the general scope and character of the book, and at the same time to find without delay anything of which he may be in search. In the preparation of the following index, the aim has been to make one requiring a minimum of explanation. The more natural general groupings have been made. For example, all churches have been grouped together under the head of Church; all societies, under Society; colleges, under Colleges; universities, under University; under the name of a state, New York, for instance, will be found all the places in that state. Several names are written in different ways by different writers, resulting, frequently, in an uncertainty as to the identity of the individuals whose names are written thus; this added to the fact that clearly there are often two or more persons of the same name, has necessitated, oftentimes, the grouping together of the names of several individuals under one heading. Some cross-references have been introduced. Every precaution has been taken to avoid mistakes, but the great heterogeneity of the book has rendered it well-nigh impossible to eliminate all errors, and although the compiler has acquitted herself of her difficult task with honor, it would be a marvel if no needed corrections were found.

CORLISS FITZ RANDOLPH.

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